

Barry Melvin Simon

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# סדר תפלות כל השנה

## The Standard Prayer Book

Authorized English Translation

by the late

REV. S. SINGER



ENLARGED AMERICAN EDITION

NEW YORK

BLOCH PUBLISHING COMPANY

*The Jewish Book Concern*

5720-1960



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## PUBLISHERS' FOREWORD.

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THE STANDARD PRAYER BOOK is an American reprint of *The Authorized Daily Prayer Book*, which is in general use today throughout the British Empire. It was originally published under the authorization of the late Chief Rabbi, Dr. Nathan Marcus Adler. The English translation, by the Rev. Simeon Singer, is universally acknowledged to be the best ever published. This American edition is set from new and larger type and is characterized by the continuity of the text, which has necessitated the addition of nearly 300 pages, making it the most complete daily prayer-book ever published.

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## MORNING PRAYER FOR YOUNG CHILDREN.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes, and slumber from mine eyelids.

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst.

Moses commanded us the Law as an inheritance of the congregation of Jacob.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

O my God, guard my tongue from evil, and my lips from speaking guile.

Open my heart to thy Law, and let my soul pursue thy commandments.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

## תפלת שחרית לילדים :

ברוך אתה יי אלהינו מלך העולם. המעביר  
שנה מעיני ותנומה מעפעפי :

ברוך אתה יי אלהינו מלך העולם. אשר  
נתן לנו תורת אמת. וחי עולם נטע בתוכנו :  
תורה צוה לנו משה מורשה קהלת יעקב :  
שמע ישראל יי אלהינו יי אחד :

ברוך שם כבוד מלכותו לעולם ועד :  
ואהבת את יי אלהיך בכל לבבך ובכל נפשך  
ובכל מאריך :

יהיו הדברים האלה אשר אנכי מצוה היום  
על לבבך : ושננתם לבניך ודברתם בלבבך  
בביתך ובלבבך בדרך ובשכבך ובקומך :  
וקשרתם לאות על ידך יהיו לטפות בין עיניך :  
וכתבתם על מזוזות ביתך ובשעריך :

אלהי. נצור לשוני מרע ושפתי מדבר מרמה :  
פתח לבי בתורתך ובמצותיך תרדוף נפשי :  
יהיו לרצון אמרי פי והגיון לבי לפניך. יי צורי  
וגואלי :

## PRAYER ON ENTERING THE SYNAGOGUE.

*On entering the Synagogue say the following:—*

As for me, in the abundance of thy loving-kindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

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## MORNING SERVICE.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

## ת פ ל ה :

*On entering the Synagogue say the following:—*

וְאֲנִי, בְּרַב חֲסִדִּים, אָבֹא בֵיתְךָ,  
אֲשֶׁתַּחֲוֶה אֶל־הַיָּבֵל קִדְשֶׁךָ, בִּירְאָתְךָ:  
בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרוּגֶשׁ:

מִחֲטָבוֹ אֲהַלִּיךְ יַעֲקֹב, מִשְׁכַּנְתְּךָ יִשְׂרָאֵל:  
וְאֲנִי, בְּרַב חֲסִדִּים, אָבֹא בֵיתְךָ, אֲשֶׁתַּחֲוֶה אֶל־  
הַיָּבֵל קִדְשֶׁךָ, בִּירְאָתְךָ: יְיָ, אֶהְבֹּתִי מֵעוֹן בֵּיתְךָ,  
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ, וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶבְרָעָה,  
אֶבְרָכָה לִפְנֵי יְיָ עֲשֵׂי: וְאֲנִי תַפְלְתִּי־לָךְ, יְיָ, עֵת  
רְצוֹן, אֱלֹהִים בְּרַב חֲסִדִּים, עֲנֵנִי, בְּאַמֶּת יִשְׁעֶךָ:

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## תפלת שחרית :

יְגַדֵּל אֱלֹהִים חַי, וַיִּשְׁתַּבַּח. נִמְצָא, וְאִין עֵת  
אֶל־מְצִיאוֹתוֹ: אֶחָד, וְאִין יָחִיד בְּיַחֲדוֹ. נִעְלָם,  
וְגַם אִין סוּף לְאַחֲדוֹתוֹ: אִין לוֹ, דְּמוּת הַגּוֹף,  
וְאִינוּ גוֹף. לֹא־נִעְרוֹךְ אֵלָיו קִדְשָׁתוֹ: בְּדַמּוֹן  
לְכָל־דָּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן, וְאִין רֵאשִׁית  
לְרֵאשִׁיתוֹ: הֵנוּ אֲדוֹן עוֹלָם, לְכָל־נוֹצָר. יוֹרֵה  
נִדְלָתוֹ וּמַלְכוּתוֹ: שְׁפַע נְבוֹאָתוֹ נִתְּנוּ. אֵל אֲנִשִּׁי

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts; he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake:

And with my spirit, my body also: the Lord is with me, and I will not fear.

סִגְלָתוֹ וְתַפְאֲרָתוֹ: לֹא-קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה  
 עוֹד. נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ: תּוֹרַת אֱמֶת נָתַן  
 לְעַמּוֹ, אֵל. עַל-יַד נָבִיאוֹ נֶאֱמַן בֵּיתוֹ: לֹא  
 יִחַלֶּיף הָאֵל, וְלֹא יָמִיר דָּתוֹ. לְעוֹלָמִים, לְזוֹלָתוֹ:  
 צוּפָה וַיּוֹדַע סִתְרֵינוּ. מַבִּיט לְסוֹף דְּבָר בְּקִדְמָתוֹ:  
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ. נוֹתֵן לְרָשָׁע רַע,  
 בְּרַשָּׁעָתוֹ: יִשְׁלַח לְקֹץ יָמָיו מְשִׁיחָנוּ. לְפִדּוֹת  
 מִחֲבִי קֹץ יִשׁוּעָתוֹ: מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדּוֹ.  
 בָּרוּךְ, עָדֵי עַד שֵׁם תְּהִלָּתוֹ:

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּיָמֶיךָ כָּל-יָצִיר נִבְרָא:  
 לַעֲתָה נַעֲשֶׂה בְּחַפְצֹךָ, כָּל, אֲנִי מְגִלְךָ שְׁמוֹ נִקְרָא:  
 וְאַחֲרֵי כִבְלוֹת הַכֵּל, לְבָדּוֹ יִמְלֹךְ נוֹרָא:  
 וְהוּא הָיָה וְהוּא הוֹיָה, וְהוּא יִהְיֶה בְּתַפְאֲרָה:  
 וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִידָה:  
 כְּלִי רֵאשִׁית כְּלִי תְּכֵלִית, וְלוֹ הָעוֹ וְהַמְשָׁרָה:  
 וְהוּא אֵלִי וְחִי גֵּאֲלִי, וְצוֹר חֲבֵלִי, בְּעֵת צָרָה:  
 וְהוּא נָסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:  
 בְּיָדּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִּירָה:  
 וְעַם רוּחִי, גְּנוּיָתִי, יְיָ לִי, וְלֹא אֵיכָא:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.

Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel, so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy Law. Blessed art thou, O Lord, who givest the Law.



בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם. אֲשֶׁר  
יָצַר אֶת־הָאָדָם בְּחֻכְמָה, וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,  
חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ,  
שָׂאם וּפְתַח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם,  
אִי אֶפְשָׁר לְהִתְקַיֵּם וּלְעֲמֹד לִפְנֶיךָ. בְּרוּךְ  
אַתָּה יי, רוֹפֵא כָּל־בָּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסֹק בְּדִבְרֵי תוֹרָה:

וְהַעֲרַב־נָא יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ, בְּפִינוּ  
וּבְפִי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְאַתָּה  
וְאַתָּה עַמְּךָ, בֵּית יִשְׂרָאֵל. כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ,  
וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ, בְּרוּךְ אַתָּה יי, הַמְּלַמֵּד  
תוֹרָה לַעֲמּוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, אֲשֶׁר  
בָּחַר־בָּנוּ מִכָּל־הָעַמִּים, וְנִתֵּן־לָנוּ אֶת־תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Mishnah. Treatise Peah, ch. i.

These are the things which have no fixed measure (by enactment of the Law): the corners of the field, the first fruits, the offerings brought on appearing before the Lord at the three festivals, the practice of charity and the study of the Law.—These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honoring father and mother, the practice of charity, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Law is equal to them all.

O my God, the soul which thou gavest me is pure; thou didst create it, thou didst form it, thou didst breathe it into me; thou preservest it within me; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed art thou, O Lord, who restorest souls unto dead bodies.

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ : יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנוּךָ :  
 יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שָׁלוֹם :

משנה פאה פ"א

אֵלֶּי דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר, הַפָּאָה,  
 וְהַכְּבוֹרִים, וְהַרְאִיוֹן, וְגִמְלוֹת חֲסָדִים, וְתִלְמוּד  
 תוֹרָה : אֵלֶּי דְּבָרִים, שְׂאָדָם עוֹבֵל פְּרוֹתֵיהֶם  
 בְּעוֹלָם הַזֶּה, וְהַקָּרֵן כְּיֻמָּת לוֹ לְעוֹלָם הַבָּא,  
 וְאֵלֶּי הֵן : כְּבוֹד אָב וָאֵם, וְגִמְלוֹת חֲסָדִים,  
 וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שְׁחֵרִית יַעֲרֵבִית, וְהַכְּנָסַת  
 אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנָסַת כֶּלֶה, וְלוֹוֵת  
 הַמֵּת, וְעִיּוֹן תְּפִלָּה, וְהַבָּאת שָׁלוֹם בֵּין אָדָם  
 לַחֲבֵרוֹ, וְתִלְמוּד תוֹרָה כְּנֶגֶד כָּלֶם :

אֱלֹהֵי, נִשְׁמָה שְׁנִיתָתָּ בִּי, מְהוֹרָה הִיא . אַתָּה  
 בָּרָאֲתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחָתָהּ בִּי, וְאַתָּה  
 מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֲתִיד לְטַלְּהָ מִמֶּנִּי,  
 וּלְהַחְיֶיהָ בִּי לְעֲתִיד לָבֵא . כָּל־זְמַן שֶׁהִנֵּשְׁמָה  
 בְּקִרְבִּי, מוֹדָה אֲנִי לְפָנֶיךָ, יי אֱלֹהֵי, וְאֱלֹהֵי  
 אֲבוֹתַי, רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.  
 בָּרוּךְ אַתָּה יי, הַמַּחְיֶה נְשָׁמוֹת לְפָנֶיךָ מֵתִים :

Blessed art thou, O Lord our God, King of the universe, who hast given to the cock intelligence to distinguish between day and night.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a bondman.

*Men say:—*

Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman.

*Women say:—*

Blessed art thou, O Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, O Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, O Lord our God, King of the universe, who clothest the naked.

Blessed art thou, O Lord our God, King of the universe, who loosest them that are bound.

## תפלת שחרית

1

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
נָתַן לִשְׁכּוֹנֵי בֵּינָה, לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:  
בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא  
עָשִׂיתָ גּוֹי:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא  
עָשִׂיתָ עֶבֶד:

*Men say:—*

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא  
עָשִׂיתָ אִשָּׁה:

*Women say:—*

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂיתָ  
בְּרִצּוֹנוֹ:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁנִּקְחָה  
עוֹרִים:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ  
עֶרְמִים:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מַתִּיר  
אֲסוּרִים:

Blessed art thou, O Lord our God, King of the universe, who raisest up them that are bowed down.

Blessed art thou, O Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, O Lord our God, King of the universe, who hast supplied my every want.

Blessed art thou, O Lord our God, King of the universe, who hast made firm the steps of man.

Blessed art thou, O Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, O Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, O Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids.

And may it be thy will, O Lord our God and God of our fathers, to make us familiar with thy Law, and to make us cleave to thy commandments

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, זִוְיָה  
בְּפוּפִים:

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, רוֹקֵעַ  
הָאָרֶץ עַל הַמַּיִם:

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֹׁעֵשֶׂה  
לִי כָל-צָרָתִי:

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵבִין  
מִצְעָדֵי-נֹכַח:

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אוֹזֵר  
יִשְׂרָאֵל בְּגִבּוֹרָה:

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עוֹמֵר  
יִשְׂרָאֵל בְּתִפְאָרָה:

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן  
לִיעָקֹב כֹּחַ:

כְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר  
שָׁנָה מֵעֵינִי, וְתַנּוּמָה מֵעַפְעָפִי:

וַיְהִי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
וַיִּשְׁתַּדְּלֵנוּ בְּתוֹרָתְךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאֵל



O lead us not into the power of sin, or of transgression or iniquity, or of temptation, or of scorn: let not the evil inclination have sway over us: keep us far from a bad man and a bad companion: make us cleave to the good inclination and to good works: subdue our inclination so that it may submit itself unto thee; and let us obtain this day, and every day, grace, favor and mercy in thine eyes, and in the eyes of all who behold us; and bestow lovingkindnesses upon us. Blessed art thou, O Lord, who bestowest lovingkindnesses upon thy people Israel.

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad man, from a bad companion and from a bad neighbor, and from any mishap, and from the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son of the covenant.

At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart; and let him rise early and say:

Sovereign of all worlds! Not because of our righteous acts do we lay our supplications before thee, but because of thine abundant mercies. What are we? What is our life? What is our piety? What our righteousness?

תְּבִיאֵנוּ, לֹא לַיְדֵי הַטָּא, וְלֹא לַיְדֵי עֲבָרָה  
וְעוֹן, וְלֹא לַיְדֵי נִסְיוֹן, וְלֹא לַיְדֵי בְּזִיוֹן, וְאֵל  
תְּשַׁלְּטֵנוּ יֵצֶר הָרַע, וְהִרְחִיקֵנוּ מֵאָדָם רַע,  
וּמִחֵבֶר רַע, וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשִׂים  
טוֹבִים, וּכְךָ אֵת יֵצֵרֵנוּ, לְהַשְׁתַּעֲבֹד-לָךְ. וְהִנֵּנוּ  
הַיּוֹם וּבְכָל-יּוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, בְּעֵינֶיךָ  
וּבְעֵינֵי כָל-רֹאִינוֹ, וְתִמְלֵנוּ חֲסָדִים טוֹבִים:  
בָּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים טוֹבִים, לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי, וְאֱלֹהֵי אֲבוֹתַי,  
שֶׁתְּצִילֵנִי הַיּוֹם וּבְכָל-יּוֹם, מֵעַי פָּנִים, וּמַעֲזוֹת  
פָּנִים, מֵאָדָם רַע, וּמִחֵבֶר רַע, וּמִשָּׂכֵן רַע, וּמִפְּנֵעַ  
רַע, וּמִשָּׁטָן הַמְּשַׁחִית, מִדִּין קָשָׁה, וּמִבְּעַל דִּין  
קָשָׁה, בֵּין שֶׁהוּא בֶן-בְּרִית וּבֵין שְׂאֵינוֹ בֶן-בְּרִית:

לְעוֹלָם יְהֵא אָדָם יִרְא שָׁמַיִם, בִּסְתֵר וּבְגָלוּי, וּמוֹדָה  
עַל-הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשָּׁבֵם וַיֹּאמֶר:

רַבּוֹן כָּל-הָעוֹלָמִים, לֹא עַל-צִדְקוֹתֵינוּ, אֲנִיחֵנוּ  
מִפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי, עַל רַחֲמֶיךָ הָרַבִּים.  
מִה-אֲנִיחֵנוּ מִה-תַּחֲנוּגֵנוּ מִה-חֲסִידֵנוּ, מִה-צִדְקוֹתֵינוּ.

What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Nevertheless we are thy people, the children of thy covenant, the children of Abraham, thy friend, to whom thou didst swear on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar; the congregation of Jacob, thy first born son, whose name thou didst call Israel and Jeshurun by reason of the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him.

It is, therefore, our duty to thank, praise and glorify thee, to bless, to sanctify and to offer praise and thanksgiving unto thy name. Happy are we! how goodly is our portion, and how pleasant is our lot, and how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, declare:

Hear, O Israel: the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is for ever and ever.

מִהַיְשׁוּעָתָנוּ, מִהַפְּלִיטָה, מִהַנִּבְרָתָנוּ, מִהַנֶּאֱמָר  
 לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא, כָּל־  
 הַנִּבְרָיִים, כָּאֵין לְפָנֶיךָ, וְאֲנִשִּׁי הַשֵּׁם כֹּלֹא הָיוּ,  
 וְחַכְמַיִם כְּכֹלִי מִדָּע, וְנִבְוִנִים כְּכֹלִי הַשֶּׁבֶל. כִּי  
 רַב מַעֲשֵׂיהֶם תִּהְיוּ, וַיְמִי חַיֵּיהֶם, הֶבֱל לְפָנֶיךָ.  
 וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין, כִּי הַכֹּל הֶבֱל:  
 אֲבָל אֲנַחְנוּ עִמָּךְ, בְּגִי בְּרִיתְךָ. בְּגִי אֲבָרְהָם  
 אֱהֱרָךְ, שְׁנֵשְׁבַעְתָּ לוֹ, בְּחֵר הַמְּרִיָּה. וְרַע יִצְחָק  
 יַחֲיִידוֹ, שְׁנַעֲקָד עַל־גֵּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֶךָ  
 בְּכוֹרֶךָ, שְׁמֵאֱהֱבִתְךָ שְׁאֱהֱבָתָ אֹתוֹ, וּמִשְׁמַחֲתְךָ  
 שְׁשִׁמַּחֲתָ־בּוֹ, קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן:  
 לְפִיֶּךָ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ, וּלְשַׁבְּחָךְ  
 וּלְפַאֲרָךְ, וּלְבָרֶךְ וּלְקַדֵּשׁ, וּלְתַת־שִׁבְחַ וְהוֹדָיָה  
 לְשִׁמְךָ: אֲשַׁרְנוּ, מִהַטּוֹב חֲלַקְנוּ, וּמִהַנָּעִים  
 גּוֹרֵלְנוּ, וּמִהַיִּפָּח יִרְשָׁתָנוּ. אֲשַׁרְנוּ, שְׁאֲנַחְנוּ  
 מִשְׁכִּימִים וּמַעֲרִיבִים, עֶרֶב וּבֹקֶר, וְאוֹמְרִים  
 פְּעָמִים בְּכָל־יוֹם.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:  
 בָּרוּךְ, שֵׁם כְּבוֹד מְלָכוּתוֹ, לְעוֹלָם וָעֶד:

Thou wast the same ere the world was created ; thou hast been the same since the world hath been created ; thou art the same in this world, and thou wilt be the same in the world to come. Sanctify thy name upon them that sanctify it, yea, sanctify thy name throughout thy world ; and through thy salvation let our horn be exalted and raised on high. Blessed art thou, O Lord, who sanctifiest thy name amongst the many.

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens. Verily thou art the first and thou art the last, and beside thee there is no God. O gather them that hope for thee from the four corners of the earth. Let all the inhabitants of the world perceive and know that thou art God, thou alone, over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea and all that is therein ; and which among all the works of thy hands, whether among those above or among those beneath, can say unto thee, What doest thou ? Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called ; and fulfil unto us, O Lord our God, that which is written, At that time will I bring you in, and at that time will I gather you ; for I will make you

אֲתָהּ הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אֲתָהּ הוּא  
 מִשְׁנִיבֵרָא הָעוֹלָם, אֲתָהּ הוּא, בָּעוֹלָם הַזֶּה, וְאַתָּה  
 הוּא לָעוֹלָם הַבָּא. בְּקֹדֶשׁ אֶת שְׁמֶךָ עַל מִקְדָּשִׁי  
 שְׁמֹךְ, וְקֹדֶשׁ אֶת שְׁמֶךָ, בְּעֶלְמֶךָ. וְבִישׁוּעָתְךָ  
 תָּרוּם וְתִגְבֹּה בְּרִגְנוֹ, בָּרוּךְ אַתָּה יְיָ, מְבַרְכֵּשׁ  
 אֶת-שְׁמֶךָ, בְּרַבִּים:

אֲתָהּ הוּא יְיָ אֱלֹהֵינוּ, בַּשָּׁמַיִם וּבָאָרֶץ, וּבַשְּׁמַי  
 הַשָּׁמַיִם הָעֲלִיוִנִים, אָמֵת, אַתָּה הוּא רֹאשׁוֹן,  
 וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלִעְיָהוּ אֵין אֱלֹהִים. בְּבֶן  
 קִנְיָה מֵאַרְבַּע בְּנֵיכֹת הָאָרֶץ. יִבְירוּ וַיִּדְעוּ כָּל-  
 בְּנֵי עוֹלָם, כִּי אַתָּה-הוּא הָאֱלֹהִים, לְבִדְךָ, לְכֹל  
 מִמְּלָכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת-הַשָּׁמַיִם וְאֶת-  
 הָאָרֶץ, אֶת-הַיָּם וְאֶת כָּל-אֲשֶׁר בָּם, וּמִי, בְּכָל-  
 מַעֲשֵׂה יְדִיךָ, בְּעֲלִיוִנִים אוֹ בַתְּחִתּוֹנִים, שִׁיאֲמַר  
 לֵךְ מִהֶתְעַשָּׂה: אָבִינוּ שֶׁבַשָּׁמַיִם, עָשָׂה עִמָּנוּ  
 חֶסֶד, בְּעֶבֶר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיָּם-  
 לָנוּ יְיָ אֱלֹהֵינוּ, מִהֶשְׁכָּתוֹב. בָּעֵת הַהִיא אָבִיא  
 אֶתְכֶם, וּבָעֵת, בְּקִצִּי אֶתְכֶם. כִּי-אַתָּן אֶתְכֶם,

a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith the Lord.

Numbers xxviii. 1—8.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savor unto me, shall ye observe to offer unto me in its due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, an offering made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the Lord. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savor unto the Lord.

Leviticus i. 11.

And he shall slay it on the side of the altar northward before the Lord: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.



לְשֵׁם וּלְתִהְיֶה, בְּכָל עַמִּי הָאָרֶץ, בְּשׁוּבִי אֶת־  
 שְׁבוּתֵיכֶם, לְעֵינֵיכֶם, אָמַר יי':

במדבר כ"ח, א' ח'

וַיֹּדְבַר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: צוּ אֶת־בְּנֵי  
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם. אֶת־קֶרְבָּנִי לַחֲמִי לְאִשִּׁי,  
 רוּחַ נִיחָחִי, תִּשְׁמְרוּ לְהַקְרִיב לִי, בְּמוֹעָדוֹ:  
 וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה, אֲשֶׁר תִּקְרְבוּ לִיהוָה,  
 בְּבָשִׂים בְּגִי־שָׁנָה תְּמִימִים, שָׁנִים לְיוֹם, עֹלָה  
 תָּמִיד: אֶת־הַבֶּכֶשׂ אֶחָד תַּעֲשֶׂה בַּבֶּקֶר, וְאֶת  
 הַבֶּכֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם: וַעֲשִׂירִית  
 הָאִיפָה סֹלֶת לְמִנְחָה, בָּלוּלָה, בְּשֶׁמֶן כֶּתִית,  
 רִבִּיעֵת הַהֵיזֶן: עֹלֹת תָּמִיד, הִעֲשֶׂינָה, בְּהַר סִינִי,  
 לְרוּחַ נִיחָחַ אִשָּׁה לִיהוָה: וְנִסְכּוֹ רִבִּיעֵת הַהֵיזֶן,  
 לַבֶּכֶשׂ הָאֶחָד, בַּקֹּדֶשׁ הַסֶּדֶךְ נִסְךְ שֶׁכֶר, לִיהוָה:  
 וְאֶת הַבֶּכֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם, בְּמִנְחַת  
 הַבֶּקֶר וּכְנִסְכּוֹ, תַּעֲשֶׂה, אִשָּׁה רוּחַ נִיחָחַ לִיהוָה:

ויקרא א' י"א

וְשַׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ, צִפְנָה, לִפְנֵי  
 יְהוָה. וַיִּזְרְקוּ בְּגִי אֶהֱרֹן הַכֹּהֲנִים אֶת־דָּמּוֹ, עַל־  
 הַמִּזְבֵּחַ סָבִיב:

*On Sabbath the following is added:—*

Numbers xxviii. 9, 10.

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

*On New Moon the following is added:—*

Numbers xxviii. 11—15.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven he-lambs of the first year without blemish; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savor, an offering made by fire unto the Lord. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the Lord; it shall be offered beside the continual burnt offering, and the drink offering thereof

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*On Sabbath the following is added:—*

במדבר כ"ח, ט' י'

וביום השַׁבָּת, שְׁנֵי-כִבָּשִׁים בְּגִי-שָׁנָה, תְּמִימִים.  
 וּשְׁנֵי עֶשְׂרֹנִים, סֶלֶת מִנְחָה, בְּלוּלָה בַשֶּׁמֶן, וְנִסְבּוּ:  
 עֲלֵת שַׁבֹּת בְּשַׁבָּתוֹ. עַל-עֲלֵת הַתָּמִיד, וְנִסְבּוּ:

*On New Moon the following is added:—*

במדבר כ"ח, י' א"ט"ו

וּבְרֹאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה. פָּרִים,  
 בְּגִי-בָקָר שְׁנָיִם וְאַיִל אֶחָד, כִּבָּשִׁים בְּגִי-שָׁנָה  
 שִׁבְעָה, תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֹנִים סֶלֶת, מִנְחָה  
 בְּלוּלָה בַשֶּׁמֶן, לִפְרֵי הָאֶחָד. וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת,  
 מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לְאַיִל הָאֶחָד: וְעֶשְׂרֹן  
 עֶשְׂרֹן סֶלֶת, מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לַכִּבָּשׁ הָאֶחָד,  
 עֹלָה רִיחַ גִּיחַח, אִשָּׁה לַיהוָה: וְנִסְבִּיהֶם, חֲצִי  
 הַחֵין יִהְיֶה לִפָּר, וּשְׁלִישֵׁת הַחֵין לְאַיִל, וּרְבִיעֵת  
 הַחֵין לַכִּבָּשׁ, יוּן. וְאֵת עֲלֵת חֹדֶשׁ בְּחֹדְשׁוֹ,  
 לְחֹדְשֵׁי הַשָּׁנָה: וְשַׁעִיר עֲזִים אֶחָד לְחַטָּאת  
 לַיהוָה. עַל-עֲלֵת הַתָּמִיד יַעֲשֶׂה, וְנִסְבּוּ:

## Mishnah, Treatise Zebachim, ch. v.

1. Which are the places where the sacrifices were offered?—Those that were most holy were slain on the north side of the altar: the bull and the he-goat of the Day of Atonement were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled between the staves of the ark, and towards the veil, and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he did not do so, the omission did not render the ceremony invalid.

2. The bulls and he-goats which were to be wholly burnt were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled towards the veil and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he failed to do so, it did not render the ceremony invalid: both these and the preceding offerings were burnt in the repository of ashes.

3. The sin offerings of the congregation and of the individual.—These are the sin offerings of the congregation: the he-goats offered on the new moon and on the festivals. They were slain on the north side; their blood was received in a vessel of ministry on the north side, and of this blood four sprinklings had to be made, one upon each of the four corners of the altar. How was this done? The priest went up the ascent, passed on to the middle terrace that surrounded the altar, and came successively to the

משנה זבחים פ"ד

א איזהו מקומן של זבחים. קדשי קדשים  
שחיטתן בצפון. פך ושעיר של-יום הכפורים,  
שחיטתן בצפון. וקבול דמן בכלי שרת בצפון.  
ודמן טעון הניח על-בין הבדים, ועל הפרכת.  
ועל-מזבח הזהב. מתנה אחת מהן מעקבת:  
שירי הדם היה שופך, על יסוד מערבי,  
של-מזבח החיצון, אם-לא נתן לא עב:

ב פרים הנשרפים, ושעירים הנשרפים,  
שחיטתן בצפון, וקבול דמן בכלי שרת בצפון.  
ודמן טעון הניח על-הפרכת, ועל-מזבח הזהב.  
מתנה אחת מהן מעקבת, שירי הדם היה שופך,  
על יסוד מערבי, של-מזבח החיצון, אם-לא נתן  
לא עב. אלו ואלו נשרפין בבית הדשן:

ג חטאת הצבור והיחיד, אלו הן חטאת  
הצבור, שעירי ראשי חדשים, ושל-מועדות.  
שחיטתן בצפון, וקבול דמן בכלי שרת בצפון,  
ודמן טעון ארבע מתנות, על ארבע קרנות:  
ביצר, עלה בכבש ופנה לסובב, ובא-לו לקרן

south-east, the north-east, the north-west and the south-west corners. The remaining blood he poured out at the southern base of the altar. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

4. The burnt offering belonged to the class of the most holy. It was slain on the north side; its blood was received in a vessel of ministry on the north side; and of its blood two sprinklings had to be made (at opposite angles of the altar) so as to constitute four, (a portion of the blood thus reaching each of the four sides of the altar). This offering had also to be flayed, dismembered and totally consumed by fire.

5. The peace offerings of the congregation and the trespass offerings.—These are the trespass offerings: the trespass offerings for robbery, for profane appropriation of sanctified objects, for carnally knowing a handmaid already promised in marriage; the trespass offering of a Nazirite who has become defiled by a dead body; the trespass offering of a leper at his cleansing; the trespass offering of one who is in doubt whether he has committed an act that has to be atoned for by a sin offering. All these were slain on the north side; their blood was received in a vessel of ministry on the north side; and of their blood two sprinklings had to be made at the altar in such a manner as to constitute four. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

6. The thank offering and the ram of the Nazirite were holy in a minor degree. They might be slain in any part of the court; of their blood two sprink-

דרומית מזרחית. מזרחית צפונית, צפונית  
מערבית, מערבית דרומית. שירי הדם הנה  
שפך על יסוד דרומי, ונאכלין לפנים מן  
הקלעים, לזכרי כהנה, בכל-מאכל, ליום  
ולילה עד חצות:

י העולה, קדש קדשים, שחיטתה בצפון.  
וקבול דמה בכלי שרת בצפון. ודמה טעון  
שתי מתנות שהן ארבע, וטעינה הפשט ונתוח  
ובליל לאשים:

ה וזחי שלמי צביר ואשמות, אלו הן אשמות.  
אשם גולות, אשם מעילות, אשם שפחה חרופה,  
אשם גזיר, אשם מצורע, אשם תלוי. שחיטתן  
בצפון וקבול דמן בכלי שרת בצפון. ודמן  
טעון שתי מתנות שהן ארבע. ונאכלין לפנים  
מן הקלעים לזכרי כהנה, בכל מאכל, ליום  
ולילה עד חצות:

י התודה ואיל גזיר, קדשים קלים, שחיטתן  
בכל-מקום בעזרה. ודמן טעון שתי מתנות,

lings had to be made at the altar in such a manner as to constitute four; and they might be eaten, dressed after any manner, by any person, in any part of the city, the same day and until midnight. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

7. The peace offerings were also holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four, and they might be eaten, dressed after any manner, by any person, in any part of the city, during two days and one night. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

8. The first-born, the tithe of cattle and the paschal lamb were likewise holy in a minor degree. They might be slain in any part of the court; only one sprinkling of their blood had to be made; this, however, had to be done towards the base of the altar. In respect to their consumption the following differences prevailed: the first-born might be eaten only by the priests, while the tithe might be eaten by any person: both might be eaten, dressed after any manner, in any part of the city, during two days and one night. The paschal lamb might only be eaten the same evening until midnight; it might be partaken of by none but the previously appointed number of persons, and it might only be eaten roasted.

Boraitha d'R. Ishmael.

Rabbi Ishmael says: There are thirteen exegetical princi-



שֶׁהָן אַרְבַּע, וְנֶאֱכָלִין בְּכָל הָעִיר, לִכְר אָדָם.  
בְּכָל-מֵאֵכָל, לַיּוֹם וּלְלַיְלָה עַד הַצּוֹת: הַמּוֹרֵב  
מֵהֶם כִּיּוֹצֵא בָהֶם, אֵלָּא, שֶׁהַמּוֹרֵם נֶאֱכָל לַכֹּהֲנִים  
לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

וְשָׁלָמִים, קָדָשִׁים קָלִים, שְׁחִיטָתָן בְּכָר-מָקוֹם  
בְּעֶזְרָה. וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת, שֶׁהָן אַרְבַּע.  
וְנֶאֱכָלִין בְּכָל-הָעִיר, לִכְל אָדָם, בְּכָל-מֵאֵכָל,  
לְשְׁנֵי יָמִים וּלְלַיְלָה אַחֵר: הַמּוֹרֵם מֵהֶם, כִּיּוֹצֵא  
בָהֶם, אֵלָּא, שֶׁהַמּוֹרֵם נֶאֱכָל לַכֹּהֲנִים, לְנִשְׁיָהֶם  
וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

הַבְּכוֹר וְהַמַּעֲשִׂיר וְהַפֶּסַח, קָדָשִׁים קָלִים,  
שְׁחִיטָתָן בְּכָל-מָקוֹם בְּעֶזְרָה. וְדָמָן טָעוֹן מִתְּנָה  
אַחַת. וּבִלְבָד שְׁוִיתָן כְּנֶגֶד הַיָּסוֹד: שְׁנָה בְּאֵכִילָתָן.  
הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים, וְהַמַּעֲשִׂיר לִכְל-אָדָם,  
וְנֶאֱכָלִין בְּכָל הָעִיר, בְּכָל מֵאֵכָל, לְשְׁנֵי יָמִים  
וּלְלַיְלָה אַחֵר. הַפֶּסַח, אֵינוֹ נֶאֱכָל אֵלָּא בְּלַיְלָה,  
וְאֵינוֹ נֶאֱכָל אֵלָּא עַד-הַצּוֹת, וְאֵינוֹ נֶאֱכָל אֵלָּא  
לְמִנּוּיוֹ, וְאֵינוֹ נֶאֱכָל אֵלָּא צְלִי:

רַבִּי יִשְׁמַעֵאל אוֹמֵר, בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת

ples by which the Law is expounded:—1. The inference from minor to major. 2. The inference from a similarity of phrases. 3. A general law may be derived by induction from different cases which, occurring in the same or in different verses, have yet some feature in common. 4. A general proposition followed by the enumeration of particulars already comprehended in the general proposition, (in which case the scope of the proposition is limited by the things specified). 5. An enumeration of particulars followed by a general proposition in which they are also comprehended, (in which case the scope of the proposition extends also to the things not specified). 6. Two general propositions, separated\* from each other by an enumeration of particulars, include only such things as are similar to those specified. 7. An inference drawn from a general proposition complemented by a particular term, and an inference drawn from a particular term complemented by a general proposition. 8. If anything is included in a general proposition and is then made the subject of a special statement, that which is predicated of it is not to be understood as limited to itself alone, but is to be applied to the whole of the general proposition. 9. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, similar to the general proposition, this particularisation is intended, so far as its subject is concerned, to lessen and not to add to its restrictions. 10. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, not similar to the general proposition, this particularisation is intended in some respects to lessen and in others to add to its restrictions. 11. If anything is included in a general proposition, and is then made the subject of a fresh statement (not in harmony with the former), the terms of the general proposition will not apply to it, unless the Scripture distinctly indicates that they shall apply. 12. The meaning of a passage may be deduced from its context, or from some subsequent passage. 13. Similarly, when two passages are in contradiction to each other, the explanation can be determined only when a third text is found, capable of harmonizing the two.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

התורה נדרשת : מקל וחמר : ומנוחה שנה :  
 מבנין אב מכתוב אחד , ומבנין אב משני  
 כתובים : מכָּל ופָּרַט : ומפָּרַט וכָּלל : כָּלל  
 ופָּרַט וכָּלל , אי אתה דן אֵלָּא כַּעֲיֵן הפָּרַט :  
 מכָּלל שהוא צריך לפָּרַט , ומפָּרַט שהוא צריך  
 לְכָלל : כָּל דָּבָר שֶׁהָיָה בְּכָלל וַיֵּצֵא מִן־הַכָּלל  
 לְלַמֵּד , לא לְלַמֵּד עַל־עַצְמוֹ יֵצֵא , אֵלָּא לְלַמֵּד  
 עַל־הַכָּלל כֻּלּוֹ יֵצֵא : כָּל־דָּבָר שֶׁהָיָה בְּכָלל ,  
 וַיֵּצֵא לְטַעוֹן טַעַן אֶחָד , שֶׁהוּא כְּעֵינֵנוּ יֵצֵא לְהַקֵּל  
 וְלֹא לְהַחמיר : כָּל דָּבָר שֶׁהָיָה בְּכָלל , וַיֵּצֵא  
 לְטַעוֹן טַעַן אֶחָד שֶׁלֹּא כְּעֵינֵנוּ , יֵצֵא לְהַקֵּל  
 וְלְהַחמיר : כָּל דָּבָר שֶׁהָיָה בְּכָלל , וַיֵּצֵא  
 לְדוֹן בַּדָּבָר הַחֲדָשׁ , אי אתה יָכוֹל לְהַחזירוֹ  
 לְכָללוֹ , עַד שֶׁיִּחְזוּקֵנוּ הַכָּתוּב לְכָללוֹ בַּפְּרוּשׁ :  
 דָּבָר הַלָּמֵד מֵעֵינֵנוּ , וְדָבָר הַלָּמֵד מִסּוּפוֹ : וְכֵן  
 שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה , עַד שֶׁיָּבֹא  
 הַכָּתוּב הַשְּׁלִישִׁי , וַיִּכְרִיעַ בֵּינֵיהֶם :

יהי רצון לפניך , יי אלהינו ואלהי אבותינו , שיבנה  
 בית המקדש במהרה בימינו , ותן חלקנו בתורתך : ושם  
 נעבדך ביראה בימי עולם וקשנים גדמנות :

*Before putting on the Tallith, say the following:—*

I am here enwrapping myself in this fringed robe, in fulfilment of the command of my Creator, as it is written in the Law, They shall make them a fringe upon the corners of their garments throughout their generations. And even as I cover myself with the Tallith in this world, so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.

*On putting on the Tallith, say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to enwrap ourselves in the fringed garment.

How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. For with thee is the fountain of life: in thy light do we see light. O continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart.

*Meditation before laying the Tephillin.*

I am here intent upon the act of laying the Tephillin, in fulfilment of the command of my Creator, who hath commanded us to lay the Tephillin, as it is written in the Law, And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. Within these Tephillin are placed four sections of the Law,\* that declare the absolute

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\* Deut. vi. 4—9; xi. 13—21; Exod. xiii. 1—10; 11—16.

*Before putting on the Tallith, say the following:—*

הִנְנִי מִתְעַטֵּף בְּטָלִית שְׁל־צִיצִת, כְּרִי לְקַיֵּם מִצְוַת  
בּוֹרְאִי. בְּכַתוּב בַּתּוֹרָה. וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי  
בְּגָדֵיהֶם לְדֹרֹתָם. וְכִשֶּׁם שֶׁאֲנִי מִתְכַּפֶּה בְּטָלִית בָּעוֹלָם  
הַזֶּה, בֶּן תּוֹכָה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטָלִית נָאָה, לָעוֹלָם  
הַבָּא בְּגוֹן עֶדֶן. אָמֵן:

*On putting on the Tallith, say:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִת:

מִהַיָּקָר חֲסִידְךָ אֱלֹהִים, וּבְגֵי אָדָם, בָּצַל  
כְּנָפֶיךָ יַחֲסִיּוֹן: יִרְוֶין מִבֶּשֶׁן בֵּיתְךָ, וְנָחַל עֲדָנֶיךָ  
תִּשְׁקֶם: כִּי עַמְּךָ מְקוֹר חַיִּים, בְּאֵרְךָ נִרְאָה־אֹר:  
מִשְׁךְ חֲסִידְךָ לִידְעוֹךָ, וְצִדְקָתְךָ לְיִשְׂרָאֵל־לֵב:

*Meditation before laying the Tephillin.*

הִנְנִי מִבּוֹן בְּהִנָּחַת תְּפִלִּין, לְקַיֵּם מִצְוַת בּוֹרְאִי, שֶׁצִּוָּנוּ  
לְהִנָּיֵחַ תְּפִלִּין, בְּכַתוּב בַּתּוֹרָה: וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ,  
וְהָיוּ לְמִטְּכֹת בֵּין עֵינֶיךָ: וְהֵם אֲרָבַע פָּרָשׁוֹת אֱלֹהִי, שְׁמַע,  
וְהָיָה אִם שָׁמַע, קִדְּשׁ, וְהָיָה כִּי יִבְרָא. שְׁשִׁשׁ בָּהֶם יַחֲוֶדוּ

unity of God, and that remind us of the miracles and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and the lowest to deal with them according to his will. He hath commanded us to lay the Tephillin upon the hand as a memorial of his outstretched arm; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he. May the effect of the precept thus observed be to extend to me long life with sacred influences and holy thoughts, free from every approach, even in imagination, to sin and iniquity. May the evil inclination not mislead or entice us, but may we be led to serve the Lord as it is in our hearts to do. Amen.

*On placing the Tephillah on the arm, say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to lay the Tephillin.

*On placing the Tephillah on the forehead, say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the precept of the Tephillin.

Blessed be His name, whose glorious kingdom is for ever and ever.

וְאַחֲדוֹתָיו, יִתְכַבֵּד שְׁמוֹ. וְשִׁנּוּכָבֶר נַסִּים וְנִפְלְאוֹת, שֶׁעָשָׂה  
עִמָּנוּ, בְּהוֹצִיאֵנוּ אֶתְנוּ מִמִּצְרָיִם. וְאֲשֶׁר לוֹ הַכֶּחַס וְהַמְּשָׁלָה,  
בְּעַלְיוֹנִים וּבַתְּחִתּוֹנִים, לַעֲשׂוֹת בָּהֶם בְּרָצוֹנוֹ. וְצִוָּנוּ לְהִנִּיחַ  
עַל-הַיָּד, לְזִכְרוֹן זִרְעוֹ הַנְּטוּיָה, וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעֲבֹד  
בָּהּ, תַּאֲנוֹת וּמַחֲשָׁבוֹת לִבֵּנוּ, לַעֲבֹדָתוֹ יִתְכַבֵּד שְׁמוֹ. וְעַל  
הָרֹאשׁ נֶגֶד הַמּוֹחַ, שֶׁהִנְשָׂמָה שְׂבִמּוֹחִי, עִם חוּשֵׁי וְכוּחוֹתֵי,  
כָּלֶם יִהְיוּ מְשַׁעֲבָדִים לַעֲבֹדָתוֹ, יִתְכַבֵּד שְׁמוֹ. וּמִשְׁפַּע מִצּוֹת  
תִּפְלִין יִתְמַשֵּׁךְ עָלַי, לְהִיּוֹת לִי חַיִּים אֲרוּכִים, וְשִׁפְעַ קֹדֶשׁ,  
וּמַחֲשָׁבוֹת קֹדְשׁוֹת, בְּלִי הִרְהוּר חֲטָא וְעֶזְרָן כָּלֵל, וְשֶׁלֹּא  
יִפְתָּנוּ, וְלֹא יִתְנַהֶרֶה בָּנוּ יֵצֵר הָרַע, וְיַנְיִחֵנוּ לַעֲבֹד אֶת יְיָ.  
בְּאֲשֶׁר עִם לִבֵּנוּ. אָמֵן:

*On placing the Tephillah on the arm, say:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצּוֹתָיו, וְצִוָּנוּ לְהִנִּיחַ תִּפְלִין:

*On placing the Tephillah on the forehead, say:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצּוֹתָיו, וְצִוָּנוּ עַל-מִצּוֹת תִּפְלִין:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*The Retsuah is placed thrice round the middle finger,  
and the following is said:—*

And I will betroth thee unto me for ever;  
yea, I will betroth thee unto me in righteousness,  
and in judgment, and in lovingkindness,  
and in mercy: I will even betroth thee to me in  
faithfulness; and thou shalt know the Lord.

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*In some Congregations Psalm xxx (page 103) is said here.*

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Blessed be he who spake, and the world existed: blessed be he: blessed be he who was the maker of the world in the beginning: blessed be he who speaketh and doeth: blessed be he who decreeth and performeth: blessed be he who hath mercy upon the earth: blessed be he who hath mercy upon his creatures: blessed be he who payeth a good reward to them that fear him: blessed be he who liveth for ever, and endureth to eternity: blessed be he who redeemeth and delivereth: blessed be his name.—Blessed art thou, O Lord our God, King of the universe, O God and merciful Father, praised by the mouth of thy people, lauded and glorified by the tongue of thy loving ones and thy servants. We also will praise thee, O Lord our God, with the songs of David thy servant; with praises and psalms we will magnify, laud and glorify thee, and we will make mention of thy name, and proclaim thee our King, O our



*The Retsua is placed thrice round the middle finger,  
and the following is said:—*

וְאַרְשִׁיתֶיךָ לִי לְעוֹלָם . וְאַרְשִׁיתֶיךָ לִי בְּצֶדֶק  
וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים . וְאַרְשִׁיתֶיךָ לִי  
בְּאַמוּנָה וַיְדַעַת אֶת יי :

*Some say מוזכר שיר חננת, page 103, here.*

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם , בָּרוּךְ הוּא  
בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית , בָּרוּךְ אוֹמֵר  
וְעוֹשֶׂה , בָּרוּךְ גּוֹזֵר וּמְקַיֵּם , בָּרוּךְ מְרַחֵם  
עַל הָאָרֶץ , בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת ,  
בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירָאִיו , בָּרוּךְ  
חַי לְעַד וְקוֹם לְנֶצַח , בָּרוּךְ פּוֹדֶה וּמַצִּיל  
בָּרוּךְ שְׁמוֹ : בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם , הָאֵל , הָאֵב הַרְחֵמֵן , הַמְהַלֵּל  
בְּפִי עַמּוֹ , מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו  
וְעַבְדָּיו , וּבְשִׁירֵי דָוִד עַבְדְּךָ , נְהַלֵּלְךָ יי  
אֱלֹהֵינוּ , בְּשִׁבְחוֹת וּבְזִמְרוֹת נְגִדְלְךָ  
וּנְשַׁבְּחֶךָ וּנְפָאֶרְךָ , וְנִזְכִּיר שְׁמֶךָ , וְנַמְלִיכֶךָ

God, thou the only one, the life of all worlds. O King, praised and glorified be thy great name for ever and ever. Blessed art thou, O Lord, a King extolled with praises.

1 Chron. xvi. 8—36.

O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; tell ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Search ye for the Lord and his strength; seek ye his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God: his judgments are in all the earth. Remember his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, as the lot of your inheritance: when ye were but a few men in number; yea, few, and sojourners in it; and they went about from nation to nation, and from one kingdom to another people. He suffered no man to oppress them; yea, he rebuked kings for their sakes; (saying), Touch not mine

מִלְּבָנוּ אֱלֹהֵינוּ, יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ  
 מְשַׁבַּח וּמַפְאָר עֲדִי-עַד שְׁמוֹ הַגָּדוֹל.  
 בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבּוֹת:

דברי הימים א' ט"ז ח' ל"ו

הוֹדוּ לִי קְרָאוּ בְּשֵׁמוֹ, הוֹדִיעוּ בְּעַמִּים  
 עֲלִילָתָיו; שִׁירוּ לוֹ, וּמְרוּ-לוֹ, שִׁיחוּ, בְּכָל-  
 נִפְלְאוֹתָיו: הִתְהַלְלוּ, בְּשֵׁם קִדְשׁוֹ, יִשְׂמַח לֵב  
 מִבִּקְשֵׁי יְיָ: דִּרְשׁוּ יְיָ וְעֹז, בִּקְשׁוּ פָנָיו תָּמִיד:  
 וּזְכְּרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתֵיו וּמִשְׁפָּטָיו-  
 פִּיחֹו: וְרַע יִשְׂרָאֵל עֲבָדוּ, בְּגִי יַעֲקֹב בַּחֲרִירֹו:  
 הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו: וּזְכְּרוּ  
 לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאַלְף דּוֹר: אֲשֶׁר  
 בָּרַת אֶת-אַבְרָהָם, וַיְשַׁבּוּעֵתוּ לִי-צֶחֶק: וַיַּעֲמִידָהּ  
 לִי-יַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר,  
 לֹד אֶתֶּן אֶרֶץ כְּנָעַן, חֲבֵל נַחֲלָתְכֶם. בַּהֲיוֹתְכֶם  
 מִתֵּי מִסְפָּר, בְּמַעַט וְגָרִים בָּהּ: וַיִּתְּהֻלְכוּ מִגֹּי  
 אֶל-גֹּי, וּמִמְּלָכָה אֶל-עַם אֲחֵר: לֹא-הִנִּיחַ לְאִישׁ  
 לַעֲשֹׂקֶם, וַיּוֹבֵחַ עֲלֵיהֶם מְלָכִים: אֶל-תִּגְעוּ

anointed ones, and do my prophets no harm. Sing unto the Lord, all the earth ; proclaim his salvation from day to day. Recount his glory among the nations, his marvels among all the peoples. For great is the Lord, and exceedingly to be praised : he is to be feared above all gods. For all the gods of the peoples are things of nought ; but the Lord made the heavens. Grandeur and majesty are before him : strength and gladness are in his place. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : take an offering, and come before him : worship the Lord in the beauty of holiness. Tremble before him all the earth ; the world also is set firm, that it cannot be moved. Let the heavens rejoice, and let the earth be glad ; and let them say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof ; let the plain exult, and all that is therein. Then shall the trees of the forest exult before the Lord, for he cometh to judge the earth. O give thanks unto the Lord ; for he is good : for his lovingkindness endureth forever. And say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord.

Exalt ye the Lord our God, and worship at his foot-

בְּמִשְׁיָחִי, וּבְנִבְיָאֵי אֶל־תִּרְעוּ: שִׁירוּ לַיהוָה כָּל  
הָאָרֶץ, בְּשִׁירוֹ מִיּוֹם אֶל־יוֹם יִשְׁוּעָתוֹ: סִפְרוּ  
בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו: כִּי  
גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:  
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיֵּי שָׁמַיִם עָשָׂה:  
חוֹד וְהִדְר לְפָנָיו, עוֹ וְחִדּוּה בְּמִקְוָמוֹ: הָבוּ לַיהוָה  
מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וָעוֹ: הָבוּ לַיהוָה  
כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו, הַשְׁתַּחֲוּוּ  
לַיהוָה, בְּהִדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ,  
אֵף תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל  
הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם, יְיָ מֶלֶךְ: יִרְעֻם הַיָּם  
וּמִלֹּא, יַעֲלֶץ הַשָּׁדָה, וְכָל־אֲשֶׁר־בוֹ: אֲזוּ יִרְנְנוּ  
עֲצֵי הַיַּעַר, מִלְּפָנֵי יְיָ, כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ:  
הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ: וַיֹּאמְרוּ  
הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־  
הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ, לְהַשְׁתַּבַּח  
בְּתִהְלֶיךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם  
וָעַד הָעוֹלָם. וַיֹּאמְרוּ כָל־הָעָם אָמֵן, וְהִלֵּל לַיהוָה:  
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהֵדָם רִנְלֵיו.

stool; holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Ascribe ye strength unto God: his majesty is over Israel, and his strength is in the skies. O God, thou art to be feared out of thy holy places: the God of Israel he giveth strength and power unto his people. Blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Save thy people, and bless thine inheritance: feed them, and carry them for ever. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy loving-kindness, O Lord, be upon us, according as we have hoped for thee. Show us thy lovingkindness, O Lord, and grant us thy salvation. Rise up for our help and set

קְדוֹשׁ הוּא: רֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר  
 קָדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ: וְהוּא רַחוּם וְכַפּוּר  
 עֹז וְלֹא יִשָּׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר  
 כָּל־חַמָּתוֹ: אַתָּה יְיָ, לֹא תִכְלָא בַּחֲמִידָה מִמֶּנִּי,  
 חֲסִידְךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנִי: וְזֵכֶר רַחֲמֶיךָ יְיָ  
 וְחֲסִידְךָ, כִּי מֵעוֹלָם הָמָּה, תָּנִינוּ עוֹ לֵאלֹהִים, עַל  
 יִשְׂרָאֵל גְּאוֹתוֹ, וְעֹזוֹ בַּשָּׂחֳקִים: נוֹרָא אֱלֹהִים  
 מִמִּקְדָּשְׁךָ, אֵל יִשְׂרָאֵל הוּא נוֹתֵן עוֹ וְתַעֲצֻמוֹת  
 לָעַם, בָּרוּךְ אֱלֹהִים: אֵל נִקְמוֹת, יְיָ, אֵל נִקְמוֹת,  
 הוֹפִיעַ: הַנָּשֵׂא שֹׁפֵט הָאָרֶץ, הָשִׁב גָּמוּל עַל־  
 גְּאוֹת: לִי הִשְׁוּעָה, עַל־עֲמֶךָ בִּרְכָתְךָ סֶלָה:  
 יְיָ צַבָּאוֹת עֲמָנוּ, מִשּׁוֹבֵב־לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה:  
 יְיָ צַבָּאוֹת, אֲשֶׁר־י אָדָם בִּטָּח בָּךְ: יְיָ הוֹשִׁיעָה,  
 הַמֶּלֶךְ יַעֲנֵנִי בַיּוֹם קָרְאֵנוּ: הוֹשִׁיעָה אֶת־עַמְּךָ,  
 וּבָרֶךְ אֶת־נַחֲלָתְךָ, וְרַעַם וְנִשְׂאֵם עַד־הָעוֹלָם:  
 נִפְשָׁנוּ חִבָּתָה לִי, עֲזָרְנוּ וּמִגְנָנוּ הוּא: כִּי־בוֹ  
 יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בִּטָּחֵנוּ: יְהִי־חֲסִידְךָ  
 יְיָ עַלֵּינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: הִרְאֵנוּ יְיָ חֲסִידְךָ,  
 וְיִשְׁעֶךָ, תִּתֵּן לָנוּ: קוֹמָה עֲזָרְתָה־לָּנוּ, וּפָדָנוּ,

us free for thy lovingkindness' sake. I am the Lord thy God, who brought thee up out of the land of Egypt: open wide thy mouth and I will fill it. Happy is the people, that is in such a case: happy is the people, whose God is the Lord. And as for me, I have trusted in thy lovingkindness; my heart shall be glad in thy salvation: I will sing unto the Lord, because he hath dealt bountifully with me.

*The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.*

Psalm c.

A Psalm of Thanksgiving. Shout for joy unto the Lord, all ye lands. Serve the Lord with joy: come before him with exulting. Know ye that the Lord he is God: he hath made us, and we are his, his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, bless his name. For the Lord is good; his lovingkindness is everlasting; and his faithfulness from generation to generation.

*On Weekdays continue "Let the glory," etc., p. 33.*

*On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—*

Psalm xix.

For the Chief Musician. A Psalm of David. The heavens recount the glory of God, and the firmament declareth his handiwork. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.



לִמְעַן חֲסִידְךָ : אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ  
 מִצְרַיִם, הִרְחַב-פִּיךָ וְאִמְלֵאֲהוּ : אֲשֶׁר־י הָעַם  
 שֶׁבָּכָה-לוֹ, אֲשֶׁר־י הָעַם שְׁנֵי אֱלֹהֵי : וְאֲנִי,  
 בְּחִסְדְּךָ בְּטַחֲתִי, יִגַּל לִבִּי בִישׁוּעָתְךָ, אֲשִׁירָה  
 לִי, כִּי נִמַּל עָלַי :

*The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.*

תהלים ק'

מִזְמוֹר לַתּוֹדָה, הִקְרִיעוּ לִי כָל-הָאָרֶץ : עֲבֹדוּ  
 אֶת-יְיָ בְּשִׂמְחָה, בְּאוֹ לִפְנֵי בְרִנָּה : דָּעוּ, כִּי יי  
 הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלֹא (וְלֹא ק') אֲנַחְנוּ,  
 עַמּוֹ, וְצֹאן מִרְעִיתוֹ : בְּאוֹ שִׁעְרֵי בְּתוּדָה,  
 תִּצְלַחְתִּי בִתְהִלָּה, הוֹדוּ לוֹ, בְּרָכוּ שְׁמוֹ : כִּי טוֹב  
 יי, לַעֲוָלִים חֲסִדּוֹ, וְעַד-דָּר וְדָר אֲמוֹנָתוֹ :

*On weekdays continue יהי כבוד page 33.*

*On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—*

ט' לִמְנַצֵּחַ, מִזְמוֹר לְדָוִד : הַשְׁמִי' מְסַפְּרִים  
 בְּבוֹד-אֵל, וּמַעֲשֵׂה יָדָיו, מִגִּיד הִרְקִיעַ : יוֹם  
 לְיוֹם וּבִיעַ אָמַר, וְלִילָה לְלִילָה, יִתְהַדָּעַת : אֵין

There is no speech nor language; their voice cannot be heard. Their sound is gone out through all the earth, and their words to the end of the world; in them hath he set a tent for the sun. And he is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from his heat.—The law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are truthful, righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be blameless, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

Psalm xxxiv.

A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

I will bless the Lord at all times: his praise shall continually be in my mouth.

אָמַר וְאֵין דְּבָרִים , בְּלִי נִשְׁמָע קוֹלָם : בְּכָל-  
הָאָרֶץ יֵצֵא קוֹם , וּבִקְצֵה תֵּבֵל מְלִיָּהֶם לִשְׁמֹשׁ  
שֵׁם אֱהֵל בְּהֶם : וְהוּא בְּחֶתֶן יֵצֵא מִחֶפְתּוֹ יִשְׁיֵשׁ  
בְּגִבּוֹר , לָרוּץ אֶרֶח : מְקַצֵּה הַשָּׁמַיִם מוֹצֵאוֹ  
וּתְקוּפָתוֹ , עַל-קְצוֹתָם , וְאֵין נִסְתָּר מִחֶמְתּוֹ :  
תּוֹרַת יְהוָה תְּמִימָה , מְשִׁיבַת נֶפֶשׁ , עֲדוּת יְהוָה  
נִצְמָנָה , מַחְפִּימַת פֶּתִי : פִּקְנֵדֵי יְהוָה יִשְׁרִים ,  
מְשַׁמְחֵי-לֵב , מַצּוֹת יְהוָה בָּרָה מְאִירַת עֵינָיו :  
יֵרֵאת יְהוָה טְהוֹרָה , עֹמֶדֶת לְעַד מִשְׁפָּטֵי-יְהוָה  
אֱמֶת , צִדְקוֹ יַחֲדִיו : הַנִּבְחָמִידִים מְזַהֵב וּמַפְּזֵר רַב ,  
וּמְתוּקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים : גַּם-עֲבָדְךָ נִזְהָר  
בָּהֶם בְּשִׁמְרָם עֵקֶב רַב : שְׁנִיאוֹת מִי־יָבִין ,  
מִנִּסְתָּרוֹת גִּקְנִי : גַּם מַזִּידִים חֹשֶׁךְ עֲבָדְךָ , אֶל-  
יְמִשְׁלוּ-בִי , אֲזִי אֵיתָם , וְנִקִּיתִי מִפֶּשַׁע רַב : יְהוֹי  
לְרָצוֹן אֲמַר־פִּי , וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי  
וְנֹאֲלִי :

לִי לָדוֹד , בְּשָׁנוֹתַי אֶת-טַעְמוֹ , לְפָנַי אֲבִימֶלֶךְ ,  
וְיִגְרֶשְׁהוּ , וַיֵּלֶךְ :

אֲבָרְכָה אֶת-יְהוָה בְּכָל עֵת , תָּמִיד תִּהְלֶלְתּוּ , בְּפִי :

My soul shall make her boast in the Lord: the meek shall hear and rejoice.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he answered me, and delivered me from all my fears.

They looked unto him, and shone with joy: and their faces shall not be confounded.

This sufferer cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: happy is the man that taketh refuge in him.

O fear the Lord, ye his holy ones: for there is no want to them that fear him.

Young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that delighteth in life, and loveth many days that he may see good?

Keep thy tongue from evil and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are towards the righteous, and his ears are towards their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

(The righteous) cry, and the Lord hearkeneth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.

בַּיהוָה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ:  
 נִדְּלוּ לַיהוָה אֹתִי, וַיְנַרְמְמָה שְׁמוֹ יִתְדֵי:  
 דָּבַר שְׁתִּי אֶת־יְהוָה וְעֲנֵנִי, וּמִכָּל־מְגֻרֹתַי הֲצִילָנִי:  
 הִבִּיטוּ אֵלָיו וַיִּנְהָרוּ, וַיִּפְּנֵיהֶם אֶל־יִחְזָקָרוּ:  
 זֶה עָנִי קָרָא, וַיְהוָה שָׁמַע, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ:  
 חָנָה מִלְּאֶד־יְהוָה, סָבִיב לִירְאָיו, וַיַּחֲלֹצֵם:  
 מַעֲמֹו וּרְאוּ, כִּי־טוֹב יְהוָה, אֲשֶׁר־יִתְּנָהּ יִתְּסֶהֱבוּ:  
 יֵרְאוּ אֶת־יְהוָה קְדוֹשָׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו:  
 כְּפִירִים רָשׁוּ וַרְעִבוּ, וְדוֹרְשֵׁי יְהוָה לֹא יִחְסְרוּ  
 כָּל־טוֹב:

לְכוֹנְבָנִים, שְׁמְעוּ־לִי, יֵרֵאת יְהוָה אֶל־מַדְרָגָם:  
 מִי־הָאִישׁ הֶחֱפֵץ חַיִּים, אֶהֱב יָמִים, לְרֵאוֹת טוֹב:  
 נִצַּר לְשׁוֹנֵךְ מָרַע, וַיִּשְׁפָּתִיד, מִדְּבַר מְרָמָה:  
 סוֹר מָרַע, וַעֲשֵׂה־טוֹב, בִּבְקֵשׁ שָׁלוֹם, וַרְדֵּפֵהוּ:  
 עֵינֵי יְהוָה אֶל־צַדִּיקִים, וְאֲזַנָּיו, אֶל־שׁוֹעֲתָם:  
 פָּנֵי יְהוָה, בַּעֲשֵׂי רָע, לְהַכְרִית מִמָּאֲרָץ וּכְרָם:  
 אֲעַקּוּ, וַיְהוָה שָׁמַע, וּמִכָּל־צָרוֹתָם הֲצִילָם:  
 קָרֹב יְהוָה, לְנִשְׁכָּרֵי־לֵב, וְאֶת־דְּבַאי־רוּחַ  
 יוֹשִׁיעַ:

Many are the evil fortunes of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked; and they that hate the righteous shall be condemned.

The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned.

Psalm xc.

A Prayer of Moses, the man of God. O Lord, thou hast been a dwelling place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are in a sleep: in the morning they are like grass which sprouteth afresh. In the morning it bloometh and sprouteth afresh; in the evening it is cut down, and withereth. For we are consumed by thine anger, and in thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath, we bring our years to an end like a sound. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and nothingness; for it is soon gone by, and we fly away. Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee? So teach us to number our days, that we may get us a heart of wisdom. Return, O Lord; how long?—and repent thee concerning thy

רבות רעות צדיק, ומכלם, יצילנו יהוה :  
 שימר כל-עצמותיו, אחת מהנה, לא נשברה :  
 תמותת רשע רעה, ושאני צדיק יאשמו :  
 פרה יהוה נפש עבדיו, ולא יאשמו, כל-  
 החוסים בו :

צ' תפלה למשה איש-האלהים. אדני, מעון אתה  
 היות לנו בדר ודר : בטרם תרים ילדו ותחולל  
 ארץ ותבל, ומעולם עד-עולם אתה אל : תשב  
 אנוש עד-דכא, ותאמר, שובו בני-אדם : כי אלה  
 שנים בעיניך, כיום אתמול, כי יעבר, ואשמורה  
 בלילה : ורמתם, שנה יהיו בבקר כחציר יחלה  
 בבקר יציץ ויחלה, לערב, ימולל ויבש : כי-כלינו  
 באפקד, ובחמתך נבהלנו : שפת עונתינו לגיגדך,  
 עלמנו, למאור פגך : כי כל-ימינו, פנו בעברתך.  
 כלינו שגינו כמורה : ימי שנותינו, כהם, שבעים  
 שנה, ואם בגבורת שמונים שנה, ורהבם עמל  
 ואון, כי גו חיש, ונעפה : מי יודע עז אפקד,  
 וכיראתך עברתך : למנות ימינו, בן חודע, ונבא  
 לבב חכמה, שובה יהוה, עד-מתי, והנחם על-

servants. O satisfy us in the morning with thy lovingkindness; that we may exult and rejoice all our days. Make us rejoice according to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be made manifest unto thy servants, and thy majesty upon their children.

And let the pleasantness of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder; upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me.



עֲבָדֶיךָ : שְׁבַעְנוּ בַּבֶּקֶר חֲסִידֶיךָ, וְנִרְנְנָה וְנִשְׁמְחָה,  
בְּכָל-יָמֵינוּ : שִׁמְחֵנוּ, כִּימוֹת עֲנִיתָנוּ, שָׁנוֹת רָאִינוּ  
רָעָה : וְרָאָה אֶל-עֲבָדֶיךָ, כְּעֶלְיָהּ, וְהִדְרָךְ עַל-  
בְּנֵיהֶם :

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ,  
כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ, כּוֹנֵנָהוּ :

צ' א יֵשֵׁב בְּסֶתֶר עֲלִיוֹן, בְּצֵל, שְׁדֵי יִתְלוֹנֵן : אָמַר  
לִי, מַחְסִי וּמַצֻּדָתִי, אֱלֹהִי, אֲבֹטָח-בּוֹ : כִּי הוּא  
יַצִּילָךְ מִפֶּחַ יָקוֹשׁ, מִדְּבַר חַוֹּת : בְּאַבְרָתוֹ יִסֹּךְ  
לָךְ, וְתַחַת בְּנִפְיוֹ תִּתְחַסֶּה, צָנָה וְסִתְרָה אֲמָתוֹ :  
לֹא-תִירָא מִפֶּחַד לְיִלְחָה, מִחֶץ יַעֲוֶף יוֹמָם : מִדְּבַר  
בְּאִפְלֵ יְהִלָּךְ, מִקָּטָב יִשׁוּד צָהָרִים : יִפֹּל מִצִּדֶּיךָ  
אֱלֹהִי, וּרְבָכָה מִיִּמִּינֶךָ, אֱלֹהֶיךָ לֹא יִנָּשׁ רֶךְ בְּעֵינֶיךָ  
תַּבִּיט, וְשִׁלְמַת רָשָׁעִים תִּרְאָה : כִּי-אַתָּה יְהוָה  
מַחְסִי, עֲלִיוֹן שְׁמֹת מְעֻנָּךְ : לֹא-תֶאֱנָה אֱלֹהֶיךָ  
רָעָה, וְנִגַּע לֹא-יִקְרַב בְּאַהֲלֶיךָ : כִּי מִלְּאָכָיו  
יִצְוֶה-לָךְ, לְשִׁמְרָךְ, בְּכָל דְּרָכֶיךָ : עַל-כַּפֵּי  
יְשָׁאוּנֶךָ, כִּן-תִּנָּח בְּאֶבֶן רִגְלֶיךָ : עַל-שַׁחַל וּפְתָן  
תִּדְרֹךְ, תִּרְמָם כְּפִיר וְתַנִּין, כִּי בִי חֶשֶׁק

therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation.

*Repeat the last verse.*

Psalm cxxxv.

Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord: ye that stand in the house of the Lord, in the courts of the house of our God. Praise ye the Lord; for the Lord is good: sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleaseth, that doeth he, in heaven and in earth, in the seas and in all deeps. He causeth vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth forth the wind out of his treasures. It is he who smote the firstborn of Egypt, both of man and beast. He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. It is he who smote great nations, and slew mighty kings, Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. For the Lord shall judge his people, and repent himself concerning his servants.

וְאֶפְלָטָהוּ , אֲשַׁנְבְּהוּ , כִּי־יִדַּע שְׁמִי : יִקְרָאֲנִי  
וְאֶעֱנֶהוּ , עִמּוֹ אֲנֹכִי בְצָרָה , אֲחַלְצָהוּ וְאֶכְבְּדֶהוּ :  
אֶרְדֵּי יָמִים אֲשַׁבִּיעֶהוּ , וְאֶרְאֶהוּ , בְּשׁוּעָתִי :

*Repeat the last verse.*

קל'ה הִלְלוּ־יָהּ , הִלְלוּ אֶת־שֵׁם יְהוָה , הִלְלוּ עֲבָדֵי  
יְהוָה : שְׁעוּמָרִים בְּבֵית יְהוָה , בְּחִצְרוֹת בֵּית  
אֱלֹהֵינוּ : הִלְלוּ־יָהּ , כִּי טוֹב יְהוָה , וּמָרוּ לְשִׁמּוֹ , כִּי  
נָעִים : כִּי יַעֲקֹב בָּחַר לוֹ יָהּ , יִשְׂרָאֵל לְסִגְלָתוֹ : כִּי  
אֲנִי יִדַּעְתִּי , כִּי־גָדוֹל יְהוָה , וְאֶדְגִּינוּ מִכָּל־אֱלֹהִים :  
כָּל אֲשֶׁר־הִפִּץ יְהוָה עָשָׂה , בַּשָּׁמַיִם וּבָאָרֶץ , בַּיָּמִים  
וּבְלַתְהוֹמוֹת : מַעֲלָה נִשְׂאִים מִקְצֵה הָאָרֶץ ,  
בְּרָקִים לַמָּטָר עָשָׂה , מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו :  
שֶׁהִכָּה , בְּכוֹרֵי מִצְרַיִם , מֵאָדָם עַד־בְּהֵמָה : שָׁלַח  
אוֹתוֹת וּמִפְתִּים בְּתוֹכֵי מִצְרַיִם , בַּפֶּרֶעַה וּבְכָל־  
עֲבָדָיו : שֶׁהִכָּה , גִּזְיִם רַבִּים , וְהָרַג מְלָכִים  
עֲצוּמִים : לְסִיחֹן מֶלֶךְ הָאֱמֹרִי , וּלְעוֹג מֶלֶךְ הַכְּנָעִי  
וּלְכָל מַמְלָכוֹת כְּנָעַן : וְנָתַן אֶרֶץ גִּלְגָּל , גִּחְלָה  
לְיִשְׂרָאֵל עִמּוֹ : יְהוָה , שִׁמְךָ לְעוֹלָם , יְהוָה , וּכְרָךְ  
לְדֹר־דֹּר : כִּי־יִדִּין יְהוָה עִמּוֹ , וְעַל־עֲבָדָיו יִתְנַחֵם :

The idols of the nations are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them shall become like unto them; yea, every one that trusteth in them. O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord: O house of Levi, bless ye the Lord: ye that fear the Lord, bless ye the Lord. Blessed be the Lord out of Zion, who dwelleth at Jerusalem. Praise ye the Lord.

Psalm cxxxvi.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O give thanks unto the God of gods: for his lovingkindness endureth for ever.

O give thanks unto the Lord of lords: for his lovingkindness endureth for ever.

To him who alone doeth great marvels: for his lovingkindness endureth for ever.

To him that by understanding made the heavens: for his lovingkindness endureth for ever.

To him that spread forth the earth above the waters: for his lovingkindness endureth for ever.

To him that made great lights: for his lovingkindness endureth for ever.

The sun to rule by day: for his lovingkindness endureth for ever.

The moon and stars to rule by night: for his lovingkindness endureth for ever.

To him that smote the Egyptians in their first-born: for his lovingkindness endureth for ever.

And brought out Israel from among them: for his lovingkindness endureth for ever.

עַצְבֵי הַגּוֹיִם כְּסֶסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם: כָּהֵן לָהֶם  
 וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ: אֲזֵנַיִם לָהֶם  
 וְלֹא יִשְׁמְעוּ, אֵף אֵין יִשְׁרֹוח בְּפִיהֶם: כְּמוֹתָם  
 יִהְיוּ עֲשִׂיהֶם, כֹּל, אֲשֶׁר בְּמַחַ בָּהֶם: בֵּית יִשְׂרָאֵל  
 בָּרְכוּ אֶת־יְהוָה, בֵּית אֶהֱרֹן בָּרְכוּ אֶת־יְהוָה, בֵּית  
 הַלֵּוִי, בָּרְכוּ אֶת־יְהוָה, יִרְאֵי יְהוָה, בָּרְכוּ אֶת־יְהוָה:  
 בָּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּהָ:

הוֹדוּ לַיהוָה, כִּי־טוֹב, כִּי, לְעוֹלָם חֲסִדוֹ:  
 הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, כִּי, לְעוֹלָם חֲסִדוֹ:  
 הוֹדוּ לְאֱדֹנֵי הָאֲדֹנִים, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לַעֲשֵׂה הַשְׁמָיִם בְּתַבּוּנָה, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לְרוֹקַע הָאָרֶץ עַל־הַמַּיִם, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי, לְעוֹלָם חֲסִדוֹ:  
 אֶת־הַשָּׁמֶשׁ, לְמַמְשֶׁלֶת בַּיּוֹם, כִּי, לְעוֹלָם חֲסִדוֹ:  
 אֶת־הַיָּרֵחַ וְכּוֹכָבִים, לְמַמְשֶׁלוֹת בַּלַּיְלָה,

כִּי, לְעוֹלָם חֲסִדוֹ:  
 לְמַבֵּה מִצָּרִים בְּכַוְרֵיהֶם, כִּי, לְעוֹלָם חֲסִדוֹ:  
 יוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי, לְעוֹלָם חֲסִדוֹ:

With a strong hand, and with a stretched out arm:  
for his lovingkindness endureth for ever.

To him who parted the Red Sea in sunder: for his  
lovingkindness endureth for ever.

And made Israel to pass through the midst of it:  
for his lovingkindness endureth for ever.

But overthrew Pharaoh and his host in the Red  
Sea: for his lovingkindness endureth for ever.

To him who led his people through the wilderness:  
for his lovingkindness endureth for ever.

To him who smote great kings: for his lovingkind-  
ness endureth for ever.

And slew mighty kings: for his lovingkindness en-  
dureth for ever.

Sihon king of the Amorites: for his lovingkindness  
endureth for ever.

And Og king of Bashan: for his lovingkindness en-  
dureth for ever.

And gave their land for an heritage: for his loving-  
kindness endureth for ever.

Even an heritage under Israel his servant: for his  
lovingkindness endureth for ever.

Who remembered us in our low estate: for his lov-  
ingkindness endureth for ever.

And hath released us from our adversaries: for his  
lovingkindness endureth for ever.

He giveth food to all flesh: for his lovingkindness  
endureth for ever.

O give thanks unto the God of heaven: for his  
lovingkindness endureth for ever.

Psalm xxxiii.

Exult in the Lord, O ye righteous: praise is seemly  
for the upright. Give thanks unto the Lord with the  
lyre; sing praises unto him with the harp of ten strings.  
Sing unto him a new song; play skilfully with shouts  
of joy. For the word of the Lord is right; and all his  
work is done in faithfulness. He loveth righteousness

בִּיד חֲזָקָה וּבְזֹרַע נְטוּיָה, כִּי, לְעוֹלָם חֲסִדוֹ :  
 לְגִזְרֵי יַם-סוּף לְגִזְרִים, כִּי, לְעוֹלָם חֲסִדוֹ :  
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי, לְעוֹלָם חֲסִדוֹ :  
 וְנִעַר פָּרַעַה וְחִילוֹ בַּיָּם-סוּף, כִּי, לְעוֹלָם חֲסִדוֹ :  
 לְמוֹלִיד עַמּוֹ, בַּמִּדְבָּר, כִּי, לְעוֹלָם חֲסִדוֹ :  
 לְמַבֵּה מַלְכִּים גְּדֹלִים, כִּי, לְעוֹלָם חֲסִדוֹ :  
 וַיַּהֲרֹג מַלְכִּים אֲדִירִים, כִּי, לְעוֹלָם חֲסִדוֹ :  
 לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי, כִּי, לְעוֹלָם חֲסִדוֹ :  
 וּלְעוֹג מֶלֶךְ הַכָּשִׁי, כִּי, לְעוֹלָם חֲסִדוֹ :  
 וְנָתַן אֶרֶץ לְנַחֲלָה, כִּי, לְעוֹלָם חֲסִדוֹ :  
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, כִּי, לְעוֹלָם חֲסִדוֹ :  
 שִׁבְשֵׁבִלָנוּ וְזִכְר־לָנוּ, כִּי, לְעוֹלָם חֲסִדוֹ :  
 וַיַּפְרֵקֵנוּ מֵאֲזִיקֵינוּ, כִּי, לְעוֹלָם חֲסִדוֹ :  
 נָתַן לָהֶם לְכָל-כָּשָׁר, כִּי, לְעוֹלָם חֲסִדוֹ :  
 הוֹדוּ לְאֵל הַשָּׁמַיִם, כִּי, לְעוֹלָם חֲסִדוֹ :

רַנְּנוּ צְדִיקִים בַּיהוָה, לְיִשְׁרָאֵל נְאֻה תְּהִלָּה: הוֹדוּ  
 לַיהוָה, בְּכִנּוּר, בְּנִגְבֹּל עָשׂוּר וּמָרוֹ-לוֹ: שִׁירוּ לוֹ  
 שִׁיר חֲדָשׁ הַטִּיבו גִּגֵּן בַּתְרוּעָה כִּי יֵשֶׁר דְּבַר  
 יְהוָה, וְכָל-מַעֲשָׂהוּ, בְּאֱמוּנָה: אֲרַב צַדִּיקָה וּמִשְׁפָּט.

and justice: the earth is full of the lovingkindness of the Lord. By the word of the Lord the heavens were made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the floods in store-houses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood fast. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. Happy is the nation whose god is the Lord; the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven; he beholdeth all the sons of men; from the place of his habitation he gazeth upon all the inhabitants of the earth; he that fashioneth the hearts of them all, that giveth heed to all their works. A king is not saved by greatness of power: a mighty man is not delivered by greatness of strength. A horse is a vain thing for safety: neither shall he rescue any by his great power. Behold the eye of the Lord is upon them that fear him, upon them that hope for his lovingkindness to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee.

Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkind-



חֲסֵד יְהוָה מִלְּאֵה הָאָרֶץ: בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ.  
וּבְרוּחַ פִּיּוֹ, כָּל־צִבְאָם: כִּגְם כִּגְד מִי הַיָּם, נָתַן  
כָּאֻצְרוֹת תְּהוֹמוֹת: יִירָאוּ מִיְהוָה כָּל־הָאָרֶץ, מִמָּגְנוֹ  
יְגִירוֹ, כָּל־יִשְׁבֵּי תִבְלִ: כִּי הוּא אָמַר, וַיְהִי, הוּא  
צִוָּה וַיַּעֲמַד: יְהוָה הַפִּיר עֲצַת־גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת  
עַמִּים: עֲצַת יְהוָה, לְעוֹלָם תַּעֲמַד, מַחֲשָׁבוֹת לְבוֹ,  
לְדֹר וָדֹר: אֲשֶׁר־יִהְיֶה אֱלֹהֵיו, הָעַם,  
בְּחֹר לְנַחֲלָה לוֹ: מִשָּׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת־כָּל  
בְּנֵי הָאָדָם: מִמִּכּוֹן־שִׁבְתּוֹ הַשָּׁנִית, אֵל כָּל־יִשְׁבֵּי  
הָאָרֶץ: הַיָּצַר יַחַד לָבָם, הַמִּבִּין אֶל־כָּל־  
מַעֲשֵׂיהֶם: אֵין הַמֶּלֶךְ נוֹשֵׁעַ בְּרַב־חַיִל, גִּבּוֹר לֹא־  
יִנָּצַל בְּרַב־כֹּחַ: שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה, וּבְרַב חֵילוֹ  
לֹא יִמְלֹט: הִנֵּה עֵין יְהוָה אֶל־יִרְאָיו, לְמִנְחָלִים  
לְחַסְדּוֹ: לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּדַעַב:  
נַפְשָׁנוּ חֲבַתָּה לִיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא: כִּי־בוֹ  
יִשְׁמַח לִבָּנוּ, כִּי בְשֵׁם קֹדֶשׁוֹ בִּטְחָנוּ: יְהִי־חַסְדְּךָ  
יְהוָה עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:

צ"ב מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לִיהוָה  
וּלְאֹמַר לְשִׁמְךָ, עָלִיוֹן: לְהַגִּיד בִּבְקָר חַסְדְּךָ

ness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the work of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high.

וְאִמְנֶתְךָ, בְּלִילֹת : עָלֵי-עֲשׂוֹר וְעָלֵי-נָבֶל  
עָלֵי הַגִּיּוֹן בְּכִנּוֹר : כִּי שִׁמְחַתְּנִי יְהוָה בְּפִעֲלֶךָ  
בְּמַעֲשֵׂי יָדְךָ אֲרַגֵּן : מִה־נָּדְלוֹ מַעֲשֶׂיךָ יְהוָה מְאֹד  
עָמְקוֹ מִחֲשַׁבְתֶּיךָ : אִישׁ בָּעַר לֹא יֵדַע וְכִסִּיל  
לֹא-יָבִין אֶת-זֹאת : בְּפָרַח רִשְׁעִים כְּמוֹ-עֶשֶׂב  
וַיִּצְיֵצוּ כָּל-פְּעָלֵי אֱנוֹן לְהַשְׁמָדָם עַד-יָעַר : וְאַתָּה  
מָרוֹם לְעֵלָם יְהוָה : כִּי הִנֵּה אֵיבֹוֶךָ, יְהוָה כִּי-  
הִנֵּה אֵיבֹוֶךָ יֹאבְדוּ, יִתְפָּרְדּוּ כָּל-פְּעָלֵי אֱנוֹן :  
וְתִתְּרֵם כְּרֹאם קִרְנִי, בִּלְתִּי בְּשֶׁמֶן רַעֲנָן : וְתִבְט  
עֵינֵי בְּשׁוּרֵי, בְּקָמִים עָלֵי מִרְעִים, תִּשְׁמַעְנָה  
אֲזִנִּי : צַדִּיק כִּתְּמָר יִפְרָח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה :  
שְׁתוּלִים בְּבֵית יְהוָה, בְּחִצְרוֹת אֶלְהֵינוּ יִפְרִיחוּ :  
עוֹד יְנוּבּוֹן בְּשִׁיכָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ : לְהַגִּיד  
כִּי-יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא-עוֹלָתָה, בּוֹ :  
צִיג יְהוָה מֶלֶךְ, גִּאוֹת לָבֵשׁ, לָבֵשׁ יְהוָה, עוֹ  
הַתְּאֹדָר, אֶף-תִּכּוֹן תִּבֵּל, בִּלְתִּמוּט : נָכוֹן כִּסְאֶךָ  
מְאֹד, מַעֲוֵלָם אָתָּה : נִשְׂאוּ נְהָרוֹת, יְהוָה, נִשְׂאוּ  
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָרֵם : מִקְלֹת מַיִם  
רַבִּים, אֲדִירִים מִשְׁבְּרֵי-יָם, אֲדִיר בְּמָרוֹם יְהוָה :

Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

*On Weekdays continue here from p. 23.*

Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the nations are perished out of his land. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. Many are the thoughts in a man's heart; but the counsel of the Lord, that shall stand. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. For he spake, and it was; he commanded, and it stood fast. For the Lord hath chosen Zion; he hath desired it for his habitation. For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure. For the Lord will not cast off his people, neither will he forsake his inheritance. And he, being merciful, forgiveth iniquity, and de-

עֲדֹתֶיךָ נֶאֱמָנוּ מְאֹד , לְבֵיתְךָ נִאֲוֶה-קִדְּשׁ , יְהוָה ,  
לְאַרְךָ יָמִים :

*On Weekdays continue here from p. 23.*

יְהִי כְבוֹד יי לְעוֹלָם , יִשְׁמַח יי בְּמַעֲשָׁיו : יְהִי  
שֵׁם יי מְבָרָךְ , מַעֲתָה וְעַד-עוֹלָם : מִמְּזֶרֶת-שָׁמַשׁ  
עַד-מְבוֹאוֹ , מְהֵלֵל שֵׁם יי : רָם עַל-כָּל-גּוֹיִם | יי  
עַל הַשָּׁמַיִם כְּבוֹדוֹ : יי , שֶׁמֶךְ לְעוֹלָם , יי , וְכִרְךָ  
לְדֶרֶד-וָדָר : יי בַּשָּׁמַיִם הַכִּין כֶּסֶף , וּמַלְכוּתוֹ ,  
בְּכֹל מַשְׁלָה : יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ ,  
וַיֹּאמְרוּ בְּנֵי יי מֶלֶךְ : יי מֶלֶךְ , יי מֶלֶךְ , יי |  
יְמֶלֶךְ לְעֹלָם וָעֶד : יי מֶלֶךְ עוֹלָם וָעֶד , אֲבָדוּ גּוֹיִם  
מֵאֶרֶצוֹ : יי הַפִּיר עֲצַת גּוֹיִם , הִנִּיא מַחֲשָׁבוֹת  
עַמִּים : רַבּוֹת מַחֲשָׁבוֹת בְּלִב-אִישׁ , וְעֲצַת יי  
הִיא תְקוּם : עֲצַת יי לְעוֹלָם תַּעֲמֹד , מַחֲשָׁבוֹת לְבוֹ  
לְדֶרֶד וָדָר : כִּי הוּא אָמַר וַיְהִי , הוּא צִוָּה וַיַּעֲמֹד :  
כִּי-בָחַר יי בְּצִיּוֹן , אֲוֶה לְמוֹשָׁב לוֹ : כִּי-יַעֲקֹב  
בָּחַר לוֹ יְהִי , יִשְׂרָאֵל לְסִגְלָתוֹ : כִּי לֹא-יִשָּׁשׁ יי  
עַמּוֹ , וּנְחָלָתוֹ לֹא יַעֲזוֹב : וַיְהִי רַחוּם , וַיַּכֶּסֶר עֵזוֹן

stroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפּוֹ, וְלֹא יַעִיר  
 בְּלִחְמָתוֹ: יי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-  
 קִרְאָנוּ:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְלֶלְךָ סִלָּה:  
 אֲשֶׁרִי הָעַם שֶׁבָּכָה לוֹ, אֲשֶׁרִי הָעַם שֶׁיֵּי אֶלְהִיו:  
 קמ"ה תַּהֲלֶה לְדוֹר.

אֲרוֹמָמְךָ אֱלוֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם  
 וָעֶד:

בְּכָל-יּוֹם אַבְרָכְךָ, וְאַהֲלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:  
 גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר:  
 הוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֶתְךָ יִגִּידוּ:  
 תִּדְרַר בְּבוֹד הַיָּקָר, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
 וַיַּעֲזִיזוּ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וַיִּגְדָּלְתָּ אִם פִּרְנָה:  
 וַיִּכָּר רַב-טוֹבְךָ יִבְיָעוּ, וַיַּצְדֵּקְתָּ יִרְגֵנוּ:  
 חֲפִיז וְרַחוּם יְהוָה, אֶרֶךְ אַפִּים וְגָד־לִחְסֵד:  
 טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:  
 יוֹדוּךָ יְהוָה כָּל-מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה:  
 בְּבִיד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֶתְךָ יִדְבְּרוּ:

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Psalm cxlvi.

Praise ye the Lord. Praise the Lord, O my soul: I will praise the Lord, while I live; I will sing praises unto my God while I have my being. Put not your trust



לְהוֹדִיעַ לְבָנִי הָאָדָם נְבוֹרָתוֹ, וְכְבוֹד הַדָּר  
מַלְכוּתוֹ:

מַלְכוּתְךָ, מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ, בְּכָל־  
יָוָר וְדוֹר:

סוּמָךְ יְהוָה לְכָל הַנִּפְלִים, וְיוֹקֵךְ לְכָל־הַבּוֹפִים:  
עֲנֵנִי כָל, אֱלֹהֵי יִשְׂרָאֵל. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־  
אֲכָלָם בְּעֵתוֹ:

פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן:  
צְדִיק יְהוָה בְּכָל־דִּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו:  
קְרוֹב יְהוָה לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֻהוּ  
בְּאַמֶּת:

רָצוֹן־יִרְאֵיו יַעֲשֶׂה, וְאַת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאַת בְּלִי־הַרְשָׁעִים  
יִשְׁמֹר:

תְּהַלֵּל יְהוָה יְדְבַר־פִּי, וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם  
קִדְשׁוֹ לְעוֹלָם וָעֶד:

וְאַנְחֵנוּ נְבָרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:  
קמ'ו הִלְלוּיָהּ, הִלְלִי נַפְשִׁי אֶת־יְהוָה: אֲהַלֵּלָהּ  
יְהוָה בְּחַיִּי, אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי: אֶל־תִּבְטְחוּ

in princes, in a son of man, in whom there is no help. When his breath goeth forth, he returneth to his earth; in that very day his designs perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God: who made heaven and earth, the sea, and all that is therein; who keepeth truth for ever; who executeth judgment for the oppressed; who giveth food to the hungry: the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous; the Lord guardeth the strangers; he upholdeth the fatherless and widow; but the way of the wicked he maketh crooked. The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm cxlvii.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is seemly. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He counteth the number of the stars; he calleth them all by their names. Great is our Lord, and mighty in power; his understanding is infinite. The Lord upholdeth the meek; he abaseth the wicked to the ground. Sing unto the Lord with thanksgiving; sing praises upon the lyre unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to sprout upon the mountains; who giveth to the beast its food,

בְּנִדְיָבִים, בְּבֶן-אָדָם, שְׁאִין לוֹ תְּשׁוּעָה, תֵּצֵא  
רוּחוֹ יֵשֶׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא אֲבִדוּ עֲשֵׂתִנְתִּיו:  
אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ, עַל-יְהוָה  
אֱלֹהָיו: עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת-הַיָּם, וְאֶת-כָּל-  
אֲשֶׁר-בָּם, הַשִּׁמְרֵ אֲמֶת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט  
לַעֲשׂוּקִים, נָתַן לָחֶם לָרַעֲבִים, יְהוָה מִתּוֹר  
אֲסוּרִים: יְהוָה פָּקַח עֵינָיו, יְהוָה זָקָה בְּפִּיפִים,  
יְהוָה אֱהָב צַדִּיקִים: יְהוָה שִׁמְרֵ אֶת-גִּּירִים, יָתוֹם  
וְאֶלְמָנָה יַעֲזֹדֵד, וְהִרְדֵּךְ רַשְׁעִים יַעֲזֹת: יִמְלֹךְ יְהוָה  
לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ:

קמ"ז הִלְלוּהָ, בִּי-טוֹב וּמְרָה אֱלֹהֵינוּ, בִּי-נְעִים,  
נֶאֱוָה תִּהְיֶה: בִּגְהַ יְרוּשָׁלַם. יְהוָה, גִּדְחֵי יִשְׂרָאֵל  
יְבָנִם: הָרוּפֵא לְשִׁבְיָרֵי לֵב, וּמַחֲבֵשׁ לְעַצְבוֹתָם:  
מוֹנֶה מִסְפָּר לְכוֹכָבִים לְכָלִם שְׁמוֹת יִקְרָא:  
גָּדוֹל אֲדוֹנֵינוּ וְרַב-כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר:  
מַעֲזֹדֵד עֲנָוִים, יְהוָה, מִשְׁפִּיל רַשְׁעִים עַד־אָרֶץ:  
עֲנֵנוּ לִיהוָה, בְּתוֹדָה וּמְרוֹ לֵאלֹהֵינוּ בְּכִנּוֹר:  
הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִין לָאָרֶץ מָטָר,  
הַמְצַמֵּחַ הָרִים חֲצִיר: נוֹתֵן לְבַהֲמָה לַחֲמָה.

and to the young ravens which cry. He delighteth not in the strength of the horse, he taketh no pleasure in the vigor of a man. The Lord taketh pleasure in them that fear him, in them that hope for his lovingkindness. Extol the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders; he satisfieth thee with the fat of wheat. He sendeth out his commandment to the earth; his word runneth very swiftly. He giveth snow like wool; he scattereth hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they do not know them. Praise ye the Lord.

Psalm cxlviii

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels; praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath established them for ever and ever: he gave a decree which none shall transgress. Praise the Lord from the earth,

לִבִּי עֲרֹב, אֲשֶׁר יִקְרְאוּ: לֹא בִגְבוּרַת הַסּוּם  
 יִחַפֵּץ, לֹא-בְשׁוֹקֵי הָאִישׁ יִרְצֶה: רוּצֶה יְהוָה אֶת-  
 יִרְאָיו, אֶת-הַמִּיַּחֲלִים לְחַסְדּוֹ: שִׁבְחֵי יְרוּשָׁלַם,  
 אֶת-יְהוָה, הַגָּלִי אֶלְהִנֶּךָ, צִיּוֹן: בִּי-חֹזֶק בְּרִיחֵי  
 שַׁעֲרֶיךָ, בִּרְךָ בְּנֶיךָ בְּקִרְבְּךָ: הַשָּׁם גְּבוּלֶךָ  
 שָׁלוֹם, חֲלָב חַטִּים יִשְׂבִּיעַךְ: הַשֵּׁלֶח אֲמָרְתוֹ,  
 אֶרֶץ, עַד-מִהֲרָה יְרוּץ יִדְּבָרוּ: הִנֵּתָן שְׁלֹג בַּצֹּמֶר,  
 בַּפּוֹר, בְּאַפֶּר יִפּוֹר: מִשְׁלִיךְ קִרְתּוֹ כְּפִתִים,  
 לִפְנֵי קִרְתּוֹ מִי יַעֲמֵד: יִשְׁלַח יִדְּבָרוּ וַיָּמָס, יֹשֵׁב  
 רוּחוֹ יִזְלוּ מָיִם: מִגִּיד יִדְּבָרוּ לִיַּעֲקֹב, חֲקִיו  
 וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עָשָׂה בֵּן לְכָל-גּוֹי  
 וּמִשְׁפָּטִים בְּלִי-יָדָעוֹם, הַגָּלִיָּה:

קמ"ח הַגָּלִיָּה, הַגָּלוּ אֶת-יְהוָה מִן-הַשָּׁמַיִם,  
 הַגָּלוּהוּ, בְּמִרוֹמִים: הַגָּלוּהוּ, כָּל-מְלָאכָיו,  
 הַגָּלוּהוּ, כָּל-צָבָאוֹ: הַגָּלוּהוּ, שָׁמַשׁ וַיָּהָם,  
 הַגָּלוּהוּ, כָּל-כּוֹכְבֵי אוֹר: הַגָּלוּהוּ שָׁמַי הַשָּׁמַיִם,  
 וְהַמָּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם: יַהֲלִלוּ אֶת-שֵׁם יְהוָה,  
 כִּי הוּא צוּה וְנִבְרָאוּ: וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֶקֶד  
 גָּתָן וְלֹא יַעֲבֹר: הַגָּלוּ אֶת-יְהוָה מִן-הָאָרֶץ,

ye sea-monsters and all deeps: fire and hail, snow and smoke; stormy wind, fulfilling his word: mountains and all hills; fruit trees and all cedars: wild beasts and all cattle; creeping things and winged birds: kings of the earth and all peoples; princes and all judges of the earth: both young men and maidens; old men and children: let them praise the name of the Lord; for his name alone is exalted: his majesty is above the earth and heaven. And he hath lifted up a horn for his people, to the praise of all his loving ones: even of the children of Israel, the people near unto him: praise ye the Lord.

Psalm cxlix.

Praise ye the Lord. Sing unto the Lord a new song; his praise in the assembly of those that love him. Let Israel rejoice in his Maker: let the children of Zion be glad in their King. Let them praise his name with the dance: let them sing praises unto him with the timbrel and lyre. For the Lord taketh pleasure in his people: he adorneth the meek with salvation. Let those that love him triumph in glory: let them exult upon their beds. High praises of God are in their throat, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this is an honor for all his loving ones. Praise ye the Lord.

תַּנִּינִים וְכָל-תְּהוֹמוֹת : אֵשׁ וּבָרָד, שֶׁלֵּג וְקִימוֹר  
רוּחַ סַעָרָה עֹשֶׂה דְבָרוֹ : הַהָרִים וְכָל-נִבְעוֹת, עֵץ  
פָּרִי וְכָל אֲרוֹנִים : הַחַיָּה וְכָל-בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר  
כָּנָף : מַלְכֵי-אָרֶץ וְכָל-לְאֻמִּים, שָׂרִים וְכָל-  
שֹׁפְטֵי אָרֶץ : בַּחוּרִים וְגַם-בָּתוּלוֹת, וְקִנִּים עִם-  
נָעָרִים : יִהְיֶה לָּךְ אֶת-שֵׁם יְהוָה, כִּי-נִשְׁאָב שְׁמוֹ  
לְבָדּוֹ, חֹדְרוֹ עַל-אָרֶץ וּשְׁמַיִם : וַיֵּרָם קָרְן לְעַמּוֹ,  
תִּהְיֶה לְכָל-חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ  
הַלְלוּיָהּ :

פס' הַלְלוּיָהּ, שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תִּהְלְתוּ,  
בְּקִבְלֵי חֲסִידִים : וַיִּשְׂמַח יִשְׂרָאֵל בְּעֹשָׁיו, בְּגִי-  
צִיּוֹן יִגִּילוּ בְּמִלְכָּם : יִהְיֶה לָּךְ שְׁמוֹ בְּמַחֲוֹל, בְּתֶחֱ  
וְכִנּוֹר יִזְמְרוּ-לוֹ : כִּי-רוֹצָה יְהוָה בְּעַמּוֹ, וַיִּפְאֵר  
עַנְוִים בִּישׁוּעָה : יַעֲלוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ  
עַל-מַשְׁכְּבוֹתָם : רוֹמְמוֹת אֵל בְּגִרוֹנָם, וַיִּחַרְבּ  
פִּיפְיוֹת בָּיָדָם : לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם תּוֹכַחוֹת  
בְּלְאֻמִּים : לְאַסֹּר מַלְכֵיהֶם בְּזֻקִּים, וְנִבְבְּרֵיהֶם  
בְּכַבְּלֵי בְרוֹל : לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב,  
הֲדָר הוּא לְכָל-חֲסִידָיו. הַלְלוּיָהּ :

Psalm cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the horn: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals; praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord: praise ye the Lord.

*The last verse is repeated.*

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

*The following to "worship thee," p. 40, is said standing.*

1 Chron. xxix. 10—13.

And David blessed the Lord in the presence of all the congregation: and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Riches



קִי הִלְלוּהָ, הִלְלוּ-אֶל בְּקִדְשׁוֹ, הִלְלוּהוּ, בְּרִקְיוֹ  
 עֲזוֹ : הִלְלוּהוּ, בְּגִבּוֹרָתוֹ, הִלְלוּהוּ, בְּרֹב גְּדָלוֹ :  
 הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ, בְּנִגְּבֹל וּבְנוֹר :  
 הִלְלוּהוּ, בְּתִפָּה וּמְחוֹל, הִלְלוּהוּ, בְּמִנִּים וְעֹגֵב :  
 הִלְלוּהוּ, בְּצִלְצְלֵי-שָׁמַע, הִלְלוּהוּ, בְּצִלְצְלֵי  
 תְרוּעָה : כָּל הַנְּשָׁמָה, תְּהַלֵּל יְהוָה, הִלְלוּהָ :

*The last verse is repeated.*

בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן : בָּרוּךְ יְיָ מִצִּיּוֹן,  
 שֵׁכֵן יְרוּשָׁלַם. הִלְלוּהָ : בָּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי  
 יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ : וּבָרוּךְ שֵׁם כְּבוֹדוֹ  
 לְעוֹלָם, וְיִמְלֹא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְ  
 אָמֵן :

*The following to מִשְׁתַּחֲוִים, page 40, is said standing.*

ד'ה א' כ'ט י'-י'ג

וַיִּבְרַךְ דָּוִיד אֶת-יְיָ, לְעֵינֵי כָל-הַבְּקָהָל, וַיֹּאמֶר  
 דָּוִיד, בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם  
 וְעַד-עוֹלָם : לֵךְ יְיָ הַגְּדִלָה, וְהַגְבִּירָה, וְהַתְפַּאֲרֶת,  
 וְהַנֶּצַח, וְהַהוֹד, כִּי-כָל-בְּשָׁמַיִם וּבָאָרֶץ, לֵךְ יְיָ  
 הַמְמַלְכָה וְהַמְתַּנְשָׂא, לְכָל וְלָרֹאשׁ : וְהַעֲשֵׂה

and honor come of thee, and thou rulest over all; and in thine hand are might and power; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we give thanks unto thee, and praise thy glorious name.

Nehemiah ix. 6—11.

Thou art the Lord, even thou alone; thou hast made the heavens, the heaven of heavens, and all their host, the earth and all things that are thereon, the seas and all that is in them, and thou givest life to them all; and the host of heaven worship thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful before thee:

And thou madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt arrogantly against them; and didst make thee a name, as it is this day.

וְהַכְבוֹד מְלַפְנוֹךְ, וְאַתָּה מוֹשִׁיל בְּכָל, וּבִידְךָ,  
כָּח וּגְבוּרָה, וּבִידְךָ, לְגִדּוֹל וּלְחֹזֶק לְכָל: וְעַתָּה  
אֱלֹהֵינוּ, מוֹדִים אֲנִיחֵנוּ לָךְ, וּמְהֻלָּלִים לְשֵׁם  
תְּפִאֲרָתְךָ:

נחמיה ט' ו' י"א

אֲתָה-הוּא יְיָ לְבַדְּךָ, אַתָּה עֹשֶׂיתָ אֶת-הַשָּׁמַיִם,  
שָׁמַי הַשָּׁמַיִם, וְכָל-צָבָאָם, הָאָרֶץ וְכָל-אֲשֶׁר  
עָלֶיהָ, הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת-  
כָּלֶם, וּצָבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים: אַתָּה הוּא  
יְיָ הָאֱלֹהִים, אֲשֶׁר בְּחִרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ  
מֵאוּר כַּשְׂדִּים, וְשָׂמְתָּ שְׁמוֹ אַבְרָהָם: וּמִצָּאתָ  
אֶת-לָבָבוֹ גֵּאֲמָן לְפָנֶיךָ  
וּבְרוֹת עַמּוֹ הַיְּבֵרִית, לָתֵת אֶת-אֶרֶץ הַכְּנַעֲנִי,  
הַחִתִּי, הָאֱמֹרִי, וְהַפְּרָזִי, וְהַיְּבוּסִי, וְהַגְּרָזִישִׁי,  
לָתֵת לְזֹרְעוֹ, וּלְתֹקֶם אֶת-יְדִבְרִיךָ, כִּי צִדִּיק אַתָּה:  
וּלְתִרְאָה אֶת-עַנִּי אֲבֹתֵינוּ בְּמִצְרָיִם, וְאֶת-זַעֲקָתָם  
שָׁמַעְתָּ עַל-יַם-סוּף: וְתַתֵּן אֶתָּה וּמִפְתִּים בְּפִרְעֹה  
וּבְכָל-עַבְדָּיו וּבְכָל-עַם אֶרְצוֹ, כִּי יִדְעָתָ, כִּי  
הִזִּידוּ עָלֶיהֶם, וּתַעַשׂ-לָךְ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיּוֹם

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters.

Exod. xiv. 30—xv. 18.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great power which the Lord put forth against the Egyptians, and the people feared the Lord: and they believed in the Lord, and in Moses his servant.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: I will sing unto the Lord, for he hath been highly exalted: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: this is my God, and I will glorify him; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: and his chosen captains are sunk in the Red Sea. The floods cover them: they went down into the depths like a stone. Thy right hand, O Lord, that is glorious in power, thy right hand, O Lord, dasheth in pieces the enemy. And in the greatness of thy majesty thou overthrowest them that rise up against thee: thou sendest forth thy wrath, it consumeth them as stubble. And with the

בְּקֶעֱתָ לַפְּגִיָּהִם, וַיַּעֲבְרוּ בְּתוֹךְ-הַיָּם בַּיָּבָשָׁה.  
וְאֶת-רֹדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כְּמוֹ-אַבְן.  
בַּמַּיִם עָזִים:

שמות י"ד ל"טו י"ח

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא, אֶת-יִשְׂרָאֵל מִיַּד  
מִצְרָיִם, וַיֵּרָא יִשְׂרָאֵל אֶת-מִצְרָיִם מֵת עַל-שַׁפַּת  
הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה, אֲשֶׁר  
עָשָׂה יְהוָה בַּמִּצְרָיִם, וַיֵּירָאוּ הָעָם אֶת-יְהוָה,  
וַיֹּאמְינוּ בִּיהוָה וּבִמֹּשֶׁה עֲבָדָיו:

אֹז יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, אֶת-הַשִּׁירָה הַזֹּאת  
לִיהוָה, וַיֹּאמְרוּ לֵאמֹר, אֲשִׁירָה לִיהוָה כִּי גָאֹה גָאֹה,  
סוֹס וָרֶכֶב רָמָה בָּיָם: עֲזִי וְזִמְרַת יְהוָה, וַיְהִי-לִי  
לִישׁוּעָה, יְהוָה אֱלֹהֵי וְאַנְוָהוּ, אֱלֹהֵי אָבִי  
וְאַרְמְמָהוּ:

שְׁמוֹ: מִרְכַּבַּת פָּרְעָה וַחֲיִלוֹ יָרָה בָּיָם, וּמִבְּחַר  
שְׁלִישִׁיו, מָדְעוּ בַיַּם-סוּף: תַּהֲמֹת יִבְסְיֻמוּ, יָרְדוּ  
בַּמַּצּוֹלֹת, כְּמוֹ-אַבְן: יִמִּינֶךָ יְהוָה גְּאֹדְרֵי בָבֶל,  
יִמִּינֶךָ יְהוָה תִּרְעַץ אוֹיֵב: יִכְרַב גְּאוֹנֶךָ, תִּהְרַם  
קִמּוֹךָ, תִּשְׁלַח חֲרֹנֶךָ יֶאֱבֹלְמוּ, פֶּקֶשׁ: וּבָרוּחַ

biast of thy nostrils the waters were piled up, the streams stood upright as an heap; the floods were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the mighty ones: who is like unto thee, glorious in holiness, revered in praises, doing marvels? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy lovingkindness hast led the people which thou hast redeemed: thou has guided them in thy strength to thy holy habitation. The peoples have heard it; they tremble: pangs have taken hold of the inhabitants of Philistia. Then were the dukes of Edom confounded; the mighty men of Moab, trembling taketh hold of them: all the inhabitants of Canaan are melted away. Terror and dread falleth upon them: by the greatness of thine arm they are as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast acquired. Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. The Lord shall reign for ever and ever.

For the kingdom is the Lord's: and he is ruler over the nations. And saviors shall come up

אֶפְיֹךְ נְעַרְמוּ מִיָּב,      נָצְבוּ כְמוֹ-נֶגֶד  
נְזִלִים,      קָבְאוּ תְהִמַּת בְּלָבַיִם:      אָמַר  
אֲנִי, אֶרְדֵּף, אֲשִׁינִי,      אַחֲלִיק שָׁלָל, תִּמְלֹאמוּ  
נַפְשִׁי,      אֶרִיק חֲרָבִי, תוֹרִישְׁמוּ יָדַי:      נִשְׁפֹּת  
בְּרוּחְךָ, בְּסָמוּיָם,      צָלְלוּ כַעֲוִיפוֹתַי, בְּמִוֶּם  
אֲדִירִים:      מִי-כְמֻכָּה בְּאֵלִים יְהוָה,      מִי  
כְמֻכָּה נֶאֱדָר בְּקֹדֶשׁ,      נִרְאָה תְהִלָּתָהּ, עֲשֵׂה  
כְּלָא:      נְטִיטִי יְמִינְךָ, תִּבְלַעְמוּ אֶרֶץ:      נְחִיטִי  
בְּחֶסֶדְךָ עִם-זִוִּי נִאֲלָתִי,      גִּבְהֹתַי בְּעָזְךָ, אֶל-גִּוְהִי  
קֹדֶשְׁךָ:      שְׁמְעוּ עַמִּים יִרְגֻזוּן,      חִיל  
אֲחִזִּי, יִשְׁבִּי פִלְשֶׁת:      אֲזִי נִבְהֵלוּ אֱלֹהֵי  
אֲדוֹם,      אֵלֵי מוֹאָב, יֶאֱחֹזְמוּ רָעַד,      נִמְגֹנוּ  
כֹּל יִשְׁבִּי כְנָעַן:      תִּפֹּל עֲלֵיהֶם אִימָתָהּ  
וּפָחַד,      בְּגִדֹל זְרוּעֶךָ יָדְמוּ בְּאֶבֶן,      עַד  
יַעֲבֹר עִמָּךְ יְהוָה,      עַד-יַעֲבֹר עִם-זִוִּי  
קִנְיִתִּי:      תִּבְאֹמוּ וְתִשְׁעֹמוּ בְּהַר גִּבְהֹתֶיךָ,      מִכּוֹן  
לְשִׁבְתֶּךָ פִּעֲלֹתִי יְהוָה,      מִקֹּדֶשׁ אֲדָנִי בּוֹגְנוּ יִתְּךָ:  
יְהוָה! יִמְלֹךְ לְעֹלָם וָעֶד:      יְיָ! יִמְלֹךְ לְעֹלָם וָעֶד:  
כִּי לִי הַמְּלוּכָה, וּמֹשֶׁל בְּגוֹיִם:      וְעַלֹּ מוֹשִׁיעִים

on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One. And in thy Law it is written, saying, Hear, O Israel: the Lord our God, the Lord is One.

*On Sabbaths and Holydays continue here "The breath,"  
etc., p. 182.*

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during



בְּהַר צִיּוֹן לְשֹׁפֵט אֶת־הָרָעָה עֲשׂוֹ, וְהוֹתֵהָ לִי  
הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם  
הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד: וּבִתְּוֵרָתָךְ  
בְּתוֹב לֵאמֹר. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*On Sabbaths and Holydays continue here p. 182.* נִשְׁמַת

יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלָכֵנוּ. הָאֵל, הַמֶּלֶךְ  
הַגָּדוֹל וְהַקָּדוֹשׁ, בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ  
נִאֲהָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר  
וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עִז וּמִמְשָׁלָה, נִצָּח  
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קִדְּשָׁה  
וּמְלָכוּת, בְּרָכוֹת וְהוֹדָאוֹת, מַעֲתָה וְעַד־  
עוֹלָם: בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ, גָּדוֹל  
בַּתְּשׁוּבָחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת.  
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי  
הָעוֹלָמִים:

*Reader.* יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא  
דִּי־בְרָא בְּרַעוּתָהּ. וַיְמַלִּיךְ מְלִכּוּתָהּ בְּחַיִּיכוֹן

your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Reader.* — Bless ye the Lord who is to be blessed.

*Cong. and Reader.*—Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things:

*Congregation in an undertone.*

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

וּבְיוֹמֵינוּ, וּבְחַיֵּי דְיִכְל־בֵּית יִשְׂרָאֵל, בְּעֶנְיָא  
וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן :

יְהֵא שְׁמָה רַבָּא מְבָרַךְ, לְעָלְמָא *Cong. and Reader.*

וּלְעָלְמֵי עָלְמֵיָא.

יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, *Reader.*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה, וַיִּתְהַלָּל, שְׁמָה דְיִי-  
קִדְשָׁא. בְּרִיךְ הוּא, לְעָלְמָא מִן-כָּל-בְּרַכְתָּא  
וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְיִי-אֱמִירָן בְּעָלְמָא.  
וְאָמְרוּ אָמֵן :

*Congregation in an undertone.*

*Reader.*

בְּרַכּוּ אֶת-יְיָ הַמְבָרַךְ: יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר

וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל-

*Cong. and Reader.*

מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ

בְּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא

אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים.

סֵלֹו לְרַכֵּב בְּעֶרְבוֹת, בְּיָה שְׁמוֹ

וְעֵלֹו לְפָנָיו. וְשְׁמוֹ מְרוֹמָם

עַל-כָּל-בְּרַכָּה וְתַהֲלָה :

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ

מְבָרַךְ, מִעַתָּה וְעַד עוֹלָם:

בְּרַכּוּ אֶת-יְיָ הַמְבָרַךְ:

בְּרוּךְ יְיָ הַמְבָרַךְ לְעוֹלָם

וָעֶד :

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר

וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה

שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל:

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours!

The blessed God, great in knowledge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits all of whom stand in the heights of the universe and proclaim with awe in unison aloud the word of the living God and everlasting King. All of them are beloved, pure and mighty; and all of them in dread and awe do the will of their Master; and all c

הַמַּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ, בְּרַחֲמִים  
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית  
מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כָּלֶם בְּחֻכְמָה עָשִׂיתָ. מְלֶאכֶת  
הָאָרֶץ קִנְיָנְךָ: הַמְלִיךְ הַמְרוֹמֵם לְבָדּוֹ מֵאֵז  
הַמִּשְׁבַּח וְהַמְפָּאָר וְהַמְתַּנְשָׂא מִימֹת עוֹלָם  
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ  
אֲדוֹן עֲלֵנוּ צוּר מִשְׁגְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ מִשְׁגֵּב בְּעֲדֵנוּ  
אֵל בָּרוּךְ גָּדוֹל דָּעָה. הַכִּין וּפָעַל וְהָרִי חֻמָּה  
טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ. מְאֻרוֹת נָתַן סְבִיבוֹת עוֹלָם  
בְּנוֹת אֲבָאֵי קְדוֹשִׁים רוֹמְמֵי שְׂדֵי. תְּמִיד  
מִסְפָּרִים, כְּבוֹד-אֵל וְקֹדְשָׁתוֹ: תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ  
עַל-שִׁבְחַת מַעֲשֵׂה יְדֶיךָ. וְעַל-מְאֻרֵי-אוֹר שֶׁעָשִׂיתָ  
וּפְאֵרוֹךְ סִלָּה:

תִּתְבָּרֵךְ צוֹרֵנוּ מְלֻכְנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים  
יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלֻכְנוּ. יוֹצֵר מְשֻׁרָתִים, וְאִשֵּׁר  
מְשֻׁרָתָיו, כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם, וּמִשְׁמִיעִים  
בִּירָאָה, יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמְלִיכִים  
עוֹלָם: כָּלֶם אֲדוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים,  
וְכָלֶם עֲשִׂים בְּאִימָה וּבִירָאָה רָצוֹן קוֹנֵם. וְכָלֶם

them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth

פֹּתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִמְהֵרָה, בְּשִׁירָה  
וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים  
וּמַעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים

אֶת־שֵׁם הָאֵל, הַמְּלֶךְ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא  
קְדוֹשׁ הוּא: וְכָל־מְקַבְּלִים עֲלֵיהֶם, עַל מַלְכוּת  
שָׁמַיִם וְהַמָּוֶה. וְנוֹתְנִים רְשׁוּת וְהַלְוָה, לְהַקְדִּישׁ  
לְיוֹצְרָם. בְּנִחַת רוּחַ בְּשִׁפְהָ בְּרוּכָה, וּבְנִעֻמָּה  
קְדוֹשָׁה, כָּל־כְּבֹד עֲוִנִים, וְאוֹמְרִים בְּיִרְאָה.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־  
הָאָרֶץ כְּבוֹדוֹ:

וְהַאֲפָנִים וְחַיּוֹת הַקֶּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים  
לְעַמַּת שָׁרָפִים, לְעַמַּת מְשַׁבְּחִים וְאוֹמְרִים.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לֹאֵל בְּרוּךְ גְּעִימוֹת יִתְגַּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם,  
וּמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמְיעוּ. כִּי הוּא לְבָדוּ.  
פּוֹעֵל נְבוֹרוֹת, עֹשֶׂה תְּדֻשּׁוֹת, בָּעַל מַלְחָמוֹת,  
זוֹרֵעַ צָדִיקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,  
נוֹרָא תְּהִלּוֹת. אֲדוֹן הַגְּפִלּוֹת. הַמַּחְדֵּשׁ בְּטוֹבוֹ.

the creation every day continually; as it is said, (C  
give thanks) to him that maketh great lights, for  
his lovingkindness endureth for ever. O cause  
new light to shine upon Zion, and may we all be  
worthy soon to enjoy its brightness. Blessed art  
thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord  
our God, with great and exceeding pity hast thou  
pitied us. O our Father, our King, for our fathers  
sake, who trusted in thee, and whom thou didst  
teach the statutes of life, be also gracious unto  
us and teach us. O our Father, merciful Father  
ever compassionate, have mercy upon us; O put it  
into our hearts to understand and to discern, to  
mark, learn and teach, to heed, to do and to fulfil  
in love all the words of instruction in thy Law.  
Enlighten our eyes in thy Law, and let our hearts  
cleave to thy commandments, and unite our hearts  
to love and fear thy name, so that we be never put  
to shame. Because we have trusted in thy holy,  
great and revered name, we shall rejoice and be  
glad in thy salvation. O bring us in peace from the  
four corners of the earth, and make us go upright to  
our land; for thou art a God who worketh salvation.  
Thou hast chosen us from all peoples and tongues,  
and hast brought us near unto thy great name for ever



בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. בְּאִמּוֹר,  
לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסָדוֹ: אוֹר  
חָדָשׁ עַל־צִיּוֹן תֹּאִיר. וְנִזְכָּה בְּלָנוּ מִהֲרָה לְאוֹרוֹ:  
בְּרוּךְ אַתָּה יי. יוֹצֵר הַמְּאוֹרוֹת:

אֲהַבָּה רַבָּה אֲהַבְתָּנוּ יי אֱלֹהֵינוּ. חֲמֶלָה גְּדוֹלָה  
וַיִּתְּרָה חֲמִלָּתְךָ עָלֵינוּ: אָבִינוּ מְלִבְנוּ. בַּעֲבוּר  
אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וַתִּלְמְדֵם חֻקֵּי חַיִּים, בֶּן  
תַּחֲנֻנּוּ וַתִּלְמְדֵנוּ: אָבִינוּ הָאֵל הַרְחֵמֵן. הַמְּרַחֵם.  
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ  
לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת, וּלְקַיֵּם אֶת־כָּל־  
דְּבָרֵי תִלְמוּד תּוֹרַתְךָ, בְּאַהֲבָה: וְהָאֵל עֵינֵינוּ  
בְּתּוֹרַתְךָ, וּבְדֶבֶק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחֲד לְבָבֵנוּ  
לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ, וְלֹא גִבּוֹשׁ לְעוֹלָם וָעֶד:  
כִּי בְשֵׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ. נִגְיָלָה  
וְנִשְׁמַחָה, בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע  
כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי  
אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה. וּבָנוּ בְּחֵרֶת מִכָּל־עַם  
וְלָשׁוֹן, וְקִבַּרְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה, בְּאַמֶּת.

in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

*When prayers are not said with the Congregation, add:—*

God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I

לְהוֹדוֹת לְךָ וּלְיִתְדֶךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יי.  
הַבוֹחֵר בְּעַמּוֹ. יִשְׂרָאֵל בְּאַהֲבָה:

*When prayers are not said with the Congregation add:—*

אֵל מְלֹךְ נְאֻמִּין:

דברים ו' ד'-ט'

שִׁמְעֵה יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
בְּרוּךְ, שֵׁם כְּבוֹד מְלֻכוֹתוֹ, לְעוֹלָם וָעֶד:  
וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְּךָ  
וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֵדֶךָ: וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה, אֲשֶׁר אֲנִי מְצֻוֶּה הַיּוֹם עַל-  
לִבְּךָ: וּשְׁנֵנֶתָם לְבִנְיָן וְדִבְרָתְךָ בָּם,  
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,  
וּבְשִׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל-  
יָדְךָ, וְהָיוּ לְטָמֶטֶת בֵּין עֵינֶיךָ: וּבְתִבְתָּם  
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א י'ג-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי,

command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children. talking of them when thou sittest in

אֲשֶׁר אָנֹכִי מַצִּיחַ אֶתְכֶם הַיּוֹם לְאַהֲבָה  
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל־  
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־  
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹּת  
דָּגָנְךָ, וְתִרְשֶׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב  
בְּשִׂדְךָ לְבִהְמֶתְךָ, וְאֹכֶלֶת וְשִׁבְעָתָה:  
הַשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם,  
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְחָרָה אֶף־יְהוָה בָּכֶם, וְעָצַר אֶת־  
הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא  
תִתֵּן אֶת־יְבוּלָהּ, וְאֲבַדְתֶּם מִהֲרָה, מֵעַל  
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹה עַל־לְבַבְכֶם וְעַל־  
נַפְשְׁכֶם, וּקְשֹׁרְתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם,  
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם  
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ.

thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who

וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבִשְׂכֻכְךָ וּבְקוֹמְךָ:  
 וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ, וּבִשְׁעָרֶיךָ:  
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם, עַל  
 הָאֲדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם,  
 לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
 צִיצִית, עַל־כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
 עַל־צִיצִית הַכֶּנֶף, כֶּתִיל תְּכֵלֶת: וְהָיָה  
 לָכֶם לְצִיצִית. וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם אֶת־  
 כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
 תִתּוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,  
 אֲשֶׁר אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר

brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God, and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.



הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהוֹיֹת  
לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת וַיִּצִיב, וַנִּכּוֹן, וַנִּקְּם, וַיִּשָּׁר וַנִּבְאֶמֶן, וְאֶהוּב  
וְחֶבִיב, וְנִחְמָד וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקַן  
וּמִקְבָּל, וְטוֹב וַיִּפָּה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם  
וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֹּן  
יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קָיָם, וּשְׁמוֹ קָיָם. וְכִסְאוֹ  
נָכוֹן, וּמִלְכוּתוֹ וַאֲמוּנָתוֹ לְעֶד קַיָּמֶת: וּדְבָרָיו  
חַיִּים וְקַיָּמִים, גִּבּוֹרִים וְנִחְמָדִים לְעֶד וּלְעוֹלָמֵינוּ  
עוֹלָמִים, עַל-אֲבוֹתֵינוּ וְעָלֵינוּ, עַל-בְּנֵינוּ וְעַל-  
דוֹרוֹתֵינוּ, וְעַל כָּל-דּוֹרוֹת נֶבֶל עִשְׂרָאֵל עֲבָדָיו:

עַל-הָרָאשׁוֹנִים וְעַל-הָאַחֲרוֹנִים, דְּבָר טוֹב וְקָיָם  
לְעוֹלָם וָעֶד. אֱמֶת וַאֲמוּנָה, חֵק וְלֹא יַעֲבוֹר: אֱמֶת  
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ  
מִלֶּךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצֵאֵנוּ  
צוֹר יִשְׁרָאֵל וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֵךְ.  
אֵין אֱלֹהִים זוּלָתְךָ:

Thou hast been the help of our fathers from of old, a Shield and Saviour to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem: thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; ever praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מַעֲוֹלָם. מִגֵּן וּמוֹשִׁיעַ  
לְבַגְיָהֶם אֲחֵרֵיהֶם, בְּכָל דּוֹר וָדוֹר: בְּרוּם עוֹלָם  
מוֹשְׁבֶךְ. וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד-אַפְסֵי אֲרֶץ:  
אֲשֶׁר־י אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרָתְךָ וְדְבָרְךָ  
יָשִׁים עַל-לְבָבוֹ: אֱמֶת, אֶתְּהָ הוּא אֲדוֹן לְעַמְּךָ,  
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֱמֶת, אֶתְּהָ הוּא רֹאשׁוֹן,  
וְאַתְּהָ הוּא אַחֲרוֹן. וּמִבְּלִעְדֶּיךָ אֵין לָנוּ מֶלֶךְ  
גּוֹאֵל וּמוֹשִׁיעַ: מִמַּצָּרִים גּוֹאֲלָתָנוּ יְיָ אֱלֹהֵינוּ,  
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. כָּל-כְּבוֹדֵיהֶם הִרְגָּתָ,  
וּכְבוֹדְךָ גּוֹאֲלָתָ. וְיִסְסוּךָ בְּקַעֲתָ, וְזָרִים טִבְּעָתָ,  
וְיָדִידִים הִעֲבַרְתָּ, וַיִּכְסּוּ מִים צָרֵיהֶם. אֶחָד מֵהֶם  
לֹא נֹתָר: עַל-זֹאת שִׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל.  
וְנִתְּנוּ יָדִידִים וּמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת  
וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשָּׂא, גָּדוֹל  
וְנוֹרָא, מִשְׁפִּיל גִּּאִים וּמִגְבִּיהַ שְׁפָלִים, מוֹצִיא  
אֲסִירִים וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר בְּדָלִים, וְעוֹנֶה לְעַמּוֹ  
בְּעֵת שׁוֹעֵם אֱלֹיו. תִּהְלֹת לֹאֵל עֲלִיוֹן, בָּרוּךְ הוּא  
וּמְבָרֵךְ. מִשָּׁה וּבְגֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה,  
בְּשִׁמְחָה רַבָּה. וְאָמְרוּ כָלָם.

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

With a new song the redeemed people offered praise unto thy name at the sea shore: they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

*The following prayer (Amidah) to "as in ancient years," p. 66 is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things, who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

מִי־כַמְכָּה, בְּאֵלִים יְהוָה, מִי כַמְכָּה נִאֲדָר  
בְּקֶדֶשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה כְּלָא:

שִׁירָה תְּדַשָּׁה, שְׂבָחוּ גְאוּלִּים לְשִׁמְךָ, עַל־שִׁפְת  
הַיָּם, יַחַד כָּלֶם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרֶת יִשְׂרָאֵל, וּפְתַח  
כְּנָאמְךָ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ  
קְדוֹשׁ יִשְׂרָאֵל. כְּרוּךְ אַתָּה יְיָ. גְּאֻל יִשְׂרָאֵל:

*The following prayer, קְדֻמוֹנִיּוֹת, to עֲמִידָה, p. 66 is to  
be said standing.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

כְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל. וְזוֹכֵר  
חֲסִדֵי אֲבוֹת, וּמִבִּיא גּוֹאֵל לִבְנֵי בְּנֵיהֶם,  
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*During the Ten Days of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*During the Ten Days of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

*During the Ten Days of Penitence say:—*

וְזָכְרֵנוּ לַחַיִּים, מִלֶּךְ חֶפֶץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים  
לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ.  
מִגֵּן אֲבֹרָהּ:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחְיֶה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
Day of Passover say:—*

מֵשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַחְיֶה  
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי  
בְּמוֹד, בַּעַל גִּבּוֹרֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ  
מֵמִית וּמַחְיֶה, וּמַצְמִיחַ יְשׁוּעָה.

*During the Ten Days of Penitence say:—*

מִי בְּמוֹד אֵב הַרְחֵמִים, זוֹכֵר וְצוֹרֵךְ לַחַיִּים בְּרַחֲמִים.

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

*When the Reader repeats the Amidah, the following is said, to "holy God," p. 56.*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart



וַיֵּאמֶן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה  
יְי. מְחַיֵּה הַמֵּתִים:\*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל-יוֹם יְהִלְלוּךָ סְלָה. בָּרוּךְ אַתָּה יְי.  
הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:--*  
הַמֶּלֶךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following is said:--*

*Reader.\** נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדֵּי־שֵׁים  
אוֹתוֹ בְּשֵׁמִי מְרוֹם, בְּכַתוּב עַל יַד נְבִיאֶךָ. וְקָרָא  
יְה אֵל יְה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְי  
צְבָאוֹת. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעַמָּתָם  
בָּרוּךְ יֵאמְרוּ. *Cong.* בָּרוּךְ כְּבוֹד יְי מִמְּקוֹמוֹ:  
*Reader.* וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר. *Cong.* יְמִלֹךְ  
יְי לְעוֹלָם, אֶלְהֵנוּ צִיּוֹן, לְדֹר וָדֹר. הִלְלוּיָהּ:  
*Reader.* לְדֹר וָדֹר גִּיד נִדְלָךְ. וּלְנֶצַח נֶצְחִים  
קִדְשְׁתָּךְ גְּקִדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ, מִפִּינוּ לֹא

from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:*

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

*On Fast Days Selichoth are inserted here.*

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

יְמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ, גָּדוֹל וְקָדוֹשׁ  
אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:—*  
הַמְלֶךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ  
בִּינָה. חַנּוּנוֹ מֵאַתָּה, דַּעַת, בִּינָה וְהַשְׂכֵּל.  
בָּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ. וְקַרְבָּנו מִלְּבָנו  
לְעִבּוּדְךָ, וְהַחֲזִירֵנוּ, בְּתִשׁוּבָה שְׁלֵמָה  
לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ. הַרוֹצֵה בְּתִשׁוּבָה:  
סֶלַח-לָנוּ אָבִינוּ, כִּי חָטְאֵנוּ. מְחַל-לָנוּ  
מִלְּבָנוּ, כִּי פָשַׁעְנוּ. (on Fast Days סְלִיחוֹת are

(inserted here.) כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בָּרוּךְ  
אַתָּה יְיָ. חַנּוּן הַמֵּרַבָּה לְסִלּוֹחַ:

רְאֵה בְּעֵינֶיךָ, וְרִיבָה רִיבָנוּ. וּנְאֻלָּנוּ מִהֲרָה  
לְמַעַן שְׁמֶךָ. כִּי גּוֹאֵל תִּזְק אַתָּה. בָּרוּךְ  
אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

*On Fast Days the Reader here says "Answer us," etc., p. 61, and concludes thus —*

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds;\* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season\*\* substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other

*\*The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

*\*\*From the Fourth of December until the First Day of Passover.*

*On Fast Days the Reader here says עֲנֵנוּ p. 61.*

*and concludes thus:—*

בָּרוּךְ אַתָּה יְיָ. הָעוֹנָה בְּעֵת צָרָה:

רַפְּאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשָׁעָה. כִּי  
תִהְיֶה לָּנוּ אֲתָה. וְהָעִלָּה רַפּוּאָה שְׁלָמָה  
לְכָל-מְבוֹתֵינוּ. \* כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן  
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יְיָ. רוֹפֵא חוֹלֵי  
עַמּוֹ יִשְׂרָאֵל:

בָּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת  
וְאֶת-כָּל-מִינֵי תְבוּאָתָה לְטוֹבָה. וְתֵן בְּרָכָה

*During the Winter Season\*\* substitute for the last Sentence:—*

וְתֵן טַל וּמָטָר לְבִרְכָּה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָךְ. וּבָרַךְ

*\* The following Prayer for a Sick Person may be introduced here:—*

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּשַׁלַּח  
מִהֲרָה רַפּוּאָה שְׁלָמָה מִן הַשָּׁמַיִם, רַפּוּאָה הַנֶּפֶשׁ וְרַפּוּאָה  
הַגּוּף לַחֹלֶה פ' ב' פ' בְּתוֹךְ שָׁאַר חוֹלֵי יִשְׂרָאֵל.

**\*\*From December 4, until the First Day of Passover.**

good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush,

שְׁנֵיתָנוּ, כְּשָׁנִים הַמּוֹבּוֹת. בָּרוּךְ אַתָּה יְיָ.  
מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתָנוּ. וְשָׂא גַם  
לְקַבֵּץ גְּלוּתֵינוּ. וּבְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע  
כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ. מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשִׁינָה, וְיִזְעַצְּנוּ,  
בְּבִתְחִלָּה. וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלוֹךְ  
עָלֵינוּ, אַתָּה יְיָ לְבָדָךְ, בְּחֶסֶד וּבְרַחֲמִים.  
וּצְדִיקָנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ. מְלֹךְ  
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלַמְלָשִׁינִים אֶל־תְּהִי תַקוּהָ, וְכָל הָרָשָׁעָה,  
בְּרָגַע תֵּאבֵד. וְכָל אוֹיְבֵינוּ מִהֲרָה יִכָּרֶתוּ.  
וּמַלְכוּת זְרוֹן מִהֲרָה תַעֲקֹר, וּתְשַׁבֵּר

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.\* Blessed art thou, O Lord, who rebuildest Jerusalem.

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*\*On the Fast of the Ninth of Ab the following is added at the Afternoon Service:—*

Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city that



וּתְמַנֶּה, וְתִכְנִיעַ, בְּמַהֲרָה בְיָמֵינוּ. בָּרוּךְ  
אַתָּה יְיָ. שֶׁכֶּר אוֹיְבִים וּמִכְנִיעַ זָרִים:  
עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי  
עַמֶּךָ, בֵּית יִשְׂרָאֵל, וְעַל־פְּלִיטַת סוּפְרֵיהֶם,  
וְעַל גְּרֵי הַצָּדֵק וְעַל־לֵוֵנוּ, יִחַמוּ רַחֲמֶיךָ יְיָ  
אֱלֹהֵינוּ. וְחֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים  
בְּשִׁמְךָ, בְּאַמַּת. וְשִׁים חֲלָקֵנוּ עִמָּהֶם  
לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי־בָךְ, בָּטְחָנוּ. בָּרוּךְ  
אַתָּה יְיָ. מַשְׁעֵן וּמִבְטָח לַצַּדִּיקִים:  
וְלִירוּשָׁלַיִם עִירָךְ, בְּרַחֲמִים תָּשׁוּב.  
וְתִשְׁבּוֹן בְּתוֹכָהּ, בְּאֲשֶׁר דִּבַּרְתָּ. וּבִגֵּה  
אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ, בְּנֵין עוֹלָם. וְכִסֵּא  
דָּוִד מְהֵרָה לְתוֹכָהּ תָּכִין. \* בָּרוּךְ אַתָּה  
יְיָ. בּוֹגֵה יְרוּשָׁלַיִם:

\* On the Fast of the Ninth of Ab the following is added  
at the Afternoon Service:—

גַּחֲסֵם יְיָ אֱלֹהֵינוּ, אֶת־אֲבְלֵ צִיּוֹן, וְאֶת־אֲבְלֵ יְרוּשָׁלַיִם,

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications:

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is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuilddest Jerusalem.

"Speedily," etc.

אֶת-צִמְחַ דְּדֹר עֲבָדְךָ מִהֲרָה תִצְמִיחַ.  
 וְקִרְנוּ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ  
 קִוִּינוּ כָּל-הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מִצְמִיחַ  
 קִרְן יִשׁוּעָה:

שִׁמְעַ קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.  
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ. כִּי  
 אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְנֶיךָ

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וְאֶת-הָעִיר הָאֲבֵלָה וְהַתְּהֵבָה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה  
 מִבְּלִי בָנוּחַ. וְהַתְּהֵבָה מִמַּעֲוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְבוֹדָה,  
 וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת נְרָאָה חֲפוּיָה, כְּאִשָּׁה  
 עֲקָרָה שְׁלֵא יָלְדָה. וְיִבְלָעוּהָ לַגּוֹנוֹת. וַיִּירָשׁוּהָ עוֹבְדֵי  
 נְרִים. וַיִּמְּלִיאוּ אֶת-עַמָּךְ יִשְׂרָאֵל לַחֲרָב. וַיַּהֲרֹגוּ בְּדוֹן הַסִּידִי  
 עֲלִיוֹן. עַל-כֵּן צִוִּין בְּמַר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִפְנֵי  
 לִבִּי עַל חֲלָלֵיהֶם, מַעֲשֵׂי מַעַי עַל חֲלָלֵיהֶם, כִּי אַתָּה יְיָ בָּאֵשׁ  
 הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עֲתִיד לִבְנוֹתָהּ. כְּאִמּוֹר, וַאֲנִי אֶהְיֶה-לָּהּ  
 נְאֻם-יְיָ חֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ  
 אַתָּה יְיָ. מְנַחֵם צִוִּין וּבִזְיוֹנָה יְרוּשָׁלַיִם: אֵת צִמְחַ וכו'

from thy presence, O our King, turn us not empty away;\* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son

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*\*On Fast Days the Congregation here say the following:—*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress; for thou hearkenest, etc.

מִלְכֵנוּ רִיקָם אֵל תְּשִׁיבֵנוּ. \* כִּי אַתָּה  
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתִפְלָתָם.  
וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי  
יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover. and  
Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְיִגִּיעַ, וְיִרְאֶה,  
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר, וְיִכְרְנוּ וְיִפְקְדֵנוּ. וְזָכְרוֹן

*\* On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ. כִּי בְצָרָה גְדוֹלָה אֲנֻחֵנוּ.  
אֶל־תִּפְּן אֶל־רִשְׁעֵנוּ, וְאֶל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאֶל־תִּתְּעַלֵּם  
מִתַּחֲנֻנָּתוֹ. הִנֵּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ. יְהִי נָא חֲסִדָּךְ לְנַחֲמָנוּ.  
שָׁרֵם נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ. בְּדָבָר שְׁנֵאמַר. וְהָיָה טָרֵם יִקְרָאוּ,  
וְאֲנִי אֶעֱנֶה. עוֹד הֵם מִדְּבָרִים, וְאֲנִי אֶשְׁמַע. כִּי אַתָּה יְיָ הָעוֹנֶה  
בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: כִּי אַתָּה וכו'.

of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>	<i>On Passover—</i>	<i>On Tabernacles—</i>
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles

אבותינו. וזכרון משים בן דוד עבדך. וזכרון ירושלים  
עיר קדשה. וזכרון כל עמך בית ישראל לפניך. לפליטה  
ילטובה, ולחן ולחסד ולרחמים, ולמים ולשלום, ביום

*On Tabernacles—*

*On Passover—*

*On New Moon say—*

חג הסוכות

חג המצות

ראש החדש

הזה. וזכרנו יי אלהינו, בו למטה, ופקדנו בו לברכה,  
והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסנו,  
ורחם עלינו והושיענו. כי אלקי עינינו. כי אל מלך חנו  
ורחום אתה:

ותחזקנו עינינו, בשוכך לציון ברחמים.

ברוך אתה יי. המחזיר שכינתו לציון:

*The Cong. in an undertone—*

מוזרים אנחנו לך,

מוזרים אנחנו לך, שאמרה

שאתה הוא יי אלהינו,

הוא יי אלהינו ואלהי

ואלהי אבותינו,

אבותינו, אלהי כל-בשר.

לעולם ועד. צור חיינו,

יוצרנו, יוצר בראשית.

מגן ישענו, אתה הוא

ברכות והוצאות לשמך

לדור ודור. נוֹדָה לך

הגדול והקדוש. על

ונספר תהלתך, על

שהחיותנו וקיימתנו. בן

תמינו ותקיימנו. ותאמר

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Chanukah and Purim the following is added:—*

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

*On Chanukah.*

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou deliveredst the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with thy Law: for thyself thou didst make a great and holy name



חֲיִינוּ הַמְּסֻרִים בְּיָדְךָ, וְלִיּוֹתֵינוּ לְחֻצְרֹת קָדְשְׁךָ.  
 וְעַל נִשְׁמוֹתֵינוּ לְשֹׁמֵר חֻקֶּיךָ, וְלַעֲשׂוֹת  
 רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֵב  
 שָׁלֵם, עַל שְׁאֲנַחֲנוּ מוֹדִים  
 לָךְ. בָּרוּךְ אַל הַהוֹדְאוֹת:  
 וְעַל נַפְלְאוֹתֶיךָ וְמוֹבִילֶיךָ שְׂבָכָל-עֵת, עֶרֶב  
 וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.  
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
 בְּיוֹמֵינוּ לָךְ:

*On Chanukah and Purim the following is added:—*

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,  
 וְעַל הַמְּלַחֲמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, בְּיָמִים הָהֵם בְּזֶמֶן הַזֶּה:

*On Chanukah.*

בְּיָמֵי מַתְתִּיָּהוּ, בֶּן-יֹחָנָן כֹּהֵן גָּדוֹל חֲשָׁמוֹנַי וּבָנָיו,  
 כְּשֶׁעָמְדָה מַלְכוּת יוֹנָן הַרְשָׁעָה עַל-עַמְּךָ יִשְׂרָאֵל, לְהַשְׁבִּיחַם  
 תּוֹרַתְךָ, וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה, בְּבַחֲמֶיךָ הַרְבִּים  
 עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. בָּרַכְתָּ אֶת-רִיבָם, בְּנֵת אֶת-דִּינָם,  
 גָּלַתְתָּ אֶת-נִקְמָתָם. מִסְרַת גְּבוּרִים בְּיַד חֲלָשִׁים, וּרְבִים  
 בְּיַד מְעֻשִׁים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים,  
 וְיָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ

in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into the oracle of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

*On Purim.*

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*During the Ten Days of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

## תפלת שחרית

בְּעוֹלָמָךְ, וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ, מְשׁוּעָה גְדוֹלָה וּפְרָקָן  
 בַּיּוֹם הַזֶּה. וְאַחֲרַיִם בֵּן בָּאוּ בְּגִיף לְדָבִיר בֵּיתְךָ, וּפָנּוּ אֶת-  
 הַיִּבְלָה, וּמָהְרוּ אֶת-מִקְדָּשְׁךָ, וְהִדְלִיקוּ גִירוֹת בְּחִצְרוֹת  
 קִדְשֶׁךָ. וְקָבְעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו, לְהוֹדוֹת וּלְהַלֵּל  
 לְשִׁמְךָ הַגָּדוֹל:

*On Purim.*

בַּיּוֹם מְרֻבָּכִי וְאַסְתֵּר, בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֵד עֲלֵיהֶם  
 הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד, אֶת-כָּל-  
 הַיְּהוּדִים, מִנְּעֵר וְעַד זָקֵן, טָף וְנָשִׁים, בַּיּוֹם אֶחָד, בְּשִׁלְשָׁה-  
 עָשָׂר לַחֹדֶשׁ שְׁנֵים-עָשָׂר, הוּא-חֹדֶשׁ אָדָר, וּשְׁלָלָם לָבוֹז.  
 וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים הִפַּרְתָּ אֶת-עֲצָתוֹ, וְקִלְקַלְתָּ אֶת-  
 מַחֲשַׁבְתּוֹ, וְהַשְׁבֹּתָ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אֹתוֹ וְאֶת-בָּנָיו  
 עַל-הָעֵץ:

וְעַל-כָּל־מַלְכֵּם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מַלְכֵּנוּ.  
 תְּמִיד לְעוֹלָם וָעֶד:

*During the Ten Days of Penitence say:—*

וְתָתֵב לַחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ  
 בְּאַמֶּת. הָאֵל יִשְׁוַעְתָּנוּ וְעִזְּרָתָנוּ סֶלָה. בָּרוּךְ  
 אַתָּה יי. הַטוֹב שְׁמֶךָ וְלִךָ נָאָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*During the Ten Days of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

*At the repetition of the Amidah by the Reader, the followig is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּהּ הַמְשִׁלָּשֶׁת  
בְּתוֹרָה. תְּבַתּוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֱמוּנָה מִפִּי אֶהְרֹן  
וּבָנָיו בְּחַנִּים. עִם קְדוֹשְׁךָ כְּאֹמֹר. יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וִרְחָמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עֲמֶךָ.  
בְּרַכְנוּ אֲבִינוּ כָּלֵנוּ, כְּאַחַד בְּאוֹר פְּנִיךָ.  
כִּי בְּאוֹר פְּנִיךָ נִתַּתְּ לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֵּקָהּ וּבְרָכָה,  
וִרְחָמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־  
שָׁעָה בְּשָׁלוֹמְךָ.

*During the Ten Days of Penitence say:—*

בְּסֹפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִינָסָה טוֹבָה, נִזְכָּר  
וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

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בְּרוּךְ אַתָּה יְיָ. הַמְבַרֵּךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מַדְבַּר  
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעֹפֶר  
לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּדְדוּךָ נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
הִפֵּר עֲצָתָם. וְכָל־קַל מַחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן  
שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ,  
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהוֹי לְרָצוֹן אֲמַר־פִּי  
וְהִגִּיֵּן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְכֶּה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם  
נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת: וְעֲרֹכָה  
לִי מִנְחַת יְהוּדָה וִירוּשָׁלָּם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנוֹת:

*In illness, or when time is lacking, the following shortened form of the Amidah may be said:—*

"O Lord," p. 53, to "holy God," p. 55.

Give us understanding, O Lord our God, to know thy ways; circumcise our hearts to fear thee, and forgive us so that we may be redeemed. Keep us far from sorrow; satiate us on the pastures of thy land, and gather our scattered ones from the four corners of the earth. Let them that go astray be judged according to thy will, and wave thy hand over the wicked. Let the righteous rejoice in the rebuilding of thy city, and in the establishment of thy temple, and in the flourishing of the horn of David thy servant, and in the clear-shining light of the son of Jesse, thine anointed. Even before we call, do thou answer. Blessed art thou, O Lord, who hearkenest unto prayer.

*Continue—*

"Accept," p. 61, to "ancient years," p. 66.

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*On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say "Hallel," p. 313.*

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*During the Ten Days of Penitence, the Sabbath excepted, the following to "and save us" p. 70, is said.*

Our Father, our King! we have sinned before thee.  
 Our Father, our King! we have no king but thee.  
 Our Father, our King! deal with us for the sake of thy name.

Our Father, our King! let a happy year begin for us.

Our Father, our King! nullify all evil decrees against us.



*In illness, or when time is lacking, the following shortened form of the Amidah may be said:—*

אֲדָנִי, p. 53, to הַקְדוּשׁ, p. 55.

הִבִּינֵנוּ יְיָ אֱלֹהֵינוּ לְבָרְכָת וְדַרְכֶּיךָ. וּמִזֵּל אֶת־לִבֵּנוּ  
לִירְאָתְךָ. וְתַסְלַח לָנוּ לְהִיּוֹת גְּאוּלִּים. וּרְחַמֵּנוּ מִמַּכָּאוֹב.  
וְנִשְׁגְּנוּ בְּנֵאוֹת אֶרְצֶךָ. וְנִפְּצוֹתֵינוּ מֵאֲרָבַע כְּנָפֹת הָאָרֶז  
תִּקְבֹּץ. וְהַתּוֹעִים עַל דַּעְתְּךָ יִשְׁפָּטוּ. וְעַל הָרָשָׁעִים תִּנּוּף  
יָדְךָ. וְיִשְׁמְחוּ צַדִּיקִים בְּבִגְדֵי עֵדֶךָ וּבְתִקְוֵי הַיְכָלְךָ וּבְצִמְיַחַת  
קֶרֶן לְדֹר עֲבָדֶךָ וּבַעֲרִיכַת גֵּר לְבֶן־יִשְׂרָאֵל מִשִּׁיחָךָ. מָרָם  
נִקְרָא אַתָּה תַעֲנֶה בְּרוּךְ אַתָּה יְיָ שׁוֹמֵר תְּפִלָּה:

*Continue—*

קִדְמוֹנוֹת, p. 66, to רְצֵה, p. 61.

*On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say "Hallel", p. 313.*

*During the Ten Days of Penitence, the Sabbath excepted, the following to וְהוֹשִׁיעֵנוּ, p. 70, is said.*

אֲבִינוּ מֶלְכֵנוּ. חַטָּאוֹנוּ לִפְנֶיךָ:

אֲבִינוּ מֶלְכֵנוּ. אֵין לָנוּ מַלְאךְ אֵלָּא אַתָּה:

אֲבִינוּ מֶלְכֵנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אֲבִינוּ מֶלְכֵנוּ. חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אֲבִינוּ מֶלְכֵנוּ. בָּטַל מֵעָלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת:

Our Father, our King! nullify the designs of those that hate us.

Our Father, our King! make the counsel of our enemies of none effect.

Our Father, our King! rid us of every oppressor and adversary.

Our Father, our King! close the mouths of our adversaries and accusers.

Our Father, our King! of pestilence and the sword, of famine, captivity and destruction, rid the children of thy covenant.

Our Father, our King! withhold the plague from thine inheritance.

Our Father, our King! forgive and pardon all our iniquities.

Our Father, our King! blot out our transgressions, and make them pass away from before thine eyes.

Our Father, our King! erase in thine abundant mercies all the records of our guilt.

Our Father, our King! bring us back in perfect repentance unto thee.

Our Father, our King! send a perfect healing to the sick of thy people.

Our Father, our King! rend the evil judgment decreed against us.

Our Father, our King! let thy remembrance of us be for good.

Our Father, our King! \*inscribe us in the book of happy life.

Our Father, our King! inscribe us in the book of redemption and salvation.

Our Father, our King! inscribe us in the book of maintenance and sustenance.

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\*At the Conclusion Service on the Day of Atonement, "seal us" is substituted for "inscribe us" in this and the following sentences.

אָבִינוּ מִלְכֵּנוּ. בְּטִל מַחְשָׁבוֹת שְׂנְאֵינוּ:

אָבִינוּ מִלְכֵּנוּ. הָפֵר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מִלְכֵּנוּ. כָּלָה כָּל-צָר וּמַשְׁטֵין מֵעָלֵינוּ:

אָבִינוּ מִלְכֵּנוּ. סְתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטָרֵינוּ:

אָבִינוּ מִלְכֵּנוּ. כָּלָה דָּבָר וְחָרָב וְרָעָב וְשָׂבִי

וּמַשְׁחִית מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מִלְכֵּנוּ. מָנַע מִגְּפָה מִנְּחֻלְתְּךָ:

אָבִינוּ מִלְכֵּנוּ. סָלַח וּמַחֵל לְכָל-עֲוֹנוֹתֵינוּ:

אָבִינוּ מִלְכֵּנוּ. מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ מִגִּדְּרֵינוּ:

אָבִינוּ מִלְכֵּנוּ. מָחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל-שְׂטָרֵי

חַיְבוֹתֵינוּ:

אָבִינוּ מִלְכֵּנוּ. הַחֲוִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מִלְכֵּנוּ. שְׁלַח רַפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:

אָבִינוּ מִלְכֵּנוּ. קָרַע רוּעַ גִּזְרֵי דִינֶיךָ:

אָבִינוּ מִלְכֵּנוּ. וְזָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

\* אָבִינוּ מִלְכֵּנוּ. כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מִלְכֵּנוּ. כְּתִבְנוּ בְּסֵפֶר נְאֻלָּה וַיְשׁוּעָה:

אָבִינוּ מִלְכֵּנוּ. כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וּבְלִפְלָה:

\* At the תְּחִלָּתוֹ Service on the Day of Atonement, is substituted for כְּתִבְנוּ in this and the following sentences.

Our Father, our King! inscribe us in the book of merit.

Our Father, our King! inscribe us in the book of forgiveness and pardon.

Our Father, our King! let salvation soon spring forth for us.

Our Father, our King! exalt the horn of Israel, thy people.

Our Father, our King! exalt the horn of thine anointed.

Our Father, our King! fill our hands with thy blessings.

Our Father, our King! fill our storehouses with plenty.

Our Father, our King! hear our voice, spare us, and have mercy upon us.

Our Father, our King! receive our prayer in mercy and in favor.

Our Father, our King! open the gates of heaven unto our prayer.

Our Father, our King! we pray thee, turn us not back empty from thy presence.

Our Father, our King! remember that we are but dust.

Our Father, our King! let this hour be an hour of mercy and a time of favor with thee.

Our Father, our King! have compassion upon us and upon our children and our infants.

Our Father, our King! do this for the sake of them that were slain for thy holy name.

Our Father, our King! do it for the sake of them that were slaughtered for thy Unity.

Our Father, our King! do it for the sake of them that went through fire and water for the sanctification of thy name.

אָבִינוּ מִלְכֵנוּ. כְּתִבְנוּ בְּסֵפֶר זְכוֹת:  
אָבִינוּ מִלְכֵנוּ. כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:  
אָבִינוּ מִלְכֵנוּ. הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב:  
אָבִינוּ מִלְכֵנוּ. הָרַם קִרְן יִשְׂרָאֵל עַמּוּךְ:  
אָבִינוּ מִלְכֵנוּ. הָרַם קִרְן מְשִׁיחֶךָ:  
אָבִינוּ מִלְכֵנוּ. מִלֵּא יִהְיֶנוּ מְבָרְכֶיךָ:  
אָבִינוּ מִלְכֵנוּ. מִלֵּא אֲסָמִינוּ שָׂבָע:  
אָבִינוּ מִלְכֵנוּ. שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:  
אָבִינוּ מִלְכֵנוּ. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:  
אָבִינוּ מִלְכֵנוּ. פְּתַח שַׁעְרֵי שָׁמַיִם לְתִפְלָתֵנוּ:  
אָבִינוּ מִלְכֵנוּ. נָא אֵל־תִּשְׁיבֵנוּ רִיקָם מִלְפָּנֶיךָ:  
אָבִינוּ מִלְכֵנוּ. זְכוֹר כִּי עָפָר אֲנֶחָנוּ:  
אָבִינוּ מִלְכֵנוּ. תְּהִי הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים  
וְעֵת רָצוֹן מִלְפָּנֶיךָ:  
אָבִינוּ מִלְכֵנוּ. חֲמוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפָּנוּ:  
אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לָמַעַן הַרוּגִים עַל־שֵׁם קְדֹשְׁךָ:  
אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לָמַעַן טְבוּחִים עַל־יְחִידֶךָ:  
אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמִּים  
עַל־קֹדֶשׁ שִׁמְךָ:

Our Father, our King! avenge before our eyes the blood of thy servants that hath been shed.

Our Father, our King! do it for thy sake, if not for ours.

Our Father, our King! do it for thy sake, and save us.

Our Father, our King! do it for the sake of thine abundant mercies.

Our Father, our King! do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King! be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and kindness, and save us.

*On Mondays and Thursdays the following is said to "the Lord is One," p. 76. On other Week Days continue, "And David said," etc., p. 76. Both these Prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.*

And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away and doth not stir up all his wrath. Withhold

אָבִינוּ מִלְכֵנוּ. נִקּוּם לְעֵינֵינוּ נִקְמַת דָּם-עֲבָדֶיךָ  
הַשְׁפוּד׃

אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַנְךָ אִם-לֹא-לְמַעַנֵנוּ׃  
אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ׃  
אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים׃  
אָבִינוּ מִלְכֵנוּ. עֲשֵׂה לְמַעַן שְׂמֶיךָ הַגָּדוֹל הַנּוֹבֵר  
וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ׃

אָבִינוּ מִלְכֵנוּ. חַנּוּנוֹ וְעֲנֻנוֹ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה  
עִמָּנוּ אֲדָרְכָה וְחֶסֶד וְהוֹשִׁיעֵנוּ׃

*וְהוא רחום* *Ou Mondays and Thursdays the following, from* *נִיאָמַר* *p. 76, is added. On other Weekdays continue* *אָחָד* *p. 76. Both these prayers are omitted on New Moon,* *דָּוָד* *p. 76. during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.*

וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה  
לְהָשִׁיב אָפּוֹ, וְלֹא יַעִיר כָּל-חַמָּתוֹ׃ אֲתָה יְיָ לֹא-

not thou thy tender mercies from us, O Lord: let thy lovingkindness and thy truth continually preserve us. Save us, O Lord our God, and gather us from amongst the nations, to give thanks unto thy holy name, and to triumph in thy praise. If thou shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. Not according to our sins wilt thou deal with us, nor requite us according to our iniquities. If our iniquities testify against us, work thou, O Lord, for thy name's sake. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. May the Lord answer us in the day of trouble, the name of the God of Jacob set us up on high. Save, Lord: may the King answer us on the day when we call. Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity for thy name's sake. Our Lord, our God, hearken to the voice of our supplications, and remember unto us the covenant of our fathers, and save us for thy name's sake. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast made thee a name as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteous acts, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, hearken, O our God, unto the prayer



תכלא רחמיך ממנו חסדך ואמתך תמיד יצרונו  
 הושיענו יי אלהינו וקבצנו מן הגוים להדות  
 לשם קדשך להשתבח בתהלתך: אם-עוונות  
 תשמר-יה אדני מי יעמד: כי-עמך הסליחה  
 למען תורא: לא בחטאינו תעשה-לנו ולא  
 בעונתנו תגמול עלינו: אם-עווננו ענו בנו יי  
 עשה למען שמך: וכו' רחמיך יי וחסדיך כי  
 מעולם המה: יענו יי ביום צרה ישגבנו שם  
 אלהי יעקב: יי הושיעה המלך יענו ביום-  
 קראנו: אבינו מלכנו חנונו ויענו כי אין בנו  
 מעשים צדקה עשה עמנו למען שמך: אדונינו  
 אלהינו שמע קול תחנונינו וזכר-לנו את-ברית  
 אבותינו והושיענו למען שמך: ועתה אדני  
 אלהינו אשר הוצאת את-עמך מארץ מצרים  
 ביד חזקה ותעש-לך שם ביום הזה חטאנו  
 רשענו: אדני בכל-צדקתיך יושב-נא אפך  
 וחמתך מעירך ירושלים הר קדשך כי בחטאינו  
 ובעוונות אבותינו ירושלים ועמך לחרפה לכל-  
 סביבותינו: ועתה שמע אלהינו אל-תפלת

of thy servant and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Incline thine ear, O my God, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not lay our supplications before thee because of our righteous acts, but because of thine abundant mercies. O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name. O our Father, merciful Father, show us a sign for good, and gather our scattered ones from the four corners of the earth. Let all the nations perceive and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter, yea, we are all the work of thy hand. Save us for thy name's sake, our Rock, our King, and our Redeemer. Spare thy people, O Lord, and give not thine inheritance over to reproach, that the nations should make a by-word of them. Wherefore should they say among the peoples, Where is their God? We know that we have sinned, and there is none to stand up in our behalf; let thy great name stand for our defence in time of trouble. We know that we have no good works of our own; deal with us in charity for thy name's sake. As a father hath mercy upon his children, so, O Lord, have mercy upon us, and save us for thy name's sake. Have pity upon

עֲבֹדָה וְאַל־תִּתְּנֵנִי, וְהָאֵל עֲבֹדָה עַל־מִקְדָּשְׁךָ  
הַשָּׁמַיִם, לְמַעַן אֲדֹנִי:

הִנֵּה אֵלֵינוּ אֱלֹהֵינוּ וְשָׁמַע, בְּקוֹל עֲבֹדָה וְרָאָה  
שְׂמִמְתִּינִי, וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ, בִּי לֹא  
עַל־אֲדֹלָתִי אֲנִי מִפִּילִים תִּתְּנֵנִי לְפָנֶיךָ, בִּי  
עַל־בְּחִינַת הַדְּבָרִים: אֲדֹנִי וְשָׁמַע, אֲדֹנִי וְשָׁמַע  
אֲדֹנִי הַקְּשִׁיבָה, וַעֲשֵׂה אֱלֹהֵינוּ אֲדֹנִי, לְמַעַן אֲדֹנִי  
בִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמְּךָ: אֲבִינוּ הָאֵל  
הַדְּבָרִים, הִנֵּה אֵלֵינוּ אֱלֹהֵינוּ לְמַעַן, וְבִינֵינוּ נְפִיזוּתֵנוּ  
מֵאַרְבַּע בְּנֵי בָתֵּי הָאֲדָמָה, וְבִינֵינוּ נְפִיזוּתֵנוּ  
בִּי אֲתָה יְיָ אֱלֹהֵינוּ: וְעַתָּה יְיָ אֲבִינוּ אֲתָה, אֲנִי  
הַקְּשִׁיב וְאֲתָה יִצְחָק וְשָׁמַע וְדָד פִּלְגֵנוּ: הוֹשִׁיעֵנוּ  
לְמַעַן שִׁמְךָ, צוּרֵנוּ מִלְּבָבֵנוּ וְנִוְלָאֵנוּ: הוֹשִׁיעֵנוּ יְיָ עַל־  
עַמְּךָ, וְאַל־תִּתֵּן נֶחֱלָתְךָ לְחֵרֶפָה לְמִשְׁלֵבָם גּוֹיִם.  
לְמַעַן יֵאמְרוּ בְּעַמִּים, אֵלֵינוּ אֱלֹהֵינוּ: וְדַעֲנוּ, בִּי  
הַמֵּאֲמֵר וְאֵין מִי־יַעֲמֵד בְּעֵדֵנוּ, שִׁמְךָ הַגָּדוֹל וְשָׁמַע  
לָנוּ בְּעֵת צָרָה: וְדַעֲנוּ בִּי אֵין בָּנוּ מַעֲשִׂים, אֲדֹלָתְךָ  
וַעֲשֵׂה עִמָּנוּ לְמַעַן שִׁמְךָ: בְּרַחֲמֶיךָ אֵל עַל־בְּנֵינוּ בֵּן  
בְּרַחֲמֵינוּ יְיָ עֲלֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ: הַמֵּוֹל עַל־

thy people; have mercy upon thine inheritance; spare, we pray thee, according to the abundance of thy tender mercies; be gracious unto us and answer us, for charity is thine, O Lord; thou doest wondrous things at all times.

Look, we beseech thee, and speedily have mercy upon thy people for thy name's sake in thine abundant mercies. O Lord our God, spare and be merciful; save the sheep of thy pasture; let not wrath rule over us, for our eyes are bent upon thee; save us for thy name's sake. Have mercy upon us for the sake of thy covenant; look, and answer us in time of trouble, for salvation is thine, O Lord. Our hope is in thee, O God of forgiveness. We beseech thee, forgive, O good and forgiving God, for thou art a gracious and merciful God and King.

We beseech thee, O gracious and merciful King, remember and give heed to the Covenant between the Pieces (with Abraham), and let the binding (upon the altar) of (Isaac) an only son appear before thee, to the welfare of Israel. Our Father, our King, be gracious unto us and answer us, for we are called by thy great name. Thou who doest wondrous things at all times, deal with us according to thy lovingkindness. O gracious and merciful Being, look, and answer us in time of trouble, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to the evil of our doings; remember, O Lord, thy tender mercies and thy lovingkindnesses; save us according to thy abundant goodness, and have pity upon us, we beseech thee, for we have no other God beside thee, our Rock.

עֲמִידָה, רַחֵם עַל־נַחֲלָתְךָ, חוֹסֶה־נָא כָּרֵב רַחֲמֶיךָ.  
חַנּוּנוֹ וְעֲנֻנוֹ, כִּי לֹא יִי הַצְדָּקָה עֲשֵׂה נִפְלְאוֹת  
בְּכָל־עֵת:

הַבִּט־נָא, רַחֵם־נָא, עַל־עַמֶּךָ מְהֵרָה לְמַעַן  
שְׁמֹךְ, בְּרַחֲמֶיךָ הַרְבִּים. יְיָ אֱלֹהֵינוּ, חוֹסֵם וְרַחֵם  
וְהוֹשִׁיעָה צֶאֱן מִרְעִיתְךָ. וְאֶל־יִמְשָׁל־כֶּנּוּ קִצְרָה,  
כִּי לֹא עֵינֵינוּ תְלוּיֹת. הוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ: רַחֵם  
עָלֵינוּ לְמַעַן בְּרִיתְךָ. הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.  
כִּי לֹא יְיָ הִשְׁוּעָה. בָּךְ תּוֹחַלְתָּנוּ, אֵלֹהֵי סְלִיחוֹת.  
אָנָּה, סֶלַח־נָא, אֵל טוֹב וְסֶלַח. כִּי אֵל מְלֹךְ חַנוּן  
וְרַחוּם אַתָּה:

אָנָּה מְלֹךְ חַנוּן וְרַחוּם. זְכוֹר וְהִבֵּט לְבְרִית בֵּין  
הַבְּתָרִים. וְתִרְאֶה לְפָנֶיךָ עֲקֹבֶת יָחִיד לְמַעַן  
יִשְׂרָאֵל: אָבִינוּ מִלְכֵנוּ, חַנּוּנוֹ וְעֲנֻנוֹ, כִּי שְׁמֹךְ הַגָּדוֹל  
נִקְרָא עָלֵינוּ. עֲשֵׂה נִפְלְאוֹת בְּכָל־עֵת. עֲשֵׂה עִמָּנוּ  
בְּחֶסֶדְךָ. חַנוּן וְרַחוּם, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.  
כִּי לֹא יְיָ הִשְׁוּעָה: אָבִינוּ מִלְכֵנוּ מַחֲסֵנוּ, אֶל־תַּעַשׂ  
עִמָּנוּ בְּרוּעַ מַעֲלָלֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ.  
וְכָרֵב טוֹבְךָ הוֹשִׁיעֵנוּ, וְחַמֵּל־נָא עָלֵינוּ. כִּי אִין לָנוּ

Forsake us not, O Lord our God, be not far from us; for our soul is shrunken by reason of the sword and captivity and pestilence and plague, and of every trouble and sorrow. Deliver us, for we hope in thee; put us not to shame, O Lord our God; make thy countenance to shine upon us; remember unto us the covenant of our fathers, and save us for thy name's sake. Look upon our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God! Have mercy upon us and upon all thy works, for there is none like unto thee, O Lord our God. We beseech thee, forgive our transgressions, O our Father, our King, our Rock and our Redeemer, O living and everlasting God, mighty in strength, loving and good to all thy works; for thou art the Lord our God. O God, who art slow to anger and full of mercy, deal with us according to the abundance of thy tender mercies, and save us for thy name's sake. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and deliver us from all trouble and sorrow. Thou art our Father, our King, and we are called by thy name; desert us not. Forsake us not, our Father, and cast us not off, O our Creator, and forget us not, O our Maker, for thou art a gracious and merciful God and King.

אֱלֹהֵי אַחֵר מִבְּלַעַדְיָךְ צוּרֵנוּ: אֶל־תַּעֲזֹבֵנוּ יְיָ  
 אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ. כִּי נִפְשָׁנוּ קָצָרָה,  
 מִחֶרֶב וּמִשָּׁבִי, וּמִדָּבָר וּמִמִּנְפָּה, וּמִכָּל־צָרָה  
 וַיִּגֹּן. הַצִּילָנוּ, כִּי לֹךְ קוּיֵנוּ, וְאֶל־תִּכְלִימֵנוּ יְיָ  
 אֱלֹהֵינוּ, וְהָאֵר פְּנֵיךְ בָּנוּ וְזָכַר־לָנוּ אֶת־בְּרִית  
 אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. רֵאֵה בְּצָרוֹתֵינוּ,  
 וּשְׁמַע קוֹל תַּפְלָתָנוּ. כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת  
 כָּל־פֶּה:

אֵל רַחוּם וְחַנוּן. רַחֵם עָלֵינוּ וְעַל כָּל־מַעֲשֶׂיךָ.  
 כִּי אֵין בְּמוֹד יְיָ אֱלֹהֵינוּ. אֲנָא שָׂא נָא פְּשָׁעֵינוּ  
 אָבִינוּ מִלִּבֵּנוּ, צוּרֵנוּ וְגֹאֲלָנוּ, אֵל חַי וְקַיִם, הַחֲסִין  
 בְּבִתְּךָ חֲסִיד וְטוֹב עַל כָּל־מַעֲשֶׂיךָ. כִּי אַתָּה הוּא  
 יְיָ אֱלֹהֵינוּ: אֵל אֶרֶךְ אַפַּיִם וּמָלֵא רַחֲמִים. עֲשֵׂה  
 עִמָּנוּ בְּרַב רַחֲמֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. שְׁמַע  
 מִלִּבֵּנוּ תַּפְלָתָנוּ, וּמִיַּד אוֹיְבֵינוּ הַצִּילָנוּ. שְׁמַע  
 מִלִּבֵּנוּ תַּפְלָתָנוּ, וּמִכָּל־צָרָה וַיִּגֹּן הַצִּילָנוּ: אָבִינוּ  
 מִלִּבֵּנוּ אַתָּה, וְשְׁמֶךָ עָלֵינוּ נִקְרָא, אֶל־תִּנְחֵנוּ: אֶל־  
 תַּעֲזֹבֵנוּ אָבִינוּ, וְאֶל־תִּפְשָׁנוּ בְּזַרְעֵנוּ, וְאֶל־תִּשְׁכַּחֵנוּ  
 יוֹצְרֵנוּ. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

There is none gracious and merciful like thee, O Lord our God; there is none like thee, O God, slow to anger and abounding in lovingkindness and truth. Save us in thine abundant mercies; from fierceness and rage deliver us. Remember thy servants, Abraham, Isaac and Jacob; look not unto our stubbornness and our wickedness and our sin. Turn from thy fierce anger, and repent of the evil against thy people. Remove from us the stroke of death, for thou art merciful, for such is thy way—showing lovingkindness freely throughout all generations. Spare thy people, O Lord, and deliver us from thy wrath, and remove from us the stroke of the plague, and harsh decrees, for thou art the Guardian of Israel. Unto thee, O Lord, belongeth righteousness, but unto us confusion of face. How may we complain? What can we say, what can we speak, or how can we justify ourselves? We will search our ways and try them, and turn again to thee; for thy right hand is stretched out to receive the penitent. Save, we beseech thee, O Lord; we beseech thee, O Lord, send prosperity. We beseech thee, O Lord, answer us on the day when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; be not silent, nor let us be oppressed; for the nations say, Their hope is lost. Let every knee and all that is lofty bow down to thee alone.

O thou, who openest thy hand to repentance, to receive transgressors and sinners—our soul is sore vexed through the greatness of our grief; forget us not for



אֵין כְּמוֹךְ חַנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ. אֵין כְּמוֹךְ אֵל  
 אֶחָד אַפִּים וְרַב־חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ  
 הַרְבִּים, מִקַּעַשׁ וּמִרְגָּז הַצִּילָנוּ: זָכַר לַעֲבָדֶיךָ  
 לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב. אֵל־תִּפְּנֵן אֵל־קִשְׁיוֹנוֹ  
 וְאֵל־רִשְׁעֵנוּ וְאֵל־חַטָּאתֵנוּ: שׁוּב מִמְּרוֹן אִפְּךָ  
 וְהִנָּחֵם עַל־הַרְעָה לַעֲמֹךְ. וְהִסֵּר מִמֶּנּוּ מִכַּת הַמָּוֶת  
 כִּי רַחוּם אַתָּה. כִּי בֵן בְּרַךְךָ עָשָׂה חֶסֶד חֲנֻם  
 בְּכָל־דָּוָר וְדָוָר: חוֹסֶה יְיָ עַל־עַמְּךָ וְהַצִּילָנוּ  
 מִזַּעֲמֹךְ. וְהִסֵּר מִמֶּנּוּ מִכַּת הַמִּגָּפָה וּגְזֵרָה קָשָׁה.  
 כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל: לֵךְ אֲדָנִי הַצְדִּיקָה וּלְנוֹ  
 בִּשְׁתַּת הַפָּנִים: מַה־נִּתְּאוּנוּ, מַה־נֶּאֱמַר, מַה־נִּדְבָּר  
 וּמַה־נֶּצְטָדֵק: נַחֲפָשָׂה דְרָכֵינוּ וְנַחֲקִרָה וְנִשְׁוִיבָה  
 אֵלֶיךָ. כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים: אָנָּה יְיָ  
 הוֹשִׁיעָה נָּא. אָנָּה יְיָ הַצְלִיחָה נָּא: אָנָּה יְיָ עֲנֵנוּ בַּיּוֹם  
 הַזֶּה: לֵךְ יְיָ חֲכִינוּ, לֵךְ יְיָ קוֹיֵנוּ, לֵךְ יְיָ נִחַל. אֵל־  
 תַּחֲשָׂה וְתַעֲנֵנוּ. כִּי נֶאֱמַר גּוֹיִם, אֲבָרָה תִּקְוָתָם,  
 כָּל־בְּרֶךְ וְכָל־קוֹמָה לֵךְ לְבַד תִּשְׁתַּחֲוֶה:  
 הַפּוֹתַח יָד בַּתְּשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים.  
 נִבְהַלָה נַפְשֵׁנוּ מִרַב עֲצָבוֹנֵנוּ. אֵל־תִּשְׁכַּחֵנוּ נִצַּח.

ever ; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember unto us the covenant of our fathers, and the testimony we bear every day that the Lord is One. Look upon our affliction, for many are our griefs and the sorrows of our heart. Have pity upon us, O Lord, in the land of our captivity, and pour not out thy wrath upon us, for we are thy people, the children of thy covenant. O God, look upon our sunken glory among the nations, and the abomination in which we are held as of utter defilement. How long shall thy strength remain in captivity, and thy glory in the hand of the foe? Arouse thy might and thy zeal against thine enemies, that they may be put to shame and broken down in their might. O let not our travail seem little in thy sight. Let thy tender mercies speedily come to meet us in the day of our trouble ; and if not for our sake, do it for thine own sake, and destroy not the remembrance of our remnant ; but be gracious unto a people, who in constant love proclaim the unity of thy name twice every day, saying, Hear, O Israel : the Lord our God, the Lord is One.

And David said unto Gad, I am troubled exceedingly ; let us fall, I pray thee, into the hand of the Lord, for his mercies are many ; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

קוֹמָה וְהוֹשִׁיעֵנוּ, כִּי חָסִינוּ בָךְ : אָבִינוּ מִלְּבָנוּ אִם  
 אֵין בָּנוּ אֲדָרָה וּמַעֲשִׂים טוֹבִים, וְכָר־לָנוּ אֶת-  
 בְּרִית אֲבוֹתֵינוּ וְעֲדוּתָנוּ בְּכָל-יוֹם, יְיָ אֶחָד: הַבִּיטָה  
 בְּעֵינֵינוּ, כִּי רָבוּ מִכְאוּבֵינוּ, וְצָרוֹת לְבָבֵינוּ: חוֹסֶה  
 יְיָ עָלֵינוּ בְּאֶרֶץ שְׂבִינָה, וְאֶל-תְּשׁוּבָה חֲרוּנָה עָלֵינוּ.  
 כִּי אֲנִיחֵנוּ עִמָּךְ, בָּנֵי בְרִיתְךָ: אֵל, הַבִּיטָה דַּל  
 בְּבוֹדֵנוּ בְּנוֹיִם, וְשִׁקְצֵינוּ בְּטִמְאַת הַנִּדָּה: עַד-מָתִי  
 עֲזוּךְ בַּשָּׁבִי, וְתַפְאֶרֶתְךָ בְּיַד-צָר: עוֹבְרָה גְבוּרָתְךָ  
 וְקִנְיָנְךָ עַל-אֹיְבֶיךָ. הֵם יָבוֹשׁוּ וַיִּחַתּוּ מִגְבוּרָתְךָ,  
 וְאֶל-יַמַּעַמּוֹ לְבָנֶיךָ תִּלְאֹתֵינוּ: מֵהָר יִקְדְּמוּנוּ  
 רַחֲמֶיךָ, בְּיוֹם צָרָתָנוּ. וְאִם-לֹא לְמַעַנְנוּ, לְמַעַנְךָ  
 בָּעַל. וְאֶל-תִּשְׁחִית וְכָר שְׂאֲרֵיתָנוּ: וְחַן אִם  
 הַמְּוִחָדִים שְׁמָךְ, פַּעַמִּים בְּכָל-יוֹם, תִּמְיֹד בְּאַהֲבָה,  
 וְאוֹמְרִים. שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:  
 וַיֹּאמֶר דָּוִד אֶל-נָדָר צַר-לִי מְאֹד נִפְלְאָה-נָא בְיָד-  
 יְהוָה, כִּי-רַבִּים רַחֲמָיו וּבְיַד אָדָם אֶל-אַפְלָה:

רַחוּם וְחַנוּן, חָטֵאתִי לְבָנֶיךָ יְיָ מִלֹּא  
 רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנִי:

## Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

*On Monday and Thursday Mornings the following is added.  
On other Weekdays, and in the Afternoon Service, continue  
"O Guardian of Israel," p. 79.*

*Reader and Cong.*—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

*Cong.*—Look from heaven and see how we have become a scorn and a derision among the nations;

תהלים ו'

יי אל-בֶּאֱפֹךְ תוֹכִיחֵנִי, וְאַל-בִּחְמָתְךָ  
 תִּסְרֶנִּי: חֲנִי יי כִּי-אֶמְלֹל אֹנִי, רַפְּאֵנִי יי  
 כִּי נִבְהָלוּ עַצְמִי: וְנַפְשִׁי נִבְהָלָה מְאֹד,  
 וְאַתָּה יי עַד-מָתִי: שׁוּבָה יי חֲלֹצָה נַפְשִׁי,  
 הוֹשִׁיעֵנִי לְמַעַן חֲסִידֶיךָ: כִּי אֵין בַּמָּוֶת זִכְרֶךָ,  
 בְּשִׂאוֹל מִיּוֹדֶה-לָךְ: יַגִּיעֵתִי בְּאַנְחָתִי אֲשִׁיחָה  
 בְּכָל-לַיְלָה מִמָּוֶתִי, בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה:  
 עֲשֵׂשָׁה מִכֶּעַם עֵינִי, עֲתָקָה, בְּכָל-צוּרָי:  
 סוּרוּ מִמֶּנִּי כָל-פֹּעֲלֵי אָוֶן, כִּי-שָׁמַע יי קוֹל  
 בְּכִי: שָׁמַע יי תַּחֲנֻנָּתִי, יי תִּפְלָתִי יִקָּח: יִבְשׁוּ  
 וַיִּבְהָלוּ מְאֹד כָּל-אִיבֵי, יִשָּׁבוּ יִבְשׁוּ רָגַע:

*On Monday and Thursday Mornings the following is added.*

*On other Weekdays, continue* שׁוֹמֵר יִשְׂרָאֵל *p. 79.*

*Reader and Cong.* יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִמְּחֻרֹן

אַפְּךָ. וְהַנָּחֶם עַל-הָרָעָה לְעַמְּךָ:

*Cong.* הִבֵּט מִשָּׁמַיִם וּרְאָה, כִּי הָיִינוּ לַעַג וְקִלְסִים

we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.

*Cong. and Reader.*—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

*Cong.*—Strangers say, There is no hope or expectancy for you. Be gracious unto a people that trust in thy name. O thou who art most pure, bring our salvation near. We are weary, and no rest is granted us. Let thy tender mercies subdue thine anger from us.

*Cong. and Reader.*—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

*Cong.*—O Lord, spare us in thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For thine own sake deal kindly with us, and delay not.

*Cong. and Reader.*—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

*Cong.*—Hear our voice, and be gracious, and forsake us not in the hand of our enemies to blot out our name; remember what thou hast sworn to our fathers, I will multiply your seed as the stars of heaven:—and now we are left a few out of many.

בגוים. נחשכנו כצאן לטבח יובל, להרוג ולאבד  
ולמכה ולחרפה:

*Cong. and Reader.* ובכל-זאת שמך לא שפחנו.

נא אל-תשפחנו: יי

*Cong.* ורים אומרים אין תוכלת ותקנה. חן אם

לשמך מקנה. מהור ישועתנו קרבה. יגענו ולא  
הינח-לנו. רחמך יכבשו את-כעסך מעלינו:

*Cong. and Reader.* אָנָּא, שׁוּב מִחֲרוֹנְךָ. וְרַחֵם סִגְלָה

אֲשֶׁר בְּחִירָתִי: יי

*Cong.* חוּסָה יי עלינו ברחמך. ואל-תתננו בידי

אכזרים. למה יאמרו הגוים. איה נא אלהיהם.  
למענך עשה עמנו חסד ואל-תאחר:

*Cong. and Reader.* אָנָּא, שׁוּב מִחֲרוֹנְךָ. וְרַחֵם סִגְלָה

אֲשֶׁר בְּחִירָתִי: יי

*Cong.* קוֹלְנוּ תִשְׁמַע וְתַחֲוִין, ואל-תִּשְׁשֵׁנוּ בַּיַּד

אויבנו למחות את-שִׁמְנוּ. וְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ  
לְאֲבוֹתֵינוּ. בְּכוֹכְבֵי הַשָּׁמַיִם אֲרָבָה אֶת-זִרְעֶכֶם,

וְעַתָּה נִשְׁאַרְנוּ מֵעַט מִהֲרָבָה:

*Cong. and Reader.*—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

*Cong.*—Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins for thy name's sake.

*Cong. and Reader.*—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

Our Father, our King, be gracious unto us, and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.



וּבְכָל-זֹאת שְׁמַךְ לֹא שָׁכַחְנוּ. *Cong. and Reader.*

נָא אֱלֹהֵי-שָׁכַחְנוּ: יי

עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל-דְּבַר כְּבוֹד-שְׁמֶךָ. *Cong.*

וְהַצִּילְנוּ וּכְפָר עַל-חַטֹּאתֵינוּ, לְמַעַן שְׁמֶךָ:

יְי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן *Cong. and Reader.*

אַפָּיֶךָ. וְהִנָּחֵם עַל-הִרְעָה לְעַמֶּךָ:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׁאֲרֵית יִשְׂרָאֵל. וְאֵל-  
יֹאבֵד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׁאֲרֵית עִם אֶחָד. וְאֵל-  
יֹאבֵד גּוֹי אֶחָד. הַמְּיַחֲדִים שְׁמֶךָ יְי אֱלֹהֵינוּ יְי אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׁאֲרֵית עִם קָדוֹשׁ. וְאֵל-  
יֹאבֵד גּוֹי קָדוֹשׁ. הַמְּשַׁלְּשִׁים בְּשָׁלוֹשׁ קְדוּשָׁה  
לְקָדוֹשׁ:

מְתַרְצָה בְּרַחֲמִים וּמִתְפִּיִּים בְּתַחֲנוּנִים. הַתְּרַצָּה  
וְהַתְּפִיִּים לְדוֹר עָנִי כִי אֵין עֲזָרָה:

אֲבִינוּ מִלִּבֵּנוּ חָנְנוּ וַעֲנֵנוּ כִי אֵין בָּנוּ מַעֲשִׂים.  
עֲשֵׂה עִמָּנוּ צְדָקָה וְהַסֵּד וְהוֹשִׁיעֵנוּ:

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

וְאֶנְחֵנוּ לֹא נִדְעַ מִהֲנַעֲשֶׂה, כִּי עָלֶיךָ  
 עֵינֵינוּ: זָכוּר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, כִּי מֵעוֹלָם  
 הָקָמָה: יְהִי־חֶסֶדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחְלָנוּ  
 לָךְ: אֵל תִּזְכָּר־לָנוּ עֲזֹנֹת רֵאשִׁימִים, מִהֵרָ  
 יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד: חָנְנוּ יְיָ  
 חָנְנוּ, כִּי־רַב שָׁבַעְנוּ בּוֹ: בְּרָגַז רַחֲמִים תִּזְכּוּר:  
 כִּי הוּא יָדַע יִצְהָרָה, זָכוּר כִּי־עָפָר אֶנְחֵנוּ:  
 עֲזָרָנוּ אֱלֹהֵי יִשְׂרָאֵל: יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שִׁמְךָ,  
 וְהַצִּילָנוּ וּבִפֶּר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:  
*Reader.* יִתְגַּדֵּל וְיִתְקַבֵּשׁ שִׁמְךָ רַבָּא, בְּעָלְמָא דִּי־בְרָא  
 בְּרַעֲוִיתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיִמְיִכוּן, וּבְחַיִּי דִּי־  
 כָּל־בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שִׁמְךָ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵי־אָמֵן.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלָּל שִׁמְךָ דִּי־קִדְשָׁא בְּרִיךְ הוּא.  
 לְעָלָא מִן־כָּל־בְּרַבָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמָתָא, דִּי־

אֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

*On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:—New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.*

O God, slow to anger and abounding in loving-kindness and truth, rebuke us not in thine anger. Have pity upon thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

O God, slow to anger and abounding in loving-kindness and truth, hide not thy face from us. Have pity upon Israel, thy people, and deliver us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

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## ORDER OF READING THE LAW.

*The following to "as of old," p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of "May it be the will," etc., to "Amen," p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).*

*The Ark is Opened.*

**Reader and Cong.**—And it came to pass, when the ark set forward, that Moses said, Rise

*On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:— New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.*

אֵל אֶרֶךְ אַפִּים וְרַב-חֶסֶד וְאַמֶּת, אֵל-בְּאֶפְדֹּ  
 תוֹכִיחֵנוּ: הוֹסֶה יְיָ עַל-עֲמֻדָּה, וְהוֹשִׁיעֵנוּ מִכָּל-רָע:  
 חֲטָאנוּ לָךְ אָדוֹן, סִלַּח-נָא בְּרַב רַחֲמֶיךָ אֵל:  
 אֵל אֶרֶךְ אַפִּים וְרַב-חֶסֶד וְאַמֶּת, אֵל-תִּסְתַּר  
 פְּנֵיךָ מִמֶּנּוּ: הוֹסֶה יְיָ עַל-יִשְׂרָאֵל עֲמֻדָּה, וְהַצִּילֵנוּ  
 מִכָּל-רָע: חֲטָאנוּ לָךְ אָדוֹן, סִלַּח-נָא בְּרַב  
 רַחֲמֶיךָ אֵל:

## סדר קריאת התורה:

*The following to בְּקֶדֶם p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of יְהִי רָצוֹן p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).*

*The Ark is opened.*

*Reader and Congregation.*

יְהִי בְּנִסְעֵ הָאָרֶץ, וַיֹּאמֶר מֹשֶׁה. קוּמָה!

up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness gave the Law to his people Israel.

*The Reader takes the Scroll of the Law, and says:—*

Magnify the Lord with me, and let us exalt his name together.

*Reader and Cong.*—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

יִי וַיִּפָּצוּ אֲבֹתָיךָ וַיָּנֶסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ: כִּי  
 מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יִי מִירוּשָׁלַם:  
 בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

*The Reader takes the Scroll of the Law, and says:—*

גִּדְּלוּ לִי אֶתִּי. וְנִרְמָמָה שְׁמוֹ יַחְדָּו:

*Reader and Congregation:—*

לָךְ יִי הַגִּדְלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח  
 וְהַהוֹד. כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יִי הַמְּמַלְכָה  
 וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ: רוֹמְמוֹ יִי אֱלֹהֵינוּ,  
 וְהַשְׁתַּחֲוִי לַהֲדָם רִגְלָיו קְדוֹשׁ הוּא: רוֹמְמוֹ  
 יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר קֹדֶשׁוֹ, כִּי קְדוֹשׁ  
 יִי אֱלֹהֵינוּ:

אֵב הַרְחָמִים. הוּא יְרַחֵם עִם עַמּוּסִים. וַיִּזְכּוּר  
 בְּרִית אֲתָנִים. וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת  
 הָרָעוֹת. וַיִּנְעַר בַּיָּצָר הָרַע מִן הַנְּשׂוּאִים. וַיַּחַן  
 אוֹתָנוּ לְפָלִיטָה עוֹלָמִים. וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ  
 בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

*The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—*

And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favor; and let us say, Amen. Ascribe, all of you, greatness unto our God, and render honor to the Law.

*Here the Reader names the Person who is to be called to the Reading of the Law.*

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people: the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

*Cong. and Reader.*—And ye that cleave unto the Lord your God are alive every one of you this day.

*Those who are called to the Reading of the Law say the following Blessing:—*

Bless ye the Lord who is to be blessed.

*Cong.*—Blessed be the Lord, who is to be blessed for ever and ever.



*The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—*

וּתְנֶלְהָ וּתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזֶמֶן קָרוֹב.  
 יִיחֹן פְּלִיטָתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֹן  
 וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן, וְנֹאמַר אָמֵן: הַכֹּל הָבוּ  
 נָדָל לֵאלֹהֵינוּ וְתִנוּ כְבוֹד לַתּוֹרָה:

*Here the Reader names the Person who is to be called to the Reading of the Law:—*

כֹּהֵן קָרֵב יַעֲמֹד פ' בֶּן פ' הַכֹּהֵן.  
 בָּרוּךְ שָׁנָתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:  
 תּוֹרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יי נֶאֱמָנָה  
 מַחְבִּימַת פְּתִי: פְּקוּדֵי יי יִשְׂרָאֵל מְשַׁמְחֵי־לֵב  
 מַצּוֹת יי בָּרָה מְאִירַת עֵינָיו: יי עוֹ לְעַמּוֹ יִתֵּן  
 יי! וְיַבְרִךְ אֶת עַמּוֹ בְּשָׁלוֹם: הָאֵל תָּמִיד בְּרָכוֹ  
 אֲמַרַת יי צְרוּפָה. מִגֵּן הוּא לְכֹל הַחוֹסִים בּוֹ:

*Congregation and Reader:—*

וְאַתֶּם הַדְּבָקִים בְּיי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם:

*Those who are called to the Reading of the Law say the following Blessing:—*

בָּרְכוּ אֶת־יי הַמְּבָרֵךְ:

*Congregation:—*

בָּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

*The Response of the Congregation is repeated and the Blessing continued:—*

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

*After the Reading of a Section of the Law, the following Blessing is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

*The Congregation respond:—*

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace.

*The Response of the Congregation is repeated and the Blessing Continued:—*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר  
בָּחַר-בָּנוּ מִכָּל-הָעַמִּים, וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

*After the Reading of a Section of the Law, the following Blessing is said:—*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר  
נָתַן-לָנוּ תּוֹרַת אֱמֶת. וַחַיִּי עוֹלָם נֹטֵעַ בְּתוֹכֵנוּ.  
בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. הַגּוֹמֵל  
לְחַיִּים טוֹבוֹת. שְׁנַמְלִי כָל-טוֹב:

*The Congregation respond:—*

מִי שְׁנַמְלֶכֶד כָּל-טוֹב. הוּא יְנַמְלֶכֶד כָּל-טוֹב סֵלָה:

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׁם מֹשֶׁה לְפָנָי בְּגִי יִשְׂרָאֵל.  
עַל-פִּי יְיָ בִּיד-מֹשֶׁה: עֵץ-חַיִּים הִיא לַמַּחְיִימִים בָּהּ,  
וְתַמְכֶּיהָ מֵאֲשֶׁר: דְּרָכֶיהָ דְּרָכֵי-נֹעַם, וְכָל-

Length of days is in its right hand ; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*On those Mondays and Thursdays when the Prayers, pp. 70 to 81, are said, the Reader adds the following, previous to the Scroll of the Law being returned to the Ark:—*

May it be the will of our Father who is in heaven to establish the Temple, the house of our life, and to restore his divine presence in our midst, speedily in our days ; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy upon us and upon our remnant, and to keep destruction and the plague from us and from all his people, the house of Israel ; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve among us the wise men of Israel ; them, their wives, their sons and daughters, their disciples and the disciples of their disciples in all the places of their habitation ; and let us say, Amen.

May it be the will of our Father who is in heaven that good tidings of salvation and comfort may be heard and published, and that he may gather our banished ones from the four corners of the earth ; and let us say, Amen.

As for our brethren, the whole house of Israel, such of them as are given over to trouble or captivity, whether they abide on the sea or on the dry land,—may the All-present have mercy upon them, and bring them forth from trouble to enlargement, from darkness to light, and from subjection to redemption, now speedily and at a near time ; and let us say, Amen.

נְתִיבֶתֶיךָ שָׁלוֹם: אֶרְךְ יָמִים בְּיָמֶיךָ, בְּשִׂמְחָתְךָ  
 עָשָׂר וְכָבוֹד: יְיָ חָפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה  
 וַיֹּאדִיר:

*On those Mondays and Thursdays when the Prayers, pp. 70 to 81, are said, the Reader adds the following, previous to the Scroll of the Law being returned to the Ark:—*

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִים. לְכוּנֵן אֶת־בֵּית חַיִּינוּ  
 וּלְהָשִׁיב אֶת־שְׂכִינָתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ. וְנֹאמַר אָמֵן:  
 יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִים. לְרַחֵם עָלֵינוּ וְעַל  
 פְּלִיטָתֵנוּ, וְלִמְנוּעַ מִשְׁחִית וּמַגֵּפָה מֵעָלֵינוּ, וּמֵעַל כָּל־עֲמוֹ  
 בֵּית יִשְׂרָאֵל, וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִים. לְקַיֵּם־בָּנוּ חֻמֵּי יִשְׂרָאֵל.  
 הֵם וּנְשֵׁיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידוֹתֵיהֶם  
 תַּלְמִידֵיהֶם, בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם. וְנֹאמַר אָמֵן:  
 יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שְׁבַשְׁמִים. שֶׁנִּשְׁמַע וְנִתְבָּשֵׁר  
 בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִתְמַוֵּת. וַיִּקְבֹּץ נִבְחֵינוּ מֵאַרְבַּע  
 כְּנָפּוֹת הָאָרֶץ. וְנֹאמַר אָמֵן:

אֲתֵינּוּ כָּל־בֵּית־יִשְׂרָאֵל, הַנִּתְוַנִּים בְּצָרָה וּבְשָׁקָה.  
 הָעוֹמְדִים בֵּין בָּיִם וּבֵין בִּיבְשָׁה. הַמְּקוֹם יְרַחֵם עָלֵיהֶם  
 וַיּוֹצִיאֵם מִצָּרָה לְרוֹחָה. וּמִשְׁעָבוֹד  
 לְנֶאֱלָה. הַשֵּׁתָא בְּעִגְלָא וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן:

*On returning the Scroll of the Law to the Ark, the Reader says:—*

Let them praise the name of the Lord; for his name alone is exalted:

*Congregation.*—His majesty is above the earth and heaven; and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

Psalm xxiv.

A Psalm of David: The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

*On returning the Scroll of the Law to the Ark,  
the Reader says:—*

יְהַלְלוּ אֶת־שֵׁם יְהוָה, בִּי־נִשְׁגָּב שִׁמּוֹ לְבָדּוֹ.

*Congregation:—*

הוֹדוּ עַל־אֶרֶץ וּשְׁמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ, תְּהַלֵּלָה  
לְכָל חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבּוֹ. הִלְלוּיָהּ:

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיהוָה הָאֶרֶץ וּמִלֹּאֲהָ, תִּבְלֵ  
וַיֹּשְׁבֵי בָהּ: כִּי הוּא עַל־יָמִים יִסְדָּהּ, וְעַל־נְהָרוֹת  
יְכַוְנֶנָּה: מִי־יַעֲלֶה בָהֶר יְהוָה, וּמִי־יִקּוּם בְּמָקוֹם  
קִדְשׁוֹ: נָקִי כַפָּיִם וְבֵר לֵב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא  
נִפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בִרְכָה מֵאֵת  
יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דֹּוֹר הִרְשִׁי  
מִבְּקָשֵׁי פְנִיךָ יַעֲקֹב סִלָּה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,  
וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה  
מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גִּבּוֹר  
מִלְחָמָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי  
עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ  
הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סִלָּה:

*While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—*

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

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Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.



*While the Scroll of the Law is being placed in the Ark,  
the following, to בְּקֶדֶם, is said:—*

וּבִנְחָה יֹאמֶר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי  
יִשְׂרָאֵל: קוּמָה וַיְהוָה לְמִנוּחָתְךָ, אֶתָּה וְאַרְזֶן  
עֲנֹךְ: בְּהִגֵּיךְ יִלְבָּשׁוּ-צִדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ:  
בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֶל-תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ: כִּי  
לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל-תַּעֲזֹבוּ: עֵץ-  
חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּה מְאֹשֶׁר:  
יִרְכָּוֶיָּה בְּרֵכֵי-נָעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:  
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סֵלָה:  
אֲשֶׁרִי הָעַם שֶׁבָכָה לוֹ, אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהֵיוֹ:  
תִּהְיֶה לְדוֹד. קמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם  
וָעֶד:

בְּכָל-יּוֹם אֲבָרְכֶךָ, וְאֶהְלֶלָה שְׁמֶךָ לְעוֹלָם וָעֶד:  
גָּדוֹל יְהוָה וּמֵהֶלֶל מְאֹד, וְלִגְדֹלָתוֹ אֵין חֶקֶר:  
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְנִבְּרֶיךָ יִגְדְּדוּ:  
חֲדָר כְּבוֹד הוֹרֶךְ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

And men shall speak of the might of thy awful acts;  
and I will recount thy greatness.

They shall pour forth the fame of thy great goodness,  
and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger  
and of great lovingkindness.

The Lord is good to all; and his tender mercies  
are over all his works.

All thy works shall give thanks unto thee, O  
Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom,  
and talk of thy power.

To make known to the sons of men his mighty  
acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy  
dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all  
those that are bowed down.

The eyes of all wait upon thee; and thou givest  
them their food in due season.

Thou openest thine hand, and satisfiest every  
living thing with favor.

The Lord is righteous in all his ways, and loving  
in all his works.

The Lord is nigh unto all them that call upon him,  
to all that call upon him in truth.

He will fulfil the desire of them that fear him;  
he also will hear their cry, and will save them.

וַיַּעֲזֹז נֹרְאָתִיךָ יֵאמְרוּ, וַיִּגְדַּלְתָּךְ אִם־פִּרְנָה :

וְכָר רַב־טוֹבָךְ יִבִּיעוּ, וְצִדְקָתְךָ יִרְגְּנוּ :

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וַיִּגְדַּל־חֶסֶד :

טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו :

יִזְדְּרוּךְ יְהוָה כָּל־מַעֲשָׂיֶיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָה :

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וַיְגַבִּירְתָּךְ יִדְבָּרוּ :

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר  
מַלְכוּתוֹ :

מַלְכוּתְךָ, מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ, בְּכָל־  
דֹּר וְדֹר :

סוֹמֵךְ יְהוָה לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכַּפּוּפִים :  
עֲיִנֵּי כָל, אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־  
אֲכָלָם בְּעֵתוֹ :

פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן :  
צֹדִיק יְהוָה בְּכָל־יִדְרָכָיו, וַחֲסִיד בְּכָל־מַעֲשָׂיו :  
קָרוֹב יְהוָה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ  
בְּאַמֶּת :

רָצוֹן יִרְאִיו יַעֲשֶׂה, וְאַתָּה שׁוֹעֵתָם וְשֹׁמֵעַ וְיוֹשִׁיעֵם :

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for ever more. Praise ye the Lord.

*On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.*

Psalm xx.

For the Chief Musician. A Psalm of David. The Lord answer thee in the day of trouble; the name of the God of Jacob set thee up on high; send thee help from the sanctuary, and uphold thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice (Selah); grant thee thy heart's desire, and fulfil all thy purpose. We will exult in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will answer him from his holy heaven with the mighty saving acts of his right hand. Some trust in chariots and some in horses: but we will make mention of the name of the Lord our God. They are bowed down and fallen: but we are risen and stand upright. Save, Lord: may the King answer us on the day when we call.

שומר יהוה את-כל-אֲבָיו, וְאת כָּל-הַדְּשָׁעִים  
יִשְׁמִיד:

תְּהַלֵּל יְהוָה יְדָבֶר-פִּי, וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם  
קִדְשׁוֹ לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נְבָרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:

*On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.*

תתלים ב'

לְמַנְצָח מִזְמֹר לְדָוִד: יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה,  
יִשְׁנָבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח עֲזָרְךָ מִקִּדְשׁוֹ,  
וּמִצִּיּוֹן יִסְעָדֶךָ: יִזְכֹּר כָּל מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ  
יִדְשֶׁנָּה-סֶלָה: יִתֵּן-לְךָ כִּלְבֻּבְךָ, וְכָל-עֲצָתְךָ יִמְלֵא:  
יִרְנֶנָּה בִּישׁוּעֶתְךָ וּבִשְׁם-אֱלֹהֵינוּ גִדְּגַל, יִמְלֵא  
יְהוָה כָּל-מִשְׁאֲלוֹתֶיךָ: עֲתָה יִדְּעֵתִי, כִּי הוֹשִׁיעַ  
יְהוָה מִשִּׁיחוֹ, יַעֲגִהוּ מִשָּׁמַי קִדְשׁוֹ, בְּגִבּוֹרוֹת יֵשַׁע  
יְמִינוֹ: אֱלֹהֵי בָרָכָב וְאֱלֹהֵי בַסּוּסִים, וְאֲנַחְנוּ בְּשֵׁם-  
יְהוָה אֱלֹהֵינוּ נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְּלוּ, וְאֲנַחְנוּ  
קָמְנוּ וְנִתְעוֹדֵד: יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲגִנוּ  
בְּיוֹם-קִרְאֵנוּ:

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. \*And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. \*Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. \*The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart<sup>t</sup> unto thee. And he, being merciful, forgiveth iniquity

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\*The Chaldee paraphrase of the preceding verse.

וְבֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בְּיַעֲקֹב, נָאִם יי':  
 וְאֲנִי וְאֵת בְּרִיתִי אִתְּם אֹמֵר יי', רוּחִי אֲשֶׁר עָלְיָךְ,  
 וְדִבְרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי  
 זֶרַעַךְ וּמִפִּי זֶרַע זֶרַעַךְ, אֹמֵר יי', מִעַתָּה וְעַד-  
 עוֹלָם:

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה  
 אֶל-זֶה וְאָמַר, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי' צְבָאוֹת,  
 מִלֹּא כָל-הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵינָּהּ בֵּן מִן-דִּין,  
 וְאֹמְרִין בְּיָדֵי שְׁמֵי מְרוֹמָא עֲלֵאָהּ, בֵּית שְׁכִינְתָּהּ.  
 בְּיָדֵי שְׁמֵי עַל-אֲרֻעָא עוֹבֵד גְּבוּרְתָּהּ. בְּיָדֵי שְׁמֵי לְעֵלָם  
 וּלְעֵלְמֵי עֲלָמְיָא. יי' צְבָאוֹת, מִלֵּיא כָל-אֲרֻעָא זִיו  
 יְקָרָהּ: וְהַשְׁאֲנִי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעֲשׁ  
 גְּדוֹל, בְּרוּךְ כְּבוֹד-יי' מִמְּקוֹמוֹ: וְנִטְלָתָנִי רוּחָא,  
 וְשִׁמְעֵת בְּתֵרֵי קָל זִיעַ שְׁגִיא, דִּי מִשְׁבַּחִין וְאֹמְרִין.  
 בְּרִיד יְקָרָא דִּי יי' מֵאַתֵּר בֵּית שְׁכִינְתָּהּ: יי' וּמִלֵּךְ  
 לְעֵלָם וְעַד: יי' מַלְכוּתָהּ קָאֵם לְעֵלָם וּלְעֵלְמֵי  
 עֲלָמְיָא: יי' אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ.  
 שְׁמָרְהוּ זֹאת לְעוֹלָם, לְיֹצֵר מַחְשָׁבוֹת לְבָב עֲמִיד,  
 וְהִכֵּן לְבָבָם אֱלֹהִי: וְהוּא רַחוּם, יִכְפֹּר עֲוֹן וְלֹא

and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou has sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock



יִשְׁחִית, וְהִרְכָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ:  
 כִּי־אַתָּה אֲדֹנָי טוֹב וְסֶלָח, וְרַב־חֶסֶד לְכָל־קְרֹאֲיֶךָ:  
 צְדָקָתְךָ צָדֵק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת  
 לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ  
 מִיְמֵי קֶדֶם: בָּרוּךְ אֲדֹנָי, יוֹם אֶחָד יוֹם, יַעֲמֹס־לָנוּ,  
 הָאֵל יִשׁוּעָתָנוּ סֵלָה: יְיָ צָבָאוֹת עֲמָנוּ, מִשְׁנֵב־לָנוּ  
 אֱלֹהֵי יַעֲקֹב סֵלָה: יְיָ צָבָאוֹת, אֲשֶׁר־יְאָדָם בְּטַח  
 בָּךְ: יְיָ הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם־קְרֹאֵנוּ: בָּרוּךְ  
 אֱלֹהֵינוּ שֶׁבָרָאנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִיְּהוֹתוּעִים,  
 וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא  
 יִפְתַּח לִבָּנוּ בְּתוֹרָתוֹ, וְיִשֶּׁם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאָתוֹ,  
 וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעֲבֹדוֹ בְּלֵב בָּשָׁלִים. לְמַעַן לֹא  
 נִיָּע לָרִיק, וְלֹא נִגְלֶה לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנִשְׁמֹר חֻקֶּיךָ בְּעוֹלָם  
 הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָּה,  
 לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן  
 יִזְכָּרְךָ כְּבוֹד וְלֹא יָדָם. יְיָ אֱלֹהֵי לְעוֹלָם אוֹהֶךָ:  
 בָּרוּךְ הַנֹּבֵר אֲשֶׁר יִבְטַח בִּי, וְהִנֵּה יְיָ מִבְּטָחוֹ:  
 בְּטָחוֹ בִּי עַד־עַד, כִּי בִּיָּה יְיָ צוּר עוֹלָמִים:

And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*On the days when the Additional Service is said, the Reader here says Half Kaddish, to "in the world; and say ye, Amen"; on other days, the whole Kaddish, as follows:—*

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindness; for they have been ever of old.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

וַיְבָטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא-עֲזַבְתָּ דֹרְשֶׁיךָ יְיָ;  
יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תוֹרָה וַיֹּאדִיר:

*On the days when the Additional Service is said, the Reader here says Half Kaddish, i. e. to אָמֵן ואָמְרוּ אָמֵן; on other days, the whole Kaddish, as follows:—*

וַעֲתָה יַגְדִּל-נָא כֶּחָ אֲדָנִי בְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:  
זְכוֹר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ כִּי מַעֲוֹלָם הָמָּה:

*Reader.* יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶהּ רַבָּא בְּעָלְמָא  
דִּי-בְרָא בְרַעֲיָתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן  
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל, בְּעָנְלָא  
וּבְזִמְן קָרִיב. ואָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֶהּ רַבָּא מְבָרַךְ, לְעָלַם  
וּלְעָלְמֵי עָלְמֵיָא.

*Reader.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם,  
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה, וַיִּתְהַלָּל, שְׁמֶהּ דִּי-  
קִדְשָׁא. בְּרִיךְ הוּא, לְעָלְא מִן-כָּל-בְּרַכְתָּא  
וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וַיְנַחֲמָתָא, דִּי-אַמִּירָן בְּעָלְמָא.  
ואָמְרוּ אָמֵן:

*Cong.* קִבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

*Reader.* תתקבל צלותהון ובעותהון די-כל-

ישראל בקדם אבוהון די בשמיא. ואמרו אמן;

*Cong.* יהי שם יי מברך מעתה ועד עולם;

*Reader.* יהא שלמא רבא מן-שמיא וחיים עלינו

ועל-כל-ישראל. ואמרו אמן;

*Cong.* עזרי מעם יי עשה שמים וארץ;

*Reader.* עשה שלום במרומו, הוא יעשה שלום,

עלינו ועל-כל-ישראל. ואמרו אמן;

עלינו לשבח לאדון הכל, לתת נדלה ליוצר

בראשית. שלא עשנו כגויי הארצות, ולא שמנו

במשפחות האדמה. שלא שם חלקנו בהם,

וגדלנו בכל-המונם. ואנחנו ברעים ומשתתנים

ומודים לפני מלך מלכי המלכים הקדוש ברוך

הוא. שהוא נוטה שמים ויוסד ארץ. ומושב יקרו

בשמים ממעל, ושכינת עזו בנגבתי מרומים;

הוא אלהינו. אין עוד. אמת מלבנו. אפס זולתו.

בכתוב בתורתו. וידעת היום והשבת אל-לבבך,

כי יי הוא האלהים, בשמים ממעל ועל-הארץ

מתחת, אין עוד;

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, the Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

על־בן נְקֻנָּה לָךְ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה  
 בְּתַפְאֻרַת עֲזֻרָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
 וְהָאֱלִילִים בָּרוֹת וּבְרִיתוֹן, לְתַקֵּן עוֹלָם בְּמַלְכוּת  
 שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ  
 כָּל־רָשָׁעֵי אֶרֶץ; וּבִירוֹ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל:  
 כִּי לָךְ תִּכְרַע כָּל־בְּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן; לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ יִכָּרְעוּ וַיִּפְּלוּ, וּלְכָבוֹד שִׁמְךָ יִקָּר וַיִּתְּנוּ.  
 וַיִּקְבְּלוּ כָּלָם אֶת־עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם  
 מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,  
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד; בְּכָתוּב בְּתוֹרַתְךָ.  
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד; וַיִּבְרָךְ וַיְהִי יְיָ לְמֹלֶךְ עַל־  
 כָּל־הָאָרֶץ, בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

קדיש יתום

וַעֲתָה יִגְדֹּל־נָא בָּח אֲדָנִי בְּאֲשֶׁר דְּבָרְךָ לֹא־מָר:

זְכֹר בְּחִמּוֹךְ יְיָ וּבְחִסְדֶּיךָ כִּי מֵעוֹלָם הָיָה:

*Mourner.* יתגדל ויתקדש שְׁמֵהּ רַבָּא בְּעָלְמָא

דִּי־בְרָא בְרַעֲוִיתָהּ, וַיִּמְלֹךְ מַלְכוּתָהּ בְּחַיִּיכוּן

גְּבוּרַתִּיכוּן, וּבְחַיִּי דִּי־כָל־בֵּית יִשְׂרָאֵל, בְּעֻנְיָא

יְבֻזְמִין קָרִיב, וְאָמְרוּ אָמֵן:

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

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*Psalm for the First Day of the Week.*

This is the First Day of the Week on which the Levites in the Temple used to say:—

Psalm xxiv.

A Psalm of David: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods.



יְהִי שְׁמֹה רַבָּא מְבָרַךְ, לְעֵלָם  
וּלְעֵלְמֵי עֲלְמֵיָא. *Cong. and Mourner.*

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם,  
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה, וַיִּתְהַלֵּל, שְׁמֹה דִּי-  
קִדְשָׁא. בְּרִיךְ הוּא, לְעֵלָּא מִן-כָּל-בְּרַכְתָּא  
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דִּי-אַמִּירָן בְּעֵלְמָא.  
וְאָמְרוּ אָמֵן:

יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:  
יְהִי שְׁלָמָא רַבָּא מִן-שְׁמֵיָא וְחַיִּים עָלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲזָרֵי מַעַם יְיָ עֲשֵׂה שְׁמֵיָא וְאַרְעָא:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם.  
עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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*Psalm for the First Day of the Week.*

הַיּוֹם יוֹם רֵאשׁוֹן בְּשַׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:  
תְּהִלִּים ב'ד

לְדָוִד מִזְמוֹר. לַיהוָה הָאָרֶץ וּמִלֹּאֶהָ, תִּבְל  
וַיֹּשְׁבֵי בָהּ: כִּי הוּא עַל-יָמִים יִסְדָּהָ, וְעַל-נִהְרֹת

Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

*Psalm for the Second Day of the Week.*

This is the Second Day of the Week on which the Levites in the Temple used to say:—

(Psalm xlviii.)

A Song; a Psalm of the Sons of Korah. Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth is mount Zion,—at the sides of the north,—the city of the great king. God hath made himself known in her palaces as a stronghold. For, lo, the kings met each other, they passed on together. They saw it; then were they amazed; they were confounded, they hasted away. Trembling took hold of them there; pangs

יְבוֹנְנָה: מִי־יַעֲלֶה בְּהַר יְהוָה, וּמִי־יָקוּם בְּמָקוֹם  
 קִדְשׁוֹ: נִקְי כַפַּיִם וּבֵר לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׂוֵא  
 זַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בִרְכָה מֵאֵת  
 יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה הוּר ה'רְשׁוֹ  
 מִבְּקָשֵׁי פְגִיז יַעֲקֹב סִלָּה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,  
 וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה  
 מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גִּבּוֹר  
 מִלְחָמָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי  
 עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ  
 הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סִלָּה:

*Psalm for the Second Day of the Week.*

הַיּוֹם יוֹם שְׁנֵי בְּשַׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

(תהלים מ"ה)

שִׁיר מִזְמוֹר לְבִנְי־קִרְחַ: גָּדוֹל יְהוָה וּמְהִלָּל  
 מְאֹד, בָּעִיר אֶלְהִינוּ הִרְקִדְשׁוֹ: יִפָּה גּוֹף מְשׁוֹשׁ  
 כָּל־הָאָרֶץ הִרְצִיּוֹן, יִרְכָּתִי צָפוֹן קִרְיַת מֶלֶךְ רָב:  
 אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנָב: כִּי־הִנֵּה  
 הַמַּלְכִּים נוֹעְדוּ, עֲבְרוּ־יַחֲדוּ: הִמָּה רָאוּ, בֵּין תַּמָּהוּ  
 נִבְהִלוּ נִחְפְּזוּ: רָעְדָה אֲחֻזָּתָם שָׁם, חִיל כִּי־לָדָה:

as of a woman in travail. With an east wind thou didst break the ships of Tarshish. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. (Selah.) We thought of thy loving-kindness, O God, in the midst of thy temple. As is thy name, O God, so is thy renown unto the ends of the earth; thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Compass ye Zion and go round about her: count the towers thereof. Mark ye well her rampart, traverse her palaces; that ye may tell a later generation, that this God is our God for ever and ever: he will be our guide even unto death.

*Psalm for the Third Day of the Week.*

This is the Third Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxii.)

A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the judges. How long will ye judge unjustly, and respect the persons of the wicked? (Selah.) Judge the lowly and fatherless: do justice to the afflicted and destitute. Rescue the lowly and needy: deliver them out of the hand of the wicked. They know not, neither do they understand; they walk about in darkness: all the foundations of the earth are moved. I said, Ye are gods, and all of you sons

בְּרוּחַ קָדִים תִּשְׁכַּר אֲנִיּוֹת תְּרִשִׁישׁ: בְּאֶשׁ  
שִׁמְעֵנוּ, בֶּן רָאִינוּ בְּעִיר יְהוּדָצְבָאוֹת, בְּעִיר  
אֱלֹהֵינוּ, אֱלֹהִים יְכוּנָנָה עַד-עוֹלָם סֶלָה: דְּמִינוּ  
אֱלֹהִים חֲסִידָךְ בִּקְרֹב הַיְכָלְךָ: כְּשִׁמְךָ אֱלֹהִים  
בֶּן תְּהִלָּתְךָ עַל בְּנֵי-אֶרֶץ, צִדְק מְלָאָה וּמִינָךְ:  
יִשְׁמַח הַר-צִיּוֹן תִּגְלָלָהּ בְּנוֹת יְהוּדָה, לְמַעַן  
מִשְׁפָּטֶיךָ: סִבּוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מַגִּדֶּלֶיהָ:  
שִׁיתוּ לְבָבְכֶם לְחִילָהּ, פִּסְגּוֹ אֲרֻמֹּתֶיהָ, לְמַעַן  
תִּסְפְּרוּ לְדוֹר אַחֲרוֹן: כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ  
עוֹלָם וָעֶד, הוּא יִגְהַגֵּנוּ עַל-מוֹת:

*Psalm for the Third Day of the Week.*

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבָת, שָׁבוּ הַלְוִים הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:  
(תהלים פ"ב)

מִזְמוֹר לְאַסָּף. אֱלֹהִים נָצַב בַּעֲדַת-אֵל, בִּקְרֹב  
אֱלֹהִים יִשְׁפֹּט: עַד מָתִי תִשְׁפָּטֵנִי עוֹל, וּבְנֵי רָשָׁעִים  
תִּשְׁאוּ-סֶלָה: שְׁפָטֵנִי דָל וְיִתּוֹם, עָנִי וְרֵשׁ הַצְדִּיקוֹן  
פִּלְטֵנִי דָל וְאַבְיוֹן, מִיַּד רָשָׁעִים הַצִּילוּ: לֹא יָדַעַ  
וְלֹא יָבִינוּ, בַּחֲשָׁכָה יִתְהַלְכוּ, יִמּוּטוּ כָּל-מוֹסְדֵי  
אֶרֶץ: אֲנִי אֲמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כָּלְכֶם:

of the Most High. Nevertheless ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt possess all the nations.

*Psalm for the Fourth Day of the Week.*

This is the Fourth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm xciv.)

O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Lord, how long shall the wicked, how long shall the wicked triumph? They prate, they speak arrogantly: all the workers of iniquity are boastful. They crush thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. And they say, The Lord will not see, neither will the God of Jacob give heed. Give heed, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chasteneth the nations, shall not he punish, even he that teacheth man knowledge? The Lord knoweth the thoughts of men, that they are vanity. Happy is the man whom thou chastenest, O Lord, and teachest out of thy Law; that thou mayest give him rest from the days of evil, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against

אֲכֹן כְּאָדָם תְּמוֹתוֹן, וּכְאַחַד הַשָּׁרִים תִּפְּלוּ: קוֹמָה:  
אֱלֹהִים שִׁפְטָה הָאָרֶץ, כִּי־אַתָּה תִּנָּחַל בְּכָל־הַגּוֹיִם:

*Psalm for the Fourth Day of the Week.*

הַיּוֹם יוֹם רְבִיעִי בַשָּׁבָת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

(תהלים צ"ד)

אֶל־נִקְמֹת יְהוָה, אֵל נִקְמֹת הוֹפִיעַ: הַנָּשָׂא  
שִׁפְטָה הָאָרֶץ, הָשִׁב גְּמוּלָה עַל־גָּאִים: עַד־מָתִי  
רְשָׁעִים וַיְהוֶה, עַד־מָתִי רְשָׁעִים יַעֲלוּ: יִבִּיעוּ  
וַיִּדְּבָרוּ עֵתְךָ, יִתְּאֲמְרוּ כָל־פִּשְׁעֵי אָנוּ: עֲמֹךְ יְהוָה  
יִדְּבָאוּ, וַיִּנְחֲלֵתְךָ יַעֲנוּ: אֶל־מִנְהַ וְגַר־יְהִרְגוּ, וַיִּתּוּמִים  
יִרְצָחוּ: וַיֹּאמְרוּ לֹא יִרְאֶה־יְהוָה, וְלֹא יִבִּין אֱלֹהֵי  
יַעֲקֹב: כִּינוּ בַעֲרִים בָּעָם, וּכְסִילִים מָתִי תִשְׁכִּילוּ:  
הִנֵּטֶע אָנוּ הֵלֵא יִשְׁמַע, אִם־יֵצֵר עֵינַי הֵלֵא יִבִּיט:  
הִיסֵר גּוֹיִם הֵלֵא יוֹכִיחַ, הִמְלִיךְ אָדָם דָּעַת: יְהוָה  
יִדְּעַ מַחֲשָׁבוֹת אָדָם, כִּי הִנֵּחַ הִקְבֵּל: אֲשֶׁר־יִהְיֶה הַגִּבּוֹר  
אֲשֶׁר־תִּיַּסְּרֵנוּ יְהוָה, וּמִתּוֹרֶתְךָ תִּלְמָדֵנוּ: לְהַשְׁקִיט  
לוֹ מִימֵי רָע, עַד־יִכָּרֶה לָרָשָׁע שְׂחָת: כִּי לֹא־יִשָּׁשׁ  
יְהוָה עֲמוֹ, וַיִּנְחֲלֵתוּ לֹא יַעֲזֹב: כִּי־עַד־צָדֶק יֵשׁוּב  
מִשִּׁפְטִי, וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב: מִי־יָקוּם לִי עִם־

the evil-doers, who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had soon dwelt in silence. When I say, My foot slippeth, thy lovingkindness, O Lord, holdeth me up. In the multitude of my thoughts within me, thy comforts delight my soul. Hath the tribunal of destruction fellowship with thee, which frameth mischief by statute? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is become my stronghold; and my God the rock of my refuge. And he bringeth back upon them their own iniquity, and for their evil shall cut them off; the Lord our God shall cut them off.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation.

*Psalm for the Fifth Day of the Week.*

This is the Fifth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxi.)

To the Chief Musician. Set to the Gittith. A Psalm of Asaph. Exult aloud unto God our strength: shout for joy unto the God of Jacob. Raise the song, and strike the timbrel, the pleasant lyre with the harp. Blow the horn on the new moon, at the beginning of the month, for our day of festival. For it is a statute of Israel, a decree of the God of Jacob. He appointed it in Joseph for a testimony, when he went forth over the land of Egypt: where I heard a language that I knew not. I removed his shoulder from the burden: his hands were freed from the basket. Thou calledst in



מִרְעִים, מִי־יִצְאֵב לִי עִם־פָּעֲלִי אָנֹן: לִוְלִי יְהוָה  
 עֲזָרְתָהּ לִי, כִּמְעַט שְׂכָנָה דּוֹמָה נַפְשִׁי: אִם־אֶמְרֹתִי  
 מִטָּה בְּנָלִי, חֲסִדְךָ יְהוָה וְסֶעֱדָנִי: בָּרַב שִׁרְעֵפִי  
 בְּקִרְבִּי, תִּנְחֹמְנִי וְיִשְׁעִשְׁעוּ נַפְשִׁי: הִיחַבְּרְךָ כִּסֵּא  
 הַיּוֹת, יֵצֵר עֲמָל עָלִי־חֶק: יְגֹדֵדוּ עַל־נַפְשׁ צַדִּיק,  
 יָדָם נָקִי יִרְשִׁיעוּ: וַיְהִי יְהוָה לִי לְמִשְׁגָּב, וְאֱלֹהֵי  
 לְצֹר מַחֲסִי: וַיָּשָׁב עָלֵיהֶם | אֶת־אוֹנָם, וּבִרְעֹתָם  
 יִצְמִיתֵם, יִצְמִיתֵם יְיָ אֱלֹהֵינוּ:

לְכוּ נִרְנְנָה לַיהוָה, נִרְיֶעָה לְצֹר וְיִשְׁעֵנוּ:

*Psalm for the Fifth Day of the Week.*

הַיּוֹם יוֹם חֲמִישִׁי בַשָּׁבָת, שָׁבוּ הַלְוִיִּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

(הַהֲלִים פ'א)

לְמִנְצָח עַל־הַנְּתִיב לְאַסָּף: הִרְנִינוּ לַאלֹהִים  
 עֲזָנָה, הָרִיעוּ לַאלֹהֵי יַעֲקֹב: שְׂאוּ־זִמְרָה וְתִנּוּ־תָה, כְּנֹזֶר  
 נָעִים עִם־נָבֵל: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה  
 לַיּוֹם חֲגֵנוּ: כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפַּט לַאלֹהֵי  
 יַעֲקֹב עֲדוֹת בִּיהוֹסֵף שָׁמוֹ, בָּצֵאתוֹ עַל־אֶרֶץ  
 מִצְרָיִם, שִׁפְתָּ לֹא־יִדְבַּעְתִּי אֲשַׁמְעֵ: הַסִּירוּתִי מִסִּבָּל  
 יִשְׁכְּמוּ, כִּפְיוֹ מִדּוֹד תִּעֲבֹרְנָה: בַּצָּרָה קָרְאתָ

trouble and I delivered thee; I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. (Selah.) Hear, O my people, and I will testify against thee: O Israel, if thou wilt hearken unto me. There shall be no strange god in thee; neither shalt thou worship any foreign god. I am the Lord thy God, who brought thee out of the land of Egypt: open wide thy mouth, and I will fill it. But my people hearkened not to my voice; and Israel was not willing towards me. So I let them go in the stubbornness of their heart, that they might walk in their own counsels. O that my people would hearken unto me, that Israel would walk in my ways. I would soon subdue their enemies, and turn my hand against their adversaries. The haters of the Lord should submit themselves unto him; so that their time might endure for ever. He would feed them also with the fat of wheat: and with honey out of the rock would I satisfy thee.

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*Psalm for the Sixth Day of the Week.*

This is the Sixth Day of the Week, on which the Levites in the Temple used to say:—

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very

וְאֶחָדָם, אֶעֱנֶה בְּסֵתֶר רַעַם, אֶבְחֹנֶה עַל-מִי  
 מְרִיבָה סָלָה: שָׁמַע עַמִּי וְאֶעֱיֶדָה בָּךְ, יִשְׂרָאֵל  
 אִם-תִּשְׁמַע-לִי: לֹא-יִהְיֶה בָּךְ אֱלֹזָר, וְלֹא תִשְׁתַּחֲוֶה  
 לְאֵל גִּבֹּר: אֲנֹכִי וַיְהִי אֱלֹהֶיךָ, הַמַּעֲלֶה מֵאֲרֶץ  
 מִצְרַיִם, הַרְחֵב-פִּיךָ וְאִמְלֹאֲהוּ: וְלֹא-שָׁמַע עַמִּי  
 לְקוֹלִי, וַיִּשְׂרָאֵל לֹא-אָבָה לִי: וְאֲשַׁלַּחֲהוּ בַּשְּׂרִירוֹת  
 לִבָּם, וְיָלְכוּ בְּמוֹעֲצוֹתֵיהֶם: לוֹ עַמִּי שָׁמַע לִי, יִשְׂרָאֵל  
 בַּדְרָכִי יִהְיֶה לָּבוֹ: בְּמַעַט, אוֹיְבֵיהֶם אֲכַנֶּיֶע, וְעַל-  
 צָרֵיהֶם אָשִׁיב יָדִי: מִשְׁנֹאֵי יְהוָה יִכְחָשׁוּ-לוֹ, וַיְהִי  
 עֵתָם לְעוֹלָם: וַיֹּאבִילָהוּ מִחֶלֶב חָטָה, וּמִצּוֹר  
 דָּבֶשׁ אֲשִׁיֶּעָךְ:

*Psalm for the Sixth Day of the Week.*

הַיּוֹם יוֹם שְׁשִׁי בַּשָּׁבָת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

(תהלים צ"ג)

יְהוָה מֶלֶךְ, גִּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ  
 הַתְּאֹזָר, אֶף-תִּכּוֹן תִּבְל, בִּלְ-תִּמּוֹט: גִּבּוֹן כְּסֹאֲךָ  
 מֵאֵז, מֵעוֹלָם אָתָּה: נִשְׂאוּ נְהָרוֹת, יְהוָה, נִשְׂאוּ  
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָם: מִקְלֹת מַיִם  
 רַבִּים, אֲדִירִים מִשְׁפְּרִיָּים, אֲדִיר בְּמָרוֹם יְהוָה:

faithful: holiness becometh thine house, O Lord, for evermore.

*On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the day:—*

Psalm lxxxiii.

A Song: A Psalm of Asaph. O God, keep not thou silence: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be remembered no more. For they have consulted together with one consent; against thee do they make a covenant. The tents of Edom and the Ishmaelites; Moab and the Hagarenes; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre: Assyria also is joined with them; they have been an arm of help to the children of Lot. (Selah.) Do thou unto them as unto Midian; as to Sisera, as to Jabin, at the brook Kishon. They were destroyed at Endor; they became as dung for the earth. Make their nobles like Oreb and Zeeb; yea, all their princes like Zebah and Zalmunna: who said, Let us take to ourselves in possession the habitations of God. O my God, make them like the whirling dust, as stubble before the wind; as the fire that burneth the forest, and as the flame that setteth the mountains on fire: so pursue them with thy storm, and confound them with thy hurricane. Fill their faces with confusion; that they may seek thy name.

עֲדֹתֶיךָ נֶאֱמָנוּ מְאֹד , לְבֵיתְךָ נֶאֱוָה קִדְשׁ , יְהוָה ,  
לְאַרְךָ יָמִים :

*On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the Day:—*

תהלים פ'ג

שִׁיר מִזְמוֹר לְאַסָּף: אֱלֹהִים אֱלֹהֵי-דָמִי-לָךְ, אֱלֹהֵי-  
תַחֲרֹשׁ וְאֱלֹהֵי-תִשְׁקָט אֱלֹהֵי: כִּי הִנֵּה אֲוִיבֹךָ יְהִימִיּוֹן,  
וְיִמְשֵׁנֶיךָ נִשְׁאוּ רֹאשׁ: עַל-עַמֶּךָ יַעֲרִימוּ סוּד,  
וְיִתְּעֻצּוּ עַל-צָפוֹנֶיךָ: אָמְרוּ לָבוּ וְנִכְחִידֵם מִגּוֹי,  
וְלֹא-יִזְכָּר שֵׁם-יִשְׂרָאֵל עוֹד: כִּי נִוְעֲצוּ לֵב יַחֲדָו,  
עָלֶיךָ בָּרִית וּבְרִיתוֹ: אֲהֲלִי אֲרוֹם וְיִשְׁמַעֲאֵלִים,  
מִזֹּאב וְהַגָּרִים: גָּבַל וַעֲמֹן וַעֲמֶלֶךְ, פָּלְשֶׁת עִם-יִשְׂבִּי  
צוּר: גַּם-אֲשׁוּר גִּלְגָּה עַמָּם, הָיוּ וְרוּעַ לְבָנֵי-לוֹט  
סִלְהָ: עָשָׂה-לָהֶם כְּמִדְיָן, כְּסִיסְרָא כִּיבִין בְּנַחֲל  
קִישׁוֹן: נִשְׁמְדוּ בְּעֵין-דָּאֵר, הָיוּ דָמָן לְאַדְמָה:  
שִׁיתָמוּ גְדִיבָמוּ, כְּעָרַב וּכְזָאב, וּכְזֹבַח וּכְצִלְמָנָע,  
כָּל-נִסְיָכָמוּ: אֲשֶׁר אָמְרוּ, נִירְשָׁה-לָנוּ, אֵת נְאוֹת  
אֱלֹהִים: אֱלֹהֵי שִׁיתָמוּ כַּנְלָנָל, כְּקֶשׁ לְפָנֵי-רִיחַ:  
כָּאֵשׁ תִּבְעֶר-יָעַר, וּכְלֹהָבָה תִּלְהַט הָרִים: בֵּן  
תִּרְדָּפֵם בְּסַעֲרָךְ, וּבְסוּפְתָךְ תִּבְהֵלֵם: מִלֹּא פָגִיחָם

O Lord. Let them be ashamed and confounded for ever; yea, let them be abashed and perish. That they may know that thou, of whom alone the name is the Lord, art Most High over all the earth

*On New Moon, Psalm civ. is read, p. 264.*

*From the beginning of the Month of Elul until Hoshanah Rabba, the following Psalm is read every Morning and Evening:—*

Psalm xxvii.

A Psalm of David. The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evil-doers drew nigh against me to eat up my flesh, even my adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart would not fear; though war should rise against me, even then would I be confident. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to inquire in his temple. For in the day of trouble he will hide me in his pavilion: in the shelter of his tabernacle will he conceal me; he will lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joyful shouting; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have pity upon me, and answer me. My heart saith unto thee, (since thou hast said), Seek ye my face, Thy face, Lord will I seek. Hide not thy face from me; thrust not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation. For my father and my mother have forsaken me, but the Lord will take me up. Teach me thy way, O Lord; and lead me on an even path, because of them that lie in wait for me Give me not up to the will of mine

קָלוּן, וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה: יִבְשׁוּ וַיִּבְהָלוּ עַד־יָעַר, וַיִּחַפְּרוּ וַיֵּאבְדּוּ: וַיִּדְּעוּ כִּי־אַתָּה שְׁמֶךָ יְהוָה לְבַדְּךָ, עָלִיזִין עַל־כָּל־הָאָרֶץ:

*On New Moon, Psalm civ. is read p. 264.*

*From the beginning of the Month of Elul until Hoshana Rabba, the following Psalm is read every Morning and Evening:—*

תהלים כ"ז

לְבֹד, יְהוָה אֹרִי וַיִּשְׁעֵי מִמִּי אִירָא, יְהוָה מָעוֹז חַיִּי מִמִּי  
אֶפְתָּח: בְּקֻרֹב עָלַי מְרַעִים, לֶאֱכֹל אֶת בִּשְׂרִי, צָרִי וְאוֹיְבֵי  
לִי, הִקְמָה בְּשָׁלוֹ וַנִּפְּלוּ: אִם־תַּחֲנֶנָּה עָלַי מַחֲנֶנָּה לֹא־יִירָא  
לְבִי, אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אָנִי בְּזִמְתִּי: אַחַת שְׁאֵלְתִּי  
מֵאֵת יְהוָה, אוֹתָהּ אֲבַבֶּשׁ, שְׁבַתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי,  
לַחֲזוֹת בְּנֹעַם־יְהוָה וּלְבַבֶּךָ בְּחִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסֻכָּה,  
בְּיוֹם רָעָה יִסְתִּירֵנִי, בְּסֻכָּתְךָ אֶהְיֶה, בְּצוּר יְרוּמָמִנִי: וְעַתָּה  
יָרוּם רֹאשִׁי עַל אֹיְבֵי סִבִּיבוֹתַי, וְאֶזְבְּחָה בְּאַהֲלוֹ וּבְחַי  
תְּרוּעָה, אֲשִׁירָה וְאֶזְמָרָה לִיהוָה: שְׁמַע־יְהוָה קוֹלִי אֶקְרָא,  
וְחַנּוּנִי וַעֲנֵנִי: לֵךְ אִמַּר לְבִי, בִּקְשׁוּ פָנַי, אֶת־פָּנֶיךָ יְהוָה  
אֲבַבֶּשׁ: אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אֶל־תֵּשֶׁת בָּאֶף עֲבָדְךָ,  
עֲזַרְתִּי הִיָּתָה, אֶל־תִּשְׁשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל: כִּי־  
אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יִצְּלֵנִי: הוֹרֵנִי יְהוָה בִּדְרָכְךָ, וּנְחֵנִי  
בְּאֹרֶחַ מִישׁוֹר, לִמְעַן שׁוּרֵי: אֵל תִּתְּנֵנִי בְּגִפְשׁ צָרִי, כִּי

adversaries: for false witnesses have risen up against me, and such as breathe out violence. (I should despair), unless I believed to see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and let thine heart take courage; yea, wait thou for the Lord.

*In some Congregations the following Psalm is said daily before "Blessed be he," etc., v. 19.*

Psalm xxx.

A Psalm; a Song at the Dedication of the House; a Psalm of David. I will extol thee, O Lord; for thou hast drawn me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto thee, and thou didst heal me. O Lord, thou broughtest up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing praise unto the Lord, O ye his loving ones, and give thanks to his holy name. For his anger is but for a moment; his favor is for a lifetime: weeping may tarry for the night, but joy cometh in the morning. As for me, I said in my prosperity I shall never be moved. Thou, Lord, of thy favor hadst made my mountain to stand strong; thou didst hide thy face; I was confounded. I cried unto thee, O Lord; and unto the Lord I made supplication: What profit is there in my blood if I go down to the pit? Can the dust give thanks to thee? Can it declare thy truth? Hear, O Lord, and be gracious unto me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness: to the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

*Kaddish to be said after reading Lessons from the Works of the Rabbis:—*

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.



קמו-בי עדי-שקר ויפח חמם: לולא האמנתי לראות  
בטוב-יהוה בארץ חיים: בנה אל-יהוה, חוק ונאמן לבנה,  
בנה אל-יהוה:

*In some Congregations the following Psalm is said daily  
before פסוק שמונה עשר, p. 19:—*

תהלים ל

מזמור שיר חנכת הבית לדוד: ארוממך יהוה, כי  
דליתני, ולא-שפחת איבי לי: יהוה אליהי, שועתי אליך  
ותרפאני: יהוה העלית מן-שואל נפשי, חיתני מירדי-  
בור: ופרו ליהוה חסידיו, והודו לזכר קדשו: כי רגע באפו,  
חיים ברצונו, בערב ילין בבי, ולבקר רנה: ואני אמרתי  
בשלי, בל-אמוט לעולם: יהוה ברצונו העמידה להררי  
עז, הסתרת פניו, חיתי נבהל: אליך יהוה אקרא, ואל-  
אדני אתחנן: מה-בצע בדמי, ברדתני אל שחת, היורה  
עפר, הנגיד אמתה: שמע-יהוה וחנוני, יהוה, הנה עוזר לי:  
הפקת מספדי למחול לי, פתחת שקי ותאזוני שמחה:  
למען יזמרה בבוד, ולא ידם, יהוה אלהי לעולם אוהבי:

קדיש דרבנן

*Reader.* יתגדל ויתקבץ שמה רבא, בעלמא די-ברא  
ברעותה. וימליך מלכותה, בחייכון וביומיכון, ובחיי די-  
כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven, and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and a happy life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel; and say ye, Amen.

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### PRAYER FOR SUSTENANCE.

My help is from the Lord, who made heaven and earth. Cast thy burden upon the Lord, and he shall sustain thee. Mark the perfect man, and behold the upright; for the latter end of that man is peace.

*Cong. and Reader.* יהא שְׁמָהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיָא.

*Reader.* יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמָהּ דִּי־קֳדָשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דִּי־

אַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־תַּלְמִידֵי

תַּלְמִידֵיהוֹן, וְעַל כָּל־מֶן דִּי עֲסָקִין בְּאוֹרֵייתָא, דִּי בְּאַתְרָא

הָבֵן וְדִי בְּכָל־אַתְר וְאַתְר, יְהֵא לְהוֹן וּלְכוּן, שְׁלָמָא רַבָּא

חָנָא וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוּנָא רוּיָחָא, וּפְרָקְנָא

מִן־קָדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

*Reader.* יְהֵא שְׁלָמָא רַבָּא מִן־שִׁמְיָא, וְחַיִּים טוֹבִים, עָלֵינוּ

וְעַל־כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם,

עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## תפלה על הפרנסה:

עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ: הַשְׁלֵךְ עַל־יְיָ יְהִיבָךְ

יְהוָה וּבִלְבָבְךָ: שְׁמֵר־תָּם וּרְאֵה יְשָׁרִי, כִּי אַחֲרִית לְאִישׁ

Trust in the Lord, and do good; dwell in the land, and feed upon faithfulness. Behold, God is my salvation; I will trust and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation.—O Sovereign of the universe, in thy holy words it is written, saying, He that trusteth in the Lord, lovingkindness shall compass him about; and it is written, And thou givest life to them all. O Lord God of truth, vouchsafe blessing and prosperity upon all the work of my hands, for I trust in thee that thou wilt so bless me through my occupation and calling, that I may be enabled to support myself and the members of my household with ease and not with pain, by lawful and not by forbidden means, unto life and peace. In me also let the scripture be fulfilled, Cast thy burden upon the Lord, and he shall sustain thee. Amen!

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## THE TEN COMMANDMENTS.

Exodus xx. 1—17.

And God spake all these words, saying.

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
2. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image; nor the form of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children,

שָׁלוֹם: בָּטַח בִּי וַעֲשֵׂה טוֹב, שְׁכֵן-אֶרֶץ וְרַעַה אֲמוֹנָה: הִנֵּה  
 אֵל יִשׁוּעָתִי אֲבַטַח וְלֹא אֶפְחָד. כִּי עָזִי וְזִמְרַת יְהוָה יִי, וַיְהִי-  
 לִי לִישׁוּעָה: רַבּוֹנוֹ שֶׁל-עוֹלָם. בְּדַבְּרֵי קֹדֶשׁ כָּתוּב לֵאמֹר.  
 הַבּוֹטֵחַ בְּיְיָ חֶסֶד וְטוֹבֵבָנוּ. וְכָתוּב וְאַתָּה מְחַיֶּה אֶת-כָּל־  
 יִי אֱלֹהִים אֲמַת. תֵּן בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יָדַי. כִּי  
 בְּטַחְתִּי בָךְ, שְׁעַל-יָדֶי מָשָׂא וּמִתֵּן וַעֲסָקִים שְׁלִי, תִּשְׁלַח  
 לִי בְרָכָה, כְּדֵי שְׂאוּכַל לְפָרֶגֶם אֶת-עַצְמִי וּבְנֵי בֵיתִי, בְּנִחָת  
 וְלֹא בְצָעָר, בְּהִתָּר וְלֹא בְּאִסּוּר, לְחַיִּים וּלְשָׁלוֹם. וַיְקִים בִּי  
 מִקְרָא שְׂכָתוֹב. הַשְׁלֵךְ עַל-יְיָ יְהִבְךָ וְהוּא יְכַלְכְּלֶךָ. אָמֵן:

### עשרת הדברות:

שמות כ' א'—י"ז

וַיְדַבֵּר אֱלֹהִים, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לֵאמֹר:  
 "אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ  
 מִצְרַיִם מִבֵּית עַבְדִּים:  
 ב' לֹא-יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים, עַל-פָּנָי: לֹא-  
 תַעֲשֶׂה לְךָ פֶסֶל וְכָל-תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם  
 מִמַּעַל, וְאֲשֶׁר בָּאֶרֶץ מִתַּחַת, וְאֲשֶׁר בַּמַּיִם מִתַּחַת  
 לָאֶרֶץ: לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי  
 יְהוָה אֱלֹהֶיךָ אֵל-קַנָּא, פֶּקֶד עֵינַי אֶת עַבְדֵּי, וְעַבְדֵּי-בָנִים.

upon the third and upon the fourth generation, unto them that hate me: and shewing lovingkindness to the thousandth generation, unto them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

עַל־שִׁלְשִׁים וְעַל־רַבְעִים לְשָׁנָאִי: וְעָשָׂה חֲסִיד  
לְאַלְפִים, לְאַהְבִּי וּלְשִׁמְרִי מִצּוֹתַי:

ג לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא, כִּי  
לֹא יִנָּקֶה יְהוָה, אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא:

ד זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ: שְׁשַׁת יָמִים

תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלָאכָתְךָ: וַיּוֹם הַשְּׁבִיעִי, שַׁבָּת

לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה, אַתָּה!

וּבִנְךָ וּבִתְךָ, עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְךָ, וְגֵרְךָ אֲשֶׁר

בִּשְׁעָרֶיךָ: כִּי שְׁשַׁת־יָמִים עָשָׂה יְהוָה, אֶת־הַשָּׁמַיִם

וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם, וַיָּנַח

בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת

וַיְבָרֶךְוּ:

ה כִּבְדֹּךָ אֶת־אֲבִיךָ וְאֶת־אִמְךָ, לְמַעַן יֵאָרְכוּ יָמֶיךָ,

עַל הָאָדָמָה, אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

ו לֹא תִרְצַח.

ז לֹא תִנָּאֵף.

ח לֹא תִגְנוֹב.

ט לֹא־תַעֲנֶה בְרֵעֶךָ עַד שֹׁקֶר:

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

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### THIRTEEN PRINCIPLES OF THE FAITH.\*

1. I believe with perfect faith that the Creator, blessed be his name, is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.

3. I believe with perfect faith that the Creator, blessed be his name, is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever.

4. I believe with perfect faith that the Creator, blessed be his name, is the first and the last.

5. I believe with perfect faith that to the Creator, blessed be his name, and to him alone, it is right to pray, and that it is not right to pray to any being besides him.

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\*These Articles of the Jewish Creed were formulated by Moses Maimonides in the 12th century C. E.



י לא תִּחְמַד בֵּית רַעְיָךְ, לֹא־תִחְמַד אִשְׁתִּי רַעְיָךְ,  
וְעָבְדוּ וְאַמְתּוּ וְשִׁוְרוּ וְחָמְרוּ, וְכָל אֲשֶׁר־לְרַעְיָךְ:

שלשה עשר עקרים:

א אֲנִי מֵאֱמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, הוּא בּוֹרֵא וּמְנַהִיג לְכָל־הַבְּרוּאִים. וְהוּא  
לְבַדּוֹ עָשָׂה, וְעוֹשֶׂה וַיַּעֲשֶׂה לְכָל־הַמַּעֲשִׂים:

ב אֲנִי מֵאֱמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, הוּא יְחִיד. וְאֵין יְחִידוֹת כְּמוֹהוּ בְּשׁוּם פְּנִים.  
וְהוּא לְבַדּוֹ אֱלֹהֵינוּ, הָיָה הָיָה וַיְהִי:

ג אֲנִי מֵאֱמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, אֵינוֹ גּוֹף. וְלֹא יִשְׁתַּגְּדוּ מִשְׁנֵי הַגּוֹף. וְאֵין  
לוֹ שׁוֹם וְדְמִיוֹן כְּלָל:

ד אֲנִי מֵאֱמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, הוּא רֹאשׁוֹן וְהוּא אַחֲרוֹן:

ה אֲנִי מֵאֱמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, לוֹ לְבַדּוֹ רְאוּי לְהִתְפַּלֵּל. וְאֵין רְאוּי לְהִתְפַּלֵּל  
לוֹלָתוֹ:

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.

8. I believe with perfect faith that the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.

9. I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.

10. I believe with perfect faith that the Creator, blessed be his name, knows every deed of the children of men, and all their thoughts, as it is said, It is he that fashioneth the hearts of them all, that giveth heed to all their deeds.

11. I believe with perfect faith that the Creator, blessed be his name, rewards those that keep his commandments, and punishes those that transgress them.

יָאֲנִי מֵאֱמִין בְּאַמוּנָה שְׁלָמָה, שְׁכָל-דְּבָרֵי  
הַנְּבִיאִים אָמֵת:

זָאֲנִי מֵאֱמִין בְּאַמוּנָה שְׁלָמָה, שְׁנִבּוֹאת מִשָּׁה  
רַבִּינוּ עָלֵינוּ הַשְּׁלוֹם, הִיְתָה אֱמֵתִית. וְשֶׁהוּא הָיָה  
אָב לְנְבִיאִים, לְקוֹדְמִים לִפְנֵינוּ וּלְבָאִים אַחֲרֵינוּ:  
חָאֲנִי מֵאֱמִין בְּאַמוּנָה שְׁלָמָה, שְׁכָל-הַתּוֹרָה  
הַמְצִינָה עִתָּה בְּיַדֵּינוּ, הִיא הַנִּתּוּנָה לְמִשָּׁה רַבִּינוּ,  
עָלֵינוּ הַשְּׁלוֹם:

טָאֲנִי מֵאֱמִין בְּאַמוּנָה שְׁלָמָה, שְׁזֹאת הַתּוֹרָה  
לֹא תִהְיֶה מִחֲלָפֶת. וְלֹא תִהְיֶה תּוֹרָה אַחֲרֶת, מֵאֵת  
הַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ:

יָאֲנִי מֵאֱמִין בְּאַמוּנָה שְׁלָמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, יוֹרֵעַ כָּל-מַעֲשֵׂה בְּנֵי אָדָם וְכָל-מִחְשְׁבֹתָם.  
שֶׁנֶּאֱמַר. הִיצַר יַחַד לָבָם הַמִּבִּין אֶל-כָּל-מַעֲשֵׂיהֶם:

יָאֲנִי מֵאֱמִין בְּאַמוּנָה שְׁלָמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, גּוֹמֵל טוֹב לְשׂוֹמְרֵי מִצְוֹתָיו, וּמַעֲנִישׁ לְעוֹבְרֵי  
מִצְוֹתָיו:

12. I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for his coming.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

For thy salvation I hope, O Lord! I hope, O Lord, for thy salvation! O Lord, for thy salvation I hope!

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### AFTERNOON SERVICE FOR WEEKDAYS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

יִּאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה בְּבִיאַת הַמָּשִׁיחַ.  
וְאַף עַל פִּי שִׁיתְמַהֲמָה, עִם כָּל־זֶה אֲחַכֶּה־לוֹ,  
בְּכָל־יוֹם, שֶׁיָּבֹא:

יִּאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה, שֶׁתְּהִיָּה תְּחִיַּת  
הַמֵּתִים, בְּעֵת שִׁיעָלָה רָצוֹן מֵאֵת הַבוֹרָא, וְיִתְפָּרֵךְ  
שְׁמוֹ, וְיִתְעַלָּה וְיִכְרֹז לְעַד וּלְנֶצַח נְצָחִים:  
לִישׁוּעָתְךָ קִוִּיתִי יי. קִוִּיתִי יי לִישׁוּעָתְךָ. יי  
לִישׁוּעָתְךָ קִוִּיתִי:

\* לְפָרְקָנֶךָ סִבְרַת יי. סִבְרַת יי לְפָרְקָנֶךָ. יי  
לְפָרְקָנֶךָ סִבְרַת:

## תפלת מנחה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סָלָה:  
אֲשֶׁרִי הָעַם שֶׁכָּבְדָּה לּוֹ, אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהָיו:  
תְּהַלֵּלָה לְדוֹד. קמ"ה  
אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם  
וָעֶד:

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

בְּכָל־יּוֹם אֲבָרְכְּךָ, וְאֶהְלֶלְךָ שִׁמְךָ לְעוֹדֶם וְעַד :  
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָּלְתּוֹ אֵין חֶקֶר :  
דוֹר לְדוֹר יִשְׁבַּח מִעַשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ :  
הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיתָה :  
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְּלֹתֶיךָ אִם־פִּרְנָה :  
וְכֹר רַב־טוֹבְךָ יִבְיְעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ :  
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וְגִדְּל־חֶסֶד :  
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו :  
יִזְדוֹךְ יְהוָה כָּל־מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָה :  
בְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ :  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר  
מַלְכוּתוֹ :  
מַלְכוּתֶךָ, מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְּתֶךָ, בְּכָל־  
דוֹר וָדוֹר :  
סוֹמֵךְ יְהוָה לְכָל הַנִּפְלָאִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים :  
עֲיִגִי כָל, אֱלֹהֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־  
אֲכָלָם בְּעֵתוֹ :  
פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן :

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*On Fast Days the Scroll of the Law is taken from the Ark, and the portion of the Law beginning Vay'chal is read.*



צדיק יהיה בכל־דרכיו, וחסיד בכל־מעשיו:  
קרוב יהיה לכל־קראיו, לכל אשר יקראהו  
באמת:

רצון־יראיו יעשה, ואת־שועתם ישמע ויושיעם:  
שומר יהיה את־כל־אהביו, ואת כל־הרשעים  
ישמיד:

תהלת יהיה ידבר־פי, ויברך כל־בשר שב  
קדשו לעולם ועד:

נאנחנו נברך יה, מעתה ועד עולם. הללויה:

*Reader.* יתגבל ויתקבש שמה רבא, בעלמא די־ברא

ברעותה. וימליך מלכותה, בתיכון וביומיון, ובחיי די־  
כל־בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

*Cong. and Reader.* יהא שמה רבא, מברך לעלם ולעלמי

עלמא.

*Reader.* יתברך וישתבח, ויתפאר ויתרם, ויתנשא

ויתהדר, ויתעלה ויתהלל שמה די־קדשא ברוך הוא.  
לעלא מן־כל־ברכתא ושירתא, תשבחתא ונחמתא, די־  
אמירן בעלמא. ואמרו אמן:

*On Fast Days the Scroll of the Law is taken from the Ark,  
and ויחל is read:—*

*The following prayer (Amidah) to "as in ancient years," p. 123, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*During the Ten Days of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with loving-kindness, quickenest the dead with great mercy,

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.  
 גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר  
 חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,  
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*During the Ten Days of Penitence say:—*

וְזָכְרֵנוּ לַסִּיּוֹם, מִלֶּךְ חַפֵּץ בַּסִּיּוֹם. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.  
 לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ.  
 מִגֵּן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים  
 אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
 Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים

supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*During the Ten Days of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

*When the Reader repeats the Amidah, the following is said, to "holy God," p. 114.*

\**Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

רבים. סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקַוֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי  
בְּמוֹךְ, בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ  
מִמִּית וּמַחְיָה, וּמַצְמִיחַ יְשׁוּעָה.

*During the Ten Days of Penitence say:—*

מִי בְּמוֹךְ אֵב הַרְחָמִים, זֹכֵר יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים.  
וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה  
יְיָ. מַחְיֶה הַמֵּתִים: \*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל־יּוֹם יִהְיֶה לְךָ סֵלָה. בָּרוּךְ אַתָּה יְיָ.  
הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמְּלֶכֶךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following is said:—*

נִקְרֵא אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שִׁמְךָ יְשׁוּעָה *Reader.*  
אוֹתוֹ בְּשֵׁמִי מָרוֹם, בְּכַתּוּב עַל יַד נְבִיאֶךָ. וְקִרְא  
יְהִי אֵל יְהִי וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ  
עֲבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעַמְּתָם

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

*(On Fast Days Selichoth are inserted here.)*

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

בָּרוּךְ יֵאמְרוּ . *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ :

*Reader.* וּבְדִבְרֵי קִדְשׁ כְּתוּב לֵאמֹר . *Cong.* יְמִלֵךְ

יְיָ לְעוֹלָם , אֱלֹהֵינוּ צִיּוֹן , לְדֹר וָדֹר . הִלְלוּהָ :

*Reader.* לְדֹר וָדֹר נְגִיד נְדָלָךְ . וּלְנֶצַח נֶצְחִים

קִדְשִׁתְךָ נְקַדִּישׁ . וְשִׁבְחֶךָ אֱלֹהֵינוּ , מִפְּנֵינוּ לֹא

יָמוּשׁ לְעוֹלָם וָעֶד . כִּי אֵל מֶלֶךְ , נָדוּל וְקָדוֹשׁ

אַתָּה . בָּרוּךְ אַתָּה יְיָ . הָאֵל הַקָּדוֹשׁ :

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַקָּדוֹשׁ :

אַתָּה חוֹנֵן לְאָדָם דַּעַת , וּמְלַמֵּד לְאַנּוֹשׁ

בִּינָה . חֲנֻנוּ מֵאַתָּה , דַּעַת , בִּינָה וְהַשְׂכֵּל .

בָּרוּךְ אַתָּה יְיָ . חוֹנֵן הַדַּעַת :

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ . וְקַרְבֵּנוּ מִלְּבָנוּ

לְעִבּוּדֶתְךָ . וְהַחְזִירֵנוּ , בְּתַשׁוּבָה שְׁלֵמָה

לְפָנֶיךָ . בָּרוּךְ אַתָּה יְיָ . הַרוּצֶה בְּתַשׁוּבָה :

סֶלַח-לָנוּ אֲבִינוּ , כִּי חָטָאנוּ . מְחַל-לָנוּ

מִלְּבָנוּ , כִּי פָשַׁעְנוּ . כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה .

בָּרוּךְ אַתָּה יְיָ . חֲנוּן הַמִּרְבֶּה לְסִלּוֹת :

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

*On Fast Days the Reader here says "Answer us," etc., p. 51, and concludes thus:—*

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds,\* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season\*\* substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like

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*\*The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

*\*\*From the Fourth of December until the First Day of Passover.*



רֹאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ. וְנֹאֲלֵנוּ מִהֲרָה  
לְמַעַן שְׂמֹךְ. כִּי גֹאֵל חֲזָק אַתָּה. בָּרוּךְ  
אַתָּה יְיָ. גֹאֵל יִשְׂרָאֵל:

*On Fast Days the Reader here says עֲנֵנוּ, p. 61,  
and concludes thus:—*

בָּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעֵת צָרָה:

רַפְּאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשָׁעָה. כִּי  
תִהְיֶה לָנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה  
לְכָל-מְבוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נִאֲמָן  
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יְיָ. רוֹפֵא חֹלֵי  
עַמּוֹ יִשְׂרָאֵל:

בָּרֹךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת  
וְאֶת-כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בָּרָכָה

*During the Winter Season\* substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לְבָרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשִׂבְעֵנוּ מִטוֹבָה. וּבָרֹךְ

*\*From December 4, until the First Day of Passover.*

other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush.

שְׁנֵיתֵנוּ, בַּשָּׁנִים הַמְּאוֹבוֹת. בָּרוּךְ אַתָּה יְיָ.  
מִכָּרֶךְ הַשָּׁנִים:

תִּבְקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ. וְשָׂא נֶס  
לְקַבֵּץ גְּלוּיֹתֵינוּ. וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע  
בְּנוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ. מִקַּבֵּץ  
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשְׁיִיבָה שׁוֹפְטֵינוּ בְּבְרָאשָׁנָה, וְיִוָּעֲצֵינוּ,  
בְּבִתְחִלָּה. וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלוֹךְ  
עָלֵינוּ, אַתָּה יְיָ לְבִדְךָ, בְּחֶסֶד וּבְרַחֲמִים.  
וְצַדִּיקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ. מִלֶּךְ  
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלִמְלָשִׁינִים אֲל־תְּהִי תְּמִנָּה, וְכָל הָרָשָׁעָה,  
בִּקְרָנָה תֵּאָבֵד. וְכָל אוֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ.  
וּמַלְכוּת זָרוֹן מִהֲרָה תִּעָקֵר, וְתִשְׁבֵּר

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their 'scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.\* Blessed art thou, O Lord, who rebuildest Jerusalem.

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*\*On the Fast of the Ninth of Ab the following is added:—*  
Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city

וּתְמַנֶּה, וְתִכְנֶנֶּה, בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ  
אַתָּה יְיָ. שִׁבְרֵ אוֹיְבִים וּמִכְנֶנֶה זְרִים:

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים, וְעַל־זַקְנֵי  
עַמֶּךָ, בֵּית יִשְׂרָאֵל, וְעַל־פְּלִיטַת סוּפְרֵיהֶם,  
וְעַל גְּרֵי הַצָּדֵק וְעַל־לֵוֵנוּ, יִהְיֶמוּ רַחֲמֶיךָ יְיָ  
אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבּוֹטְחִים  
בְּשִׁמְךָ, בְּאַמֶּת. וְשִׁים חֶלְקֵנוּ עִמָּהֶם  
לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי־בָךְ בָּטַחְנוּ. בָּרוּךְ  
אַתָּה יְיָ. מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירֶךָ, בְּרַחֲמִים תָּשׁוּב.  
וְתִשְׁכּוֹן בְּתוֹכָהּ, בְּאַשֶׁר דִּבַּרְתָּ. וּבְנֶה  
אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכִסֵּא  
דָּוִד מַהֲרָה לְתוֹכָהּ תִּכְבֵּן. \* בָּרוּךְ אַתָּה  
יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

\* On the Fast of the Ninth of Ab the following is added:—

נַחֵם יְיָ אֱלֹהֵינוּ, אֶת־אַבְלֵ צִיּוֹן, וְאֶת־אַבְלֵ יְרוּשָׁלַיִם,

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not

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that is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuilddest Jerusalem.

"Speedily," etc.

אֶת־צֶמַח דָּוִד עֲבָדְךָ מְהֵרָה תַצְמִיחַ.  
 וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ  
 קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מִצְמִיחַ  
 קֶרֶן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.  
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי  
 אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְּנֶיךָ

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וְאֶת־הָעִיר הָאֲבֵלָה וְהַתְּרָבָה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה  
 מִבְּלִי בְּנִיָּה. וְהַתְּרָבָה מִמַּעֲוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְּבוֹדָהּ,  
 וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חַפּוּיָה, כְּאִשָּׁה  
 עֲקָרָה שְׁלֵא יָלְדָה. וַיְבַלְעוּהָ לְגִיוֹנוֹת. וַיִּירָשׁוּהָ עוֹבְדֵי  
 זָרִים. וַיִּטְּלוּ אֶת־עֶמְדָּהּ יִשְׂרָאֵל לַחֲרָב. וַיַּהֲרֹגוּ בְּדֹרוֹן חֲסִידֵי  
 עֲלִיּוֹן. עַל־כֵּן צִיּוֹן בְּמֶרְתַּבָּתָהּ. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי  
 לְבִי עַל חֲלָלֵיהֶם, מַעֲי מַעֲי עַל חֲלָלֵיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ  
 הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עֲתִיד לִבְנוֹתָהּ. כְּאֶמּוֹר, וְאֲנִי אֶהְיֶה־לָּהּ  
 נְאֻם־יְיָ חֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ  
 אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבּוֹנֶה יְרוּשָׁלַיִם: אֵת צֶמַח וכו'

empty away;\* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israeî and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with

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*\*On Fast Days the Congregation here say the following:—*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress;



מִלְכָּנוּ רִיקָם אֶל תְּשִׁיבָנוּ. \* כִּי אַתָּה  
שׁוֹמֵעַ תִּפְלֹת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תִּפְלָה:

רָצָה יְיָ אֱלֹהֵינוּ כְּעַמְּךָ יִשְׂרָאֵל וּבְתִפְלָתָם.  
וְהָשִׁיב אֶת־הָעֲבֹדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי  
יִשְׂרָאֵל, וְתִפְלָתָם בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן.  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבֹדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and  
Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְיִגִּיעַ, וְיִרְאֶה,  
וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֹד וְיִזְכֹּר, וְיִכְרְט וְיִפְקֹדֵנוּ. וְיִזְכְּרוֹן

*\* On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ. כִּי בַצָּרָה גְדוֹלָה אֲנִיחָנוּ.  
אֶל־תִּפְּזֵן אֶל־רִשְׁעֵנוּ, וְאֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאֶל־תִּתְּעַלֵּם  
מִתַּחַתָּנוּ. הִנֵּה נָא קָרוֹב לְשׁוֹעֲתֵנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמָנוּ.  
טָרָם נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ. כַּדְבָּר שֶׁנֶּאֱמַר. וְהָיָה טָרָם יִקְרָאוּ,  
וְאֲנִי אֶעֱנֶה. עוֹד הֵם מִדְּבָרִים, וְאֲנִי אֶשְׁמָע. כִּי אַתָּה יְיָ הָעֹנֶה  
בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: כִּי אַתָּה וכו'.

the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>	<i>On Passover—</i>	<i>On Tabernacles—</i>
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

*Congregation in an undertone:*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather

אבותינו. ונקרון משים בן דוד עבדך. ונקרון ירושלים  
עיר קדשך. ונקרון כל עמך בית ישראל לפניך. לפניך  
ולטובך, ולחן ולחסד ולרחמים, ולחסים ולשלום, ביום

*On Tabernacles—*

סג הסבות

*On Passover—*

סג המצות

*On New Moon say—*

ראש החודש

סוף. וברנו יי אלהינו, בו לטובה, ופקדנו בו לדברך.  
והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס ותננו,  
ברחם עלינו והושיענו. כי אלה עינינו. כי אל מלך חנו  
וברחם אתה:

ותחזיקנו עינינו, בשובך לציון ברחמים.  
ברוך אתה יי. המחזיר שכינתו לציון:

*The Cong. in an undertone—*

מודים אנחנו לך, שאתה  
הוא יי אלהינו ואלהי  
אבותינו, אלהי כל-בשר.  
יוצקנו, יוצר בראשית.  
ברכות והודאות לשמך  
הגדול והקדוש. על  
שהחייטנו וקיימנו. בן  
תמיני ותמימנו. ותאסוף

מודים אנחנו לך,  
שאתה הוא יי אלהינו,  
ואלהי אבותינו,  
לעולם ועד. צור חיינו  
מן ישענו, אתה הוא  
לדור ודור. נודה לך  
ונספר תהלתך, על

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee Blessed be the God to whom thanksgivings are due.

*On Chanukah and Purim say:—*

We thank thee, etc., p. 63

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*During the Ten Days of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

תִּינֵנוּ הַמְּסֻרִים בְּיָדְךָ, וְלִיִּיתֵנוּ לְמַצֵּרֶת קִדְשֶׁךָ,  
 וְעַל נַשְׁמוֹתֵינוּ לְשֹׁמֵר חֻקֶּיךָ, וְלַעֲשׂוֹת  
 רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב  
 שָׁלֵם, עַל שְׁאַנְחֵנוּ מוֹדִים  
 נְסִיךְ שֶׁבְּכָל־יּוֹם עִמָּנוּ לָךְ. בְּרוּךְ אַל הַהוֹדְאוֹת:  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֲרֹב  
 וּבִקָּר וְצִהָרִים. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ.  
 וְהִמָּרְחֵם, כִּי לֹא־תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
 קִיֵּינוּ לָךְ:

*On Chanukah and Purim say, הנְּסִים p. 63.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מְלִכֵנוּ  
 תָּמִיד לְעוֹלָם וָעֶד:

*During the Ten Days of Penitence say:—*

וּכְתוּב לַחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת־שְׁמֶךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סִלָּה. בְּרוּךְ  
 אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת:

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

*During the Ten Days of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ תָּשִׁים  
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמָּךְ  
יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

*During the Ten Days of Penitence say:—*

בְּסֹפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר  
וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמָּךְ, בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרָע, וּשְׂפָתֵי מַדְבַּר  
מִרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעֶפֶר  
לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם, וּבִלְקָל מַחֲשַׁבּוֹתָם. עֲשֵׂה לִמְעַן  
שְׁמֹךְ, עֲשֵׂה לִמְעַן יִמְיָנְךָ, עֲשֵׂה לִמְעַן קֹדְשְׁךָ,  
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּ יְדִידֶיךָ,  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי פִי

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*During the Ten Days of Penitence, Friday excepted, say Our Father, Our King, p. 67. Then say the following; but if Tachanun is omitted, the Reader, immediately after the Amidah, says the whole Kaddish p. 125.*

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness'



וְהִגִּינוּ לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם  
נִעְבְּדְךָ בִּירְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת: וְעֲרֹבָה  
לִנְי מִנְחַת יְהוּדָה וִירוּשָׁלָּם, כִּימֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנוֹת:

*During the Ten Days of Penitence, Fridays excepted, say  
אָבִינוּ מַלְכֵנוּ, p. 67. Then say the following; but if  
Tachanun is omitted, the Reader, immediately after the  
Amidah, says the whole Kaddish p. 125.*

וַיֹּאמֶר דָּוִד אֶל-גִּדְרֵי צִרְלֵי מָאד נִפְלְאָה-נָא בְיָד-  
יְהוָה, כִּי-רַבִּים רַחֲמוֹ וּבִיד אָדָם אֶל-אַפְלָה:  
רַחוּם וְחַנוּן, חֲטָאתִי לְפָנֶיךָ יְיָ מָלֵא  
רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנִי:

תהלים ו'

יְיָ אֱלֹהֵי-בְּאֶפְדֵּךְ תוֹכִיחֵנִי, וְאֶל-בְּחִמָּתְךָ  
תִּיַּסְרֵנִי: חַנּוּנִי יְיָ כִּי-אֶמְלֹל אָנִי, רַפְּאֵנִי יְיָ.  
כִּי נִבְדָּלוּ עַצְמִי: וְנִפְשִׁי נִבְהָלָה מָאד,  
וְאַתָּה יְיָ עַד-מָתִי: שׁוּבָה יְיָ חֲלֹצָה נַפְשִׁי.

sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear, O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

הוֹשִׁיעֵנִי לְמַעַן חֲסֶדְךָ: כִּי אֵין בְּמוֹת זְכָרְךָ,  
 בְּשֵׂאוֹל מִי יוֹדֶה-לָּךְ: יִגְעַתִּי בְּאַנְחָתִי אֲשַׁחֶה  
 בְּכָל-לַיְלָה מִטָּתִי, בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה:  
 עֲשֵׂשָׁה מִכֶּעַם עֵינִי, עֲתָקָה, בְּכָל-צוּרָרִי:  
 סוּרוּ מִמְּנִי כָל-פֹּעַלִי אָוֹן, כִּי-שָׁמַע יי קוֹל  
 בְּכִיִּי: שָׁמַע יי תַּחֲנֻנָּתִי, יי תַּפְלָתִי יִקַּח: יִבְשׁוּ  
 וַיִּבָּהְלוּ מְאֹד כָּל-אֵיבֵי, יִשָּׁבוּ יִבְשׁוּ רָגַע:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל. וְאֵל-  
 יֹאבֵד יִשְׂרָאֵל. הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֲרֵית עַם אֶחָד. וְאֵל-  
 יֹאבֵד גּוֹי אֶחָד. הַמֵּיחַדִּים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד:  
 שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׂאֲרֵית עַם קָדוֹשׁ. וְאֵל-  
 יֹאבֵד גּוֹי קָדוֹשׁ. הַמְּשַׁלְּשִׁים בְּשִׁלוֹשׁ קְדֻשָּׁה  
 לְקָדוֹשׁ:

מַתְרַצָּה בְּרַחֲמִים וּמִתְפַּיִם בְּתַחֲנוּנִים. הַתְּרַצֵּד  
 וְהַתְּפִיִּים לְדוֹר עָנִי כִּי אֵין עֲזָרָה:

Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One. blessed be he;

אָבִינוּ מַלְכֵנוּ חָנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

וְאַנְחֵנוּ לֹא גִדַּע מִהֲנַעֲשֶׂה, כִּי עָלֶיךָ  
עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסְדֶּיךָ, כִּי מֵעוֹלָם  
הָמָּה: יְהִי־חֶסְדֶּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחְלָנוּ  
לָךְ: אֵל תִּזְכָּר־לָנוּ עֲזֹנֹת רַאשֵׁינִים, מִהֵרָא  
יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד: חָנּוּנוּ יְיָ  
חָנּוּנוּ, כִּי־רַב שָׁבַעְנוּ בּוֹ: בְּרָגֹז רַחֵם תִּזְכּוֹר:  
כִּי הוּא יָדַע יִצְהָרֵנוּ, זְכוֹר כִּי־עָפָר אָנּוּחֵנוּ:  
עֲזָרֵנוּ אֱלֹהֵי יִשְׂרָאֵל יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שִׁמְךָ,  
וְהַצִּילָנוּ וּבִפֶּר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:

*Reader.* יִתְגַּבֵּל וְיִתְקַבֵּשׁ שְׁמֶה רַבָּא, בְּעֶלְמָא דִּי־בְרָא

בְּרִעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דִי־  
כָּל־בֵּית יִשְׂרָאֵל, בְּעֶנְגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֶה רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵיָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶה דִּי־קֹדֶשׁא בְּרִיךְ הוּא.

though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart,

לְעֵלָא מִן-כָּל-בְּרִכָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמָּתָא, וְדָיֵי  
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דִּי-כָל-יִשְׂרָאֵל קִדְּם

אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם:

*Reader.* יְהֵא שְׁלָמָא רַבָּא מִן-שִׁמְיָא, וְסִיִּים עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עָלֵינוּ לְשִׁבְחָ לְאֲרוֹן הַכֹּל, לְתֵת נִדְלָה לְיוֹצֵר

בְּרָאשִׁית. שְׁלֵא עֲשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חִלְקֵנוּ בְּהֵם,

וְנִגְדְּלָנוּ בְּכָל-הַמוֹנָם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים

וּמוֹדִים לְפָנֵי מַלְךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בָּרוּךְ

הוּא. שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יִקְרוּ

בְּשָׁמַיִם מִמַּעַל, וּשְׁכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֵת מְלִכְנוּ. אָפֶס זוּלָּתוֹ.

בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לְבָבָךְ,

that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.



כִּי יי הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
מִתְחַת, אֵין עוֹד:

עַל־כֵּן נִבְרָא לָךְ יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה  
בְּתַפִּילָת עֲנוּךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
וְהָאֱגִלִּים פָּרוֹת יִכְרֶתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שְׁדֵי, וּכְל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֱלֹהֶךָ  
כָּל־דְּשָׁעֵי אָרֶץ: יִכְירוּ וַיֵּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל:  
כִּי לָךְ תִּכְרַע כָּל־בְּרִיךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ  
יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וַיִּתְנוּ,  
וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הוּא,  
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתְךָ.  
יי | יִמְלֹךְ לְעוֹלָם וָעֶד: וַיֵּאמֶר. וַהֲיָה יי לְמֶלֶךְ עַל־  
כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

*Mourner.* יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמָה רַבָּא, בְּעֶלְמָא דִּי־בְרָא  
בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דִּי־  
כָּל־בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

*Cong. and Mourner.* יִהְיֶה שְׁמָה רַבָּא, מְבָרַךְ לְעַלְמִי

עֲלֵמָא.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

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## EVENING SERVICE FOR WEEKDAYS AND THE TERMINATION OF THE SABBATH

*On Weekdays, if the Evening Service is read after nightfall, commence here. At the termination of the Sabbath say Psalms cxliv. and lxvii., p. 298, 299; then continue, "And he being merciful," p. 129. On Weekdays, if the Evening Service is read before nightfall, commence, "And he being merciful."*

Psalm cxxxiv.

A Song of Degrees.—Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

*Mourner.* יתברך וישתבח, ויתפאר ויתרם, ויתנשא  
 ויתהדר, ויתעלה ויתהלל שמה די-קדשא בריך הוא.  
 לעלא מן-כל-ברכתא ושירתא, תשבתתא ונחמתא, די-  
 אמירן בעלמא. ואמרו אמן:

*Cong.* יהי שם יי מברך מעתה ועד עולם:

*Mourner.* יהא שלמא רבא מן-שמיא, וסוים עלינו  
 ועל-כל ישראל. ואמרו אמן:

*Cong.* עזרי מעם יי, עשה שמים וארץ:

*Mourner.* עשה שלום בפרומיו, הוא יעשה שלום, עלינו  
 ועל-כל-ישראל. ואמרו אמן:

## ערבית לימות החול ולמוצאי שבת

*On Weekdays, if the Evening Service is read after nightfall, commence שיר המעלות. At the termination of the Sabbath say יהוא והוא ללדוד ברוך to ארץ, pp. 298, 299; then continue יהוא והוא ברחום, p. 129. On Weekdays, if the Evening Service is read before nightfall, commence יהוא ברחום.*

תהלים קל"ד

שיר המעלות, הנה ברכו את-יי, כל-עבדי יי,  
 העמדים בבית יי בגילות: שאו ידכם קדש,  
 וברכו את-יי: וברכך יי מציון, עשה שמים וארץ:

The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.)

*To be said three times.*

O Lord of hosts, happy is the man that trusteth in thee.

*To be said three times.*

Save, Lord: may the King answer us on the day when we call.

*To be said three times.*

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And he being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

יְיָ צְבָאוֹת עֲמָנוּ מִשְׁנֵב-לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:

(To be said three times.)

יְיָ צְבָאוֹת אֲשֶׁרִי אָדָם בִּטָּח בְּךָ:

(To be said three times.)

יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ:

(To be said three times.)

*Reader.* יתְנַבֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי-בְרָא  
בְּרִיעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דִי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאִמְרוּ אָמֵן:  
*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמֵיָא.

*Reader.* יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְהַלְמֵם, וַיִּתְנַשֵּׂא  
וַיִּתְהַדָּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דִּי-קִדְּשָׁא בְרִיךְ הוּא.  
לְעֶלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דִּי-  
אֲמִידָן בְּעֶלְמָא. וְאִמְרוּ אָמֵן:

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה  
לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמָּתוֹ: יְיָ הוֹשִׁיעָה,  
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ:

*Reader.* — Bless ye the Lord who is to be blessed.

*Cong. and Reader.*—Blessed is the Lord who is to be blessed for ever and ever.

*Congregation in an undertone.*

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangest the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore,

*Congregation in an undertone.*

יְתַבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר  
וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל־  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ  
בָּרוּךְ הוּא. שֶׁהוּא רֹאשׁוֹן וְהוּא  
אַחֲרוֹן, וּמַבְלָעָדָיו אֵין אֱלֹהִים.  
סֵלֹו לָרֶכֶב בְּעֶרְבוֹת, בְּנֵה שְׁמוֹ  
וְעֲלוֹ לַפָּנִי. וְשְׁמוֹ מְרוֹמָם  
עַל־כָּל־בְּרָכָה וְתַהֲלָה:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי  
מְבָרָךְ, מַעֲתָה וְעַד עוֹלָם:

וּמִסִּדֹּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ  
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי־  
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא  
לַיְלָה. יַמְבְּדִיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת  
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם  
וָעֶד, בָּרוּךְ אַתָּה יי הַמַּעֲרִיב עֲרָבִים:

*Reader.*

בְּרָכוּ אֶת־יי הַמְבָרָךְ:

*Cong. and Reader.*

בָּרוּךְ יי הַמְבָרָךְ לְעוֹלָם  
וָעֶד:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
בְּדָבָרוֹ מַעֲרִיב עֲרָבִים  
בְּחֻכְמָה פּוֹתַח שְׁעָרִים  
וּבִתְבוּנָה מַשְׁנֶה עֵתִים  
וּמַחֲלִיף אֶת־הַזְּמָנִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עֲמֹד אֲהֲבָת. תּוֹרָה  
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יי

O Lord our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

*When Prayers are not said with the Congregation, add:—*  
God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.



אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחִנְקָךָ : וְנִשְׁמַח  
בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד . כִּי הֵם  
חַיֵּינוּ וְאַרְךָ יָמֵינוּ . וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה .  
וְאַהֲבָתְךָ אֵל תִּסִּיר מִמָּנוּ לְעוֹלָמִים . בָּרוּךְ אַתָּה  
יְיָ אֱלֹהֵינוּ עַמּוֹ יִשְׂרָאֵל :

*When prayers are not said with the Congregation add:—*

אֵל מֶלֶךְ נֶאֱמָן :

דברים ו' ד' ט'

שְׁמַע יִשְׂרָאֵל , יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :  
בָּרוּךְ , שֵׁם כְּבוֹד מְלָכוּתוֹ , לְעוֹלָם וָעֶד :  
וְאַהֲבָתְךָ אֵת יְהוָה אֱלֹהֶיךָ , כָּכָל לְבָבְךָ  
וּבְכָל-נַפְשְׁךָ , וּבְכָל-מְאֵדְךָ : וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה , אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם עַל-  
לְבָבְךָ : וְשִׁנְגַתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם ,  
בְּשִׁבְתְּךָ בְּבֵיתְךָ , וּבְלִכְתְּךָ בַּהֲרָךְ ,  
וּבְשֹׁכְבְּךָ וּבְקוֹמְךָ : וְקִשְׁרַתָּם לְאוֹת עַל-  
יָדְךָ , וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ : וּכְתַבְתָּם  
עַל-מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon

וְהָיָה, אִם־שָׁמַעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי,  
אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם לֵאמֹר  
אֶת־יְהוָה אֱלֹהֵיכֶם, וְלִעְבְּדוֹ, בְּכָל־  
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־  
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹּת  
דָּגָךְ, וְתִרְשָׁךְ וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב  
בְּשִׂדְךָ לְבִהְמֶתְךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ:  
הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם,  
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְחָרָה אֶת־יְהוָה בָּכֶם, וְעָצַר אֶת־  
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא  
תִתֵּן אֶת־יְבוּלָהּ, וְאִכְדֶּתֶם מִהָרָה, מֵעַל  
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־  
נַפְשְׁכֶם, וְקִשְׁרֶתֶם אֹתָם לְאוֹת עַל־יְדְּכֶם,

your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember

וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלַמִּדְתָּם אַתֶּם  
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
וּבְלִכְתְּךָ בַּהֲרֹךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ:  
וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:  
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל  
הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם,  
לָתֵת לָהֶם. בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־  
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
צִיצִית, עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
עַל־צִיצִית הַכָּנָף, פֶּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־  
כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
תִתּוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,  
אֲשֶׁר אַתֶּם זֵנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדָשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר  
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לֵהָיוֹת  
 לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 אֶמֶת וַיָּאֱמִינָה כָּל-זֹאת וְקָם עָלֵינוּ, כִּי  
 הוּא יי אֱלֹהֵינוּ וְאֵין זולָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל  
 עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלָכֵנוּ הַגּוֹאֲלֵנוּ  
 מִכַּף כָּל-הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ  
 מִצְרַיִם, וְהַמְּשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.  
 הָעֹשֶׂה גְדֻלּוֹת עַד-אֵין חֶקֶר, וְנִפְלְאוֹת עַד-  
 אֵין מִסְפָּר. הַשֵּׁם נַפְשֵׁנוּ בְּחַיִּים, וְלֹא-נָתַן  
 לַמּוֹט רַגְלֵנוּ. הַמְּדִרִיכֵנוּ עַל-בָּמוֹת אוֹיְבֵינוּ,  
 נִיָּרָם קִרְגָנוּ עַל-כָּל-שִׁנְאֵינוּ. הָעֹשֶׂה-לָנוּ  
 נִסִּים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים  
 בְּאֶדְמַת בְּנֵי-חָם. הַמְכֶה בְּעֶבְרָתוֹ כָּל-  
 בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל

everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings;



מתוכם לחרות עולם. המעביר בננו ב  
גורי ים-סוף, את-רוך-פיהם ואת-שונאיהם  
בתהמות טבע. וראו בננו גבורתו, שבח  
והודו לשמו, ומלכותו ברצון קבלו עליהם,  
משה ובני ישראל לך ענו שירה, בשמחה  
רבה. ואמרו בלם.

מי-במכה באלים יהוה, מי כמכה נאדר  
בקדש, נורא תהלת, עשה פלא:  
מלכותך ראו בנך, בוקע ים לפני משה. וזה  
אלי ענו. ואמרו. יהוה ימלך לעולם ועד:  
ונאמר, כי-פדה יי את-יעקב, ונאלו מיד חזק  
ממנו. ברוך אתה יי. נאל ישראל:

השבינו יי אלהינו לשלום, והעמידנו מלכנו  
לחיים. ופרוש עלינו סבת שלומך. ותקננו בעצה  
טובה מלפניך. והושיענו למען שמך. והגן בעדנו  
והסר מעלינו אויב, הקר, והקרב, ורעב, ויגז. והסר  
שטן מלפנינו ומאחרינו. ובצל בנך תסתירנו.

for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore. Blessed art thou, O Lord, who guardest thy people Israel for ever.

Blessed be the Lord for evermore. Amen and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. For the Lord will not forsake his people for his great name's sake; because it hath pleased him to make you a people unto himself. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name

כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּ  
וְרַחוּם אַתָּה. וְשָׁמור צַדִּיקֵנוּ וּבֹאֲנֵנוּ, לְחַיִּים  
וּלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵר  
עַמּוֹ יִשְׂרָאֵל לָעַד:

בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְיָ  
מִצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַם. הִלְלוּהָ: בָּרוּךְ יְיָ  
אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ:  
וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמְלֹא כְבוֹדוֹ  
אֶת-כָּל-הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי כְבוֹד יְיָ  
לְעוֹלָם, יִשְׂמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ  
מְבָרָךְ, מִעַתָּה וְעַד-עוֹלָם: כִּי לֹא-יִשָּׁשׁ יְיָ  
אֶת-עַמּוֹ בְּעֶבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל  
יְיָ לַעֲשׂוֹת אֲתָכֶם לֹא לָעָם: וַיֵּרָא כָּל-הָעָם  
וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ, יְיָ הוּא הָאֱלֹהִים,  
יְיָ הוּא הָאֱלֹהִים: וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-  
הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ

One. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name: for thou art great and doest marvellous things; thou art God alone. But we are thy people and the sheep of thy pasture; we will give thanks unto thee for ever: we will recount thy praise to all generations.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it

אֶחָד: יְהִי חֶסֶדְךָ יי עֲלֵינוּ, כְּאֲשֶׁר יִחַלְנוּ  
לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילְנוּ  
מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח  
בְּתִהְלָתְךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבוֹאוּ  
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ:  
כִּי־גָדוֹל אַתָּה וְעָשִׂיתָ נִפְלְאוֹת אַתָּה אֱלֹהִים  
לְבָדְךָ: וְאֶנְחֵנוּ עִמָּךְ וְצֹאן מִרְעִיתְךָ, נוֹדֶה  
לָךְ לְעוֹלָם לְדוֹר וָדוֹר נִסְפָּר תִּהְלָתְךָ:  
בָּרוּךְ יי בַּיּוֹם, בָּרוּךְ יי בַּלַּיְלָה, בָּרוּךְ  
יי בְּשִׁכְבֵּנוּ, בָּרוּךְ יי בְּקוּמֵנוּ: כִּי בִידְךָ  
נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בָּיְדוּ נִפְשׁ  
כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בִּידְךָ אֶפְקִיד  
רוּחִי, פְּדִיתָה אוֹתִי יי אֵל אֱמֶת: אֱלֹהֵינוּ  
שְׁבִשְׁמִים יַחַד שִׁמְךָ, וְקוּיִם מַלְכוּתְךָ תָּמִיד,  
וּמְלֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד:  
יֵרָאוּ עֵינֵינוּ, וַיִּשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ,

shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee. Blessed art thou, O Lord, the King, who constantly in his glory will reign over us and over all his works for ever and ever.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*The following prayer (Amidah) to "as in ancient years," p. 148, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac,

בִּישׁוּעָתָךְ בְּאַמֶּת, בְּאֶמֶר לְצִיּוֹן מֶלֶךְ  
 אֱלֹהֶיךָ. יי מֶלֶךְ. יי מֶלֶךְ. יי מֶלֶךְ לְעוֹלָם  
 וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וְלְעוֹלָמִי עַד  
 תִּמְלֹךְ בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא  
 אֶתָּה. בָּרוּךְ אַתָּה יי. הַמֶּלֶךְ בְּכָבוֹדוֹ, תָּמִיד  
 יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו:

*Reader.* יִתְגַּבֵּל וְיִתְקַדֵּשׁ שְׁמֶה רַבָּא, בְּעֶלְמָא דִּי-בְרָא  
 בְּרִעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי-  
 כָּל-בֵּית יִשְׂרָאֵל, בְּעָנְלָא וּבְזֻמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֶה רַבָּא, מְבָרַךְ לְעָלַם וְלְעוֹלָמִי

עֶלְמָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
 וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶה דִּי-קִדְשָׁא בָּרִידָא הוּא.  
 לְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי-  
 אֲמִידָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

אֲדִנִּי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתָךְ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 אֱלֹהֵי אֲבִרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.

and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*During the Ten Days of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound. and keepest thy faith to them that sleep



הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן.  
 נֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר  
 חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם.  
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*During the Ten Days of Penitence say:—*

וְזָכְנוּ לַחַיִּים, מְלַךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.  
 לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.  
 מַגֵּן אֲבֹרָהֶם:

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנֵי, מַחְיֶה מֵתִים  
 אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
 Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
 אֲסוּרִים, וּמַקְנִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר. מִי

in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*During the Ten Days of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*  
the holy King.

Thou favorest man with knowledge, and teachest mortals understanding.

*At the conclusion of Sabbath or of a Festival say:—*

Thou hast favored us with a knowledge of thy Law, and hast taught us to perform the statutes of thy will. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. O our Father, our King, grant that the days which are approaching us may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to the fear of thee.

בְּמוֹד, בְּעַל גְּבוּרֹת וּמִי דְּוָמָה לָךְ. מְלָךְ.  
מִמִּית וּמַחֲיָה, וּמַצְמִיחַ יְשׁוּעָה.

*During the Ten Days of Penitence say:—*

מִי בְּמוֹד אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמֵן אֶתְּהָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה  
יְיָ. מְחַיֶּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל-יוֹם יְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יְיָ.  
הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:—*

בְּמִלְךָ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאֵנוֹשׁ  
בִּינָה.

*At the conclusion of Sabbath or of a Festival say:—*

אַתָּה חוֹנֵנֵהֵנוּ לְמִדַּע תּוֹרָתְךָ. וּתְלַמְּדֵנוּ לַעֲשׂוֹת  
חֻקֵּי רְצוֹנְךָ. וּתְבַדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל,  
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם  
הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. אָבִינוּ מְלַכְנוּ. הָחֵל  
עָלֵינוּ חַיִּים הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם חֲשׂוֹכִים  
מִכָּל-חֹטָא, וּמִנִּקִּים מִכָּל-עוֹן, וּמִדְּבָקִים בִּירְאָתְךָ.

O favor us with knowledge, understanding and discernment from thee. Blessed art thou O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds; for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

(ו) חַנְּנוּ מֵאֲתָךְ, יְדָעָה, בִּינָה וְהַשְׁכֵּל.  
בָּרוּךְ אַתָּה יְיָ. חֲנוּן הַדָּעַת:

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ. וְקַרְבֵּנוּ מִלְּבָנוּ  
לְעִבּוּדְךָ. וְהַחְזִירֵנוּ, בְּתִשׁוּבָה שְׁלֵמָה  
לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ. הַרוּצֵה בְּתִשׁוּבָה:  
סֶלַח-לָנוּ אֲבִינוּ, כִּי חָטָאנוּ. מְחַל-לָנוּ  
מִלְּבָנוּ, כִּי פָשַׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בָּרוּךְ אַתָּה יְיָ. חֲנוּן הַמִּרְבֶּה לְסִלּוּחַ:

רְאֵה בְּעֵינֶיךָ, וּרְיָבָה רִיבֵנוּ. וּנְאֲלֵנוּ מִהֲרָה  
לְמַעַן שְׁמֶךָ. כִּי גּוֹאֵל חֹזֵק אַתָּה. בָּרוּךְ  
אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

רַפָּאנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנו וְנוֹשָׁעָה. כִּי  
תִהְיֶה רְפוּאָה שְׁלֵמָה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
לְכָל-מְבוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן  
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יְיָ. רוֹפֵא חוֹלֵי  
עַמּוֹ יִשְׂרָאֵל:

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season\* substitute for the last sentence:—*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy,

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*\*From the 4th December until the First Day of Passover.*

בָּרַךְ עֲלֵינוּ, יי אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת  
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָהּ, וְתֵן בְּרָכָה

*During the Winter Season\* substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לְבָרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׁבְּעֵנוּ מִטוֹבָךְ, וּבָרַךְ  
שָׁנָתֵנוּ, בִּשְׁנֵים הַטּוֹבוֹת, בָּרוּךְ אַתָּה יי.  
מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵירוּתֵנוּ, וְשָׂא גִם  
לְקַבֵּץ גְּלוּתֵינוּ, וּקְבֹצֵנוּ יֶחֶד, מֵאֲרָבַע  
כַּנְפוֹת הָאָרֶץ, בָּרוּךְ אַתָּה יי, מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשָׁנָה, וַיַּעֲצֵינוּ  
בְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ  
עֲלֵינוּ, אַתָּה יי לְבָרָכְךָ, בְּחֶסֶד וּבְרַחֲמִים,

*\*From December 4, until the First Day of Passover.*

and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.



וְצַדִּיקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יי. מֶלֶךְ  
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלַמְלָשִׁינִים אֶל־תְּהִי תְקוּנָה, וְכָל הָרָשָׁעָה,  
בְּרָגַע תֵּאבֵד. וְכָל אוֹיְבֵינוּ מִהֲרָה יִכָּרְתוּ.  
וּמַלְכוּת זָדוֹן מִהֲרָה תִּעָקֵר, וּתְשַׁבֵּר  
וּתִמְגַּר, וּתִכְנִיעַ, בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ  
אַתָּה יי. שֶׁבַר אוֹיְבִים וּמִכְנִיעַ זָרִים:  
עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי  
עַמְּךָ, בֵּית יִשְׂרָאֵל, וְעַל־פְּלִיטַת סוֹפְרֵיהֶם,  
וְעַל גִּרֵּי הַצָּדֵק וְעַל־לֵבָנוֹ, יִהְיֶמוּ רַחֲמֶיךָ יי  
אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבּוֹטְחִים  
בְּשִׁמְךָ, בְּאַמֶּת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם  
לְעוֹלָם, וְלֹא גִבוּשׁ. כִּי־בָךְ בָּטָחֵנוּ. בָּרוּךְ  
אַתָּה יי. מוֹשֵׁעַן וּמִבְטָח לַצַּדִּיקִים:

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who rebuildest Jerusalem.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

וְלִירוּשָׁלַיִם עִירָךְ, בְּרַחֲמִים תָּשׁוּב.  
וְתִשְׁכֹּן בְּתוֹכָהּ, כְּאֲשֶׁר דִּבַּרְתָּ. וּבָנָה  
אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכִפֹּא  
דָּוִד מִהֶרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה  
יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

אֶת־צֶמַח דָּוִד עַבְדְּךָ מִהֶרָה תִצְמִיחַ.  
וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ  
קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מַצְמִיחַ  
קֶרֶן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּם וְרַחֲם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי  
אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְּנוֹךְ  
מִלִּבֵּנוּ רִיקָם אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה  
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>	<i>On Passover</i>	<i>On Tabernacles</i>
the New Moon.	the Feast of Un-	the Feast of
	leavened Bread.	Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

רצה יי אלהינו בעמך ישראל ובתפלתם.  
והשב את העבודה לדביר ביתך ואשי  
ישראל, ותפלתם באהבה תקבל ברצון.  
ותהי לרצון תמיד עבודת ישראל עמך:

*On New Moon and the Intermediate Days of Passover. and  
Tabernacles the following is added:—*

אלהינו ואלהי אבותינו. יעלה ויבא, ויגיע, ויראה,  
וירצה וישמע, ויפקד ויזכר, וזכרנו ופקדוננו. וזכרון  
אבותינו. וזכרון משים בן דוד עבדך. וזכרון ירושלים  
עיר קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטתו  
ולמוצה, ולחן ולחסד ולרחמים, ולחסים ולשלום, ביום

*On Tabernacles—*

*On Passover—*

*On New Moon say—*

חג הסוכות

חג המצות

ראש החודש

הזה. וזכרנו יי אלהינו, בו למוצה, ופקדנו בו לברכה,  
והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסנו,  
ברחם עלנו והושיענו. כי אלקי עינינו. כי אל מלך חנון  
ורחום אתה:

ותחזיקנו עינינו בשוכך לציון ברחמים.  
ברוך אתה יי. המחזיר שכינתו לציון:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Chanukah and Purim say:—*

We thank thee, etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*During the Ten Days of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָה הוּא יי אֱלֹהֵינוּ,  
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,  
מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נַפְשׁוֹךָ שֶׁבְּכָל־יוֹם עֲמָנוּ, וְעַל נַפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרַב וְבִקֵּר וְצִהְרִים.  
הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם, כִּי  
לֹא־תָמוּ חֲסָדֶיךָ, מֵעוֹלָם כְּיוֹנוֹ לָךְ:

*On Chanukah and Purim say* עַל הַנְּסִים *p. 63.*

וְעַל־כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמֶם שְׁמֶךָ מִלְּכָנוּ.  
תָּמִיד לְעוֹלָם וָעֶד:

*During the Ten Days of Penitence say:—*

וּבְכַתוֹב לַחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת־שְׁמֶךָ  
בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סִלָּה. בָּרוּךְ  
אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

*During the Ten Days of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and



שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים  
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ  
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

*During the Ten Days of Penitence say:—*

בְּסִפּוּר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר  
וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ, בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וְלִשְׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרָע, וּשְׁפָתֵי מַדְבֵּר  
מִרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעֶפְרַיִם  
לְכָל תְּהִיָּה: פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוּנִי נַפְשִׁי. וְכָל חַחוּשָׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם, וְקִלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לִמְעַן  
שִׁמְךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קֹדְשִׁיךָ,  
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצֵנִי יְדִידְךָ,  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי־פִי

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

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*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

וְהִגִּיזוֹן לְבִי לִפְנֵיךָ, יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לִפְנֵיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשֵׁם  
נִעְבְּדֶךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדֻמוֹנוֹת: וְעֲרָכָה  
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קְדֻמוֹנוֹת:

*Reader.* יִתְנַבֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי-בְרָא

בְּרֻעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֵמַן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵינָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַפֵּר, וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֹה דִּי-קֻדְשָׁא בְּרִיךְ הוּא.  
לְעֶלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דִּי-  
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קִדְּם

אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know

*Reader.* יהא שְׁלָמָא רבא מן-שְׁמַיָא, וְסִיּים עֲלֵינוּ  
ועל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עֲלֵינוּ  
ועל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ  
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם,  
וְגָרְלָנוּ בְּכָל-הַמּוֹנֵם. וְאֶנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בָּרוּךְ  
הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יִקְרוּ  
בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּנִבְהֵי מְרוֹמִים:  
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֶמֶת מִלְּבָנוּ. אָפֶס וּלְתוֹ.  
בְּקָתוֹב בְּתוֹרָתוֹ. וְיִדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֶל-לְבָבְךָ,  
כִּי יְיָ הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ  
מִתַּחַת, אֵין עוֹד:

על-כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מַהֲרָה  
בְּתַפְאֲרַת עֲזֻדְךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
וְהַאֲלִילִים בָּרוֹת וּבְרִיתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שְׁדֵי, וּכְל-בְּנֵי בְּשֵׁר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלֹהֵי  
כָּל-רִשְׁעֵי אָרֶץ: יִכִּירוּ וְיִדְעוּ כָּל-יֹשְׁבֵי תֵבֶל.

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

כִּי לֹךְ תִּכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּדֵּל  
 וַיִּבָּרֶךְ לְכָל אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עָלֵיהֶם  
 מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלֹךְ הוּא,  
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתֶךָ.  
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיֵּאמֶר. וְהָיָה יְיָ לְמֶלֶךְ עַל־  
 כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא וְהָיָה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:  
*Mourner.* יִתְגַּדֵּל וַיִּתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי־בְרָא  
 בְּרִעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־  
 כָּל־בֵּית יִשְׂרָאֵל, בְּעֶנְיָא וּבְזִמְן קָרִיב. וְאָמְרוּ אַמֵּן:  
*Cong. and Mourner.* יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלָם וּלְעָלְמֵי  
 עָלְמַיָּא.

*Mourner.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא  
 וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דִי־קִדְשָׁא בְּרִיךְ הוּא.  
 לְעֵלְיָא מִן־כָּל־בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־  
 אֲמִירָן בְּעֶדְקָא. וְאָמְרוּ אַמֵּן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:  
*Mourner.* יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְסִיּוּם, עָלֵינוּ  
 וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

*Cong.* עֲזָרִי מַעַם יְיָ עֲשֵׂה שְׁמִים וְאַרְעַן:  
*Mourner.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ  
 וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

## INAUGURATION OF THE SABBATH.

*On Kindling the Sabbath lights say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

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Psalm xciv.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation. Let us come before his presence with thanksgiving: let us shout for joy unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hearken to his voice! Harden not your hearts as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted me, and proved me, although they had seen my work. Forty years long was I wearied with that generation, and said, It is a people that do err in their heart, and they have not known my ways. Wherefore I swore in my wrath, that they should not enter into my rest.

Psalm xcvi.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name:



## קבלת שבת:

*On kindling the Sabbath lights say:—*

בְּרַדְיָךְ אֵתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁל־שַׁבָּת:

תהלים צ"ה

לְכוּ בְּרִנָּה לַיְי, נְרִיעָה לְצוֹר יִשְׁעֵנוּ: נִקְדָּמָה  
כְּנִיז בְּתוֹדָה, בְּזִמְרוֹת נְדִיעַ לוֹ: כִּי אֵל גָּדוֹל  
יְי, וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים: אֲשֶׁר בִּידוֹ  
מַחֲקֵר־אֲרֶץ, וְתוֹעֲפּוֹת הָרִים לוֹ: אֲשֶׁר־לוֹ הַיָּם  
וְהוּא עֹשֶׂהוּ, וַיַּבֶּשֶׁת יָדָיו וַיֹּצְרוּ: בָּאוּ נִשְׁתַּחֲוֶה  
וְנִבְרָעָה, נִבְרָכָה לִפְנֵי־יְי עֲשָׂנוּ: כִּי הוּא אֱלֹהֵינוּ  
וְאֶנְחָנוּ עִם מְרֵעֵיתוֹ וְצֹאן יָדוֹ, הַיּוֹם אִם־בִּקְלוֹ  
תִּשְׁמָעוּ: אֶל־תִּקְשׁוּ לְבַבְכֶּם כְּמִרְיָכָה כִּיּוֹם מִסֵּד  
בְּמִדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם, בְּחֻגֵּינִי גַם־רָאוּ  
כְּעָלִי: אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲיִ  
לִבִּי הֵם, וְהֵם לֹא־יָדְעוּ דְרָכָי: אֲשֶׁר נִשְׁבַּעְתִּי  
בְּאָפִי, אִם־יִבְאוּן אֶל־מְנוּחָתִי:

תהלים צ"ו

שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, שִׁירוֹ לַיְי כָּל־הָאָרֶץ: שִׁירוֹ

proclaim his salvation from day to day. Recount his glory among the nations, his wondrous works among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be revered above all gods. For all the gods of the peoples are things of nought: but the Lord made the heavens. Splendor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations, the Lord reigneth: the world also is set firm that it cannot be moved: he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the plain triumph and all that is therein; yea, let all the trees of the forest exult before the Lord, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.

Psalm xcvi.

The Lord reigneth; let the earth be glad; let the many coast-lands rejoice. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings illumine the world: the earth seeth and trembleth. The mountains melt like wax before the Lord, before the Lord of the whole earth. The

לִי, בָּרְכוּ שְׁמוֹ, בְּשָׂרוּ מִיּוֹם-לְיוֹם יִשׁוּעָתוֹ: סִפְרוּ  
 בְּנוֹתָם כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל  
 יי וּמְהֵלָל מְאֹד, נוֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי  
 כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיִּשְׁמֹם עֲשָׂה: הוֹדֵ-  
 וְהִדָּר לִפְנָיו, עוֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ לִי  
 מִשְׁפָּחוֹת עַמִּים, הָבוּ לִי כְבוֹד וְעוֹ: הָבוּ לִי  
 כְבוֹד שְׁמוֹ, שְׂאוּ-מִנְחָה וּבְאוּ לְחַצְרוֹתָיו: הִשְׁתַּחֲוּ  
 לִי בְּהִדְרַת-קֹדֶשׁ, חִילוּ מִפְּנֵי כָל-הָאָרֶץ: אָמְרוּ  
 בְּנוֹת יי מְלָךְ, אֶחָד-תִּכּוֹן תִּבֵּל כָּל-תְּמוּטָה, יָדִין  
 עַמִּים בְּמִישְׁרֵיהֶם: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,  
 יִרְעֶם הַיָּם וּמֵלְאוּ: יַעֲלוּ שָׂדֵי וְכָל-אֲשֶׁר-בוֹ, אֹז  
 יִרְנְנוּ כָל-עֲצֵי-יָעַר: לִפְנֵי יי כִּי בָא, כִּי בָא לְשִׁפְט  
 הָאָרֶץ, יִשְׁפֹּט-תִּבֵּל בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ:

תהלים נ"ז

יי מְלָךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אֲיִים רַבִּים: עֲנֵן  
 וַעֲרַפֵּל סָבִיבוֹ, צֶדֶק וּמִשְׁפָּט מִכּוֹן בְּסָאוֹ: אֵשׁ  
 לִפְנֵי תִלְךָ, וְתִלְהֹט סָבִיב צָרָיו: הֶאֱירוּ בְּרָקָיו  
 תִּבֵּל, רָאִתָּה וְתַחֵל הָאָרֶץ: הָרִים כִּדְוֹנָה נִמְסּוּ  
 מִלִּפְנֵי יי מִלִּפְנֵי אֲדוֹן כָּל-הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם

heavens declare his righteousness, and all the peoples behold his glory. Ashamed are all they that serve graven images, that make their boast of things of nought: worship him, all ye gods. Zion heareth and rejoiceth, and the daughters of Judah are glad because of thy judgments, O Lord. For thou, Lord, art most high above all the earth: thou art exalted far above all gods. O ye that love the Lord, hate evil: he preserveth the souls of his loving ones; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks to his holy name.

Psalm xcvi.

A Psalm. O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath wrought salvation for him. The Lord hath made known his salvation: his righteousness hath he revealed in the sight of the nations. He hath remembered his lovingkindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God. Shout for joy unto the Lord, all the earth; break forth into exultation, and sing praises. Sing praises unto the Lord with the lyre; with the lyre and the sound of song. With trumpets and the sound of the horn shout for joy before the king, the Lord. Let the sea roar, and the fulness thereof, the world, and they that dwell therein. Let the streams clap their hands, let the mountains exult together before the Lord, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity.

צִדְקוֹ, וְרָאוּ כָּל-הָעַמִּים כְּבוֹדוֹ: יִבְשׁוּ כָּל-עֲבָדֵי  
 בָּסֵל הַמֶּתְהַלְלִים בְּאֵלִילִים, הַשֹּׁתְחוּיִם לֹא כָּל-  
 אֱלֹהִים: שָׁמְעָה וַתִּשְׂמַח צִיּוֹן, וַתִּגְלַנָּה בְּנוֹת יְהוּדָה,  
 לְמַעַן מִשְׁפָּטֶיךָ יְיָ: כִּי-אַתָּה יְיָ עֲלִיוֹן עַל-כָּל-  
 הָאָרֶץ, מְאֹד נִעְלִיתָ עַל-כָּל-אֱלֹהִים: אֲהַבִּי יְיָ  
 שִׁנְאוֹ רָע, שִׁמְרֵנִי נַפְשׁוֹת חֲסִידָיו, מִיַּד רָשָׁעִים  
 וְצִלָּם: אֲוֶרֶזְךָ לְצַדִּיק, וּלְיִשְׂרָאֵל לֵב שִׁמְחָה:  
 שִׁמְחוּ צַדִּיקִים בְּיְיָ, וַהֲדוּ לְנֹכַח קֹדֶשׁוֹ:

תהלים צ"ח

מִזְמוֹר, שִׁירוֹ לַיְיָ שִׁיר חֲדָשׁ, כִּי-נִפְלְאוֹת עָשָׂה,  
 הוֹשִׁיעָה-לּוֹ יְמִינוֹ וַיִּזְרַע קֹדֶשׁוֹ: הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,  
 לְעֵינֵי הַגּוֹיִם נֹלָה צִדְקָתוֹ: זָכַר חֲסִדוֹ וַיִּאֱמֹנְתוּ  
 לְבַיִת יִשְׂרָאֵל, רָאוּ כָּל-אֶפְסֵי-אָרֶץ אֵת יְשׁוּעַת  
 אֱלֹהֵינוּ: הִרְיֵעוּ לַיְיָ כָּל-הָאָרֶץ, פִּצְחוּ וּרְנְנוּ  
 וְזַמְרוּ: וְזַמְרוּ לַיְיָ בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל וּמְרָה:  
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר, הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:  
 יִרְעֵם הַיָּם וּמִלְאוּ, תִּבְּל וַיִּשְׁבִּי בָהֶם: נִהְרֹת  
 יִמְחֲאוּ-בָהֶם, יַחַד הָרִים יִרְנְנוּ: לִפְנֵי יְיָ כִּי בָא  
 לִשְׁפֹט הָאָרֶץ יִשְׁפֹּט תִּבְּל בְּצִדְקָה עַמִּים בְּמִישְׁרִים:

## Psalm xcix.

The Lord reigneth; let the peoples tremble: he sitteth above the cherubim; let the earth be moved. The Lord is great in Zion; and he is high above all the peoples. Let them give thanks to thy great and dreaded name; holy is he. And the strength of a king that loveth justice thou didst establish in equity; thou hast wrought justice and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool: holy is he. Moses and Aaron among his priests, and Samuel among them that call upon his name, called upon the Lord, and he answered them. He spake unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them. Thou didst answer them, O Lord our God: a forgiving God thou wast unto them, though thou tookest vengeance on their misdeeds. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

## Psalm xxix.

A Psalm of David. Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the

תהלים צ"ט

יי מֶלֶךְ יִרְגְּזוּ עַמִּים, יֵשֶׁב כְּרוּבִים תְּנוּט הָאָרֶץ;  
 יי בְּצִיּוֹן גָּדוֹל, וְרֵם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ  
 שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא: וְעוֹ מֶלֶךְ מִשְׁפָּט  
 אָהֵב, אַתָּה פּוֹנֵנֶת מִיִּשְׂרָאֵל, מִשְׁפָּט וְצִדְקָה בִּי-עֲקֹב  
 אַתָּה עָשִׂיתָ: רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֵדֶם  
 רִנְגָיו, קָדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן בְּכִהְנוּ וְשִׁמְאוֹן  
 בְּקִרְאֵי שִׁמּוֹ, קִרְאִים אֶל-יי וְהוּא יַעֲנֶם: בְּעֲמוּד  
 עָנָן יְדַבֵּר אֲלֵיהֶם, שִׁמְרוּ עֲדֹתָיו וְחֹק נֶתִן-לָמוֹ:  
 יי אֱלֹהֵינוּ אַתָּה עֲנִיתָם, אֵל נִשְׂא תְּהִיֶּה לָהֶם וְנִקָּם  
 עַל-עֲלִילוֹתָם: רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לָהֶם  
 קִדְשׁוֹ, כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:

תהלים כ"ט

מִזְמוֹר לְדָוִד, הָבוּ לַיי בְּגִי אֱלִים, הָבוּ לַיי כְּבוֹד  
 וְעוֹ: הָבוּ לַיי כְּבוֹד שִׁמּוֹ, הִשְׁתַּחֲווּ לַיי בְּהִדְרֹת-  
 קִדְשׁ: קוֹל יי עַל הַמָּיִם, אֶל-הַכְּבוֹד הָרָעִים, יי  
 עַל-מַיִם רַבִּים: קוֹל-יי בַּבַּיִת, קוֹל יי בְּהִדְרֹת: קוֹל  
 יי שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יי אֶת-אַרְגָּוֵי הַלְּבָנוֹן:  
 וַיִּרְקִידֵם כְּמוֹ-עֵגֶל, לְבָנוֹן וּשְׂרִיּוֹן כְּמוֹ בֶן-רְאֵמִים:

wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

\*Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance:† the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. Come, etc.

\* In this poem, written in the form of an acrostic on the name of the author, R. Shelomo Halevi (Alkabets), the Sabbath is personified as a bride, whose visit to the faithful of Israel it is desired to honor and welcome.

† A reference to the Midrashic explanation (see *Talmud Shebuoth*, 20b) of the discrepancy between the two versions of the Fourth Commandment in Exodus xx. 8 and Deut. v. 12.



קוֹל־יְיָ חָצַב לְהַבּוֹת אֵשׁ: קוֹל יְיָ יַחִיל מִדָּבָר.  
 יַחִיל יְיָ מִדָּבָר קָדָשׁ: קוֹל יְיָ יַחֲלִיל אֵילֹת וַיִּחַשֶׁף  
 יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אֵימַר כְּבוֹד: יְיָ לִמְבוֹל יָשָׁב,  
 וַיֵּשֶׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ וַיְבָרֶךְ  
 אֶת־עַמּוֹ בְּשָׁלוֹם:

לְכָה דוֹדֵי לְקַרְאֵת כִּלָּה. פָּנֵי שַׁבָּת נִקְבְּלָה: לכה  
 שְׁמוֹר וְנִכּוֹר בְּדַבּוּר אֶחָד. הַשְׁמִיעֵנוּ אֵל הַמִּיָּחָד. יְיָ  
 אֶחָד וַשְׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֲרָתוֹ וּלְתַהֲלָה: לכה  
 לְקַרְאֵת שַׁבָּת לָבוֹ וּנְלָכָה. כִּי הוּא מְקוֹר הַבְּרָכָה.  
 מֵרֹאשׁ מִקְדָּשׁ נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה  
 תַּחֲלָה: לכה

מִקְדָּשׁ מִלֶּךְ עִיר מְלוּכָה. קוֹמֵי צְאֵי מִתּוֹךְ  
 הַהִפְכָּה. רַב לָךְ שַׁבָּת בְּעֶמְקַת הַבְּכָא. וְהוּא  
 יַחֲמוֹל עָלֶיךָ הַמְלָה: לכה

הַתְּנַעֲרֵי מֵעַפָּר קוֹמֵי. לְבָשִׁי בְּגָדֵי תַּפְאֲרֶתְךָ  
 עָמִי. עַל־יַד בְּנֵי־יִשְׂרָאֵל הַלְחָמִי. קָרְבָּה אֶל־  
 נַפְשִׁי נֶאֱלָה: לכה

הַתְּעוֹבְרֵי הַתְּעוֹבְרֵי. כִּי בָּא אֲוֶרֶךְ קוֹמֵי אֲוֵרִי.  
 עוֹרֵי עוֹרֵי שִׁיר דְּבִגְרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה: לכה

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc.

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people: come, O bride; come, O bride.

Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

Psalm xcii.

A Psalm, A Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for,

## קבלת שבת

לֹא תִבְשִׂי וְלֹא תִקְלָמִי. מִה תִּשְׁתַּוְּחִי וּמִה תִּתְהַמִּי.  
 בָּךְ יִיָּחֶסוּ עֲנִי עָמִי. וְנִבְנְתָה עִיר עַל־תִּלָּה: לִכָּה  
 וְהָיוּ לְמִשְׁפָּה שְׂאֵסוּךְ וְרַחֲקוּ כָל־מְבַלְעֶיךָ. יָשִׁישׁ  
 עָלֶיךָ אֱלֹהֶיךָ. בְּמִשְׁוֹשׁ חֲתָן עַל־כִּלָּה: לִכָּה  
 יָמִין וּשְׂמֹאל תִּפְרֹצִי. וְאַתְּ־יִי תִפְרִיצִי. עַל־יָד־  
 אִישׁ בֶּן פָּרִצִי. וְנִשְׁמָחָה וְנִגִּילָה: לִכָּה  
 בּוֹאִי בְשָׁלוֹם עִמָּרְת בַּעֲלָה. גַּם בְּשִׁמְחָה וּבְצַהֲלָה.  
 תוֹךְ אֲמוּנִי עִם סִנְיָה. בּוֹאִי כִלָּה. בּוֹאִי כִלָּה:  
 לָכָה רוּדִי לְקִרְאָת כִּלָּה. פָּגִי שֶׁבֶת נִמְכָּלָה:

## תהלים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה  
 וּלְזַמֵּר לְשִׁמְךָ, עֲלִיוֹן: לְהַגִּיד בִּבְקָר חֲסִידֶיךָ  
 וְאַמּוֹנְתֶיךָ, בְּלִילוֹת: עֲלִי־עֲשׂוֹר וְעֲלִי־נִבֵּל  
 עֲלִי הַגִּיוֹן בְּכִנּוֹר: כִּי שִׁמְחֵתָנִי יְהוָה בְּפִעֲלֶיךָ  
 בְּמַעֲשֵׂי יָדְךָ אֲרִגֵּן: מִה־נִּגְדְּלוּ מַעֲשֶׂיךָ יְהוָה מְאֹד  
 עֲמָקוֹ מִחֲשַׁבְתֶּיךָ: אִישׁ בָּעַר לֹא יֵדַע וְכִסִּיל  
 לֹא־יָבִין אֶת־זֹאת: בִּפְרֹחַ רִשְׁעִים כְּמוֹ־עֹשֵׁב  
 וַיִּצְיֹצוּ כָל־פְּעֻלֵי אָוֶן לְהַשְׁמָדֵם עַד־יַעַד: וְאַתָּה  
 מָרוֹם לְעֵלָם יְהוָה: כִּי תִנֵּה אֲבוֹיָךְ, יְהוָה כִּי־

lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

הָנֵה אִיבִידַּי יֹאבְדוּ, וַתִּפְּרְדוּ כָּל-פְּעָלֵי אֲנִי:  
וַתִּרְם כִּרְאִים קִרְנֵי, בִּלְתִּי בְשֵׁמֶן רֵעֵנִי: וַתִּבְט  
עֵינֵי בְשׂוּרֵי, בְּקָמִים עָלַי מִרְעִים, תִּשְׁמַעְנָה  
אֲזִנִּי: צִדִּיק כִּתְּמָר יִפְרָח, כְּאֶרֶז בִּלְבָנוֹן יִשְׁגָּה:  
שְׁתוּלִים בְּבֵית יְהוָה, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
עוֹד יִנּוּבֹן בְּשִׁיבָה, דְּשָׁנִים וְרֵעָנִים יִהְיוּ: לְהַגִּיד  
כִּי-יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא-עוֹלָתָה, בּוֹ:

תהלים צ"ג

יְהוָה מִלֶּךְ, גִּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ  
הַתְּאֹזֶר, אֶת-תְּכוּן תִּבְל, כִּלְתָמוֹט: נָכוֹן כֶּסֶּאָדָּ  
מֵאוֹ, מֵעוֹלָם אָתָּה: נִשְׂאוּ נְהָרוֹת, יְהוָה, נִשְׂאוּ  
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָרֵם: מִקְלוֹת מַיִם  
רַבִּים, אֲדִירִים מִשְׁבְּרֵי-יָם, אֲדִיר בְּמָרוֹם יְהוָה:  
עַד-תִּיךְ גִּבְעָמֶנוּ מָאֹד לְבֵיתְךָ נִאֲוָה-קִדְשׁ יְהוָה  
לְאַרְךְ יָמִים:

*Mourner.* יתגבַל ויתקבֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי-בְרָא  
בְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דִּי-  
כָּל-בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

*When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with "A Psalm, a Song, etc.," p. 156.*

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*Cong. and Mourner.* יהא עֲבֵדָה רַבָּא, מְבָרַךְ לְעָלָם וּלְעָלְמֵי  
עָלְמֵיָא.

*Mourner.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא  
וַיִּתְחַבֵּר, וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דִּי־קֳדָשָׁא בְּרִיךְ הוּא.  
לְעָלָא מִן־כָּל־בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־  
אֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* יהי שם יי מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:

*Mourner.* יהא שְׁלָמָא רַבָּא מִן־שְׂמִיָּא וְסִיִּים, עָלֵינוּ  
וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יי עֲשֵׂה שְׂמִיָּם וְאַרְעָ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ  
וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*When a Festival or one of the Intermediate Days of a Festival  
falls on Sabbath, the Inauguration Service commences with*  
מְזֻמֹּר שִׁיר, p. 156.

# EVENING SERVICE FOR SABBATHS AND FESTIVALS

*Reader.*— Bless  
ye the Lord who  
is to be blessed.

*Cong. and*

*Reader.*— Blessed  
is the Lord who is  
to be blessed for  
ever and ever.

*Congregation in an undertone:*

Blessed, praised, glorified, exalted  
and extolled be the name of the su-  
preme King of kings, the Holy One,  
blessed be he, who is the first and the  
last, and beside him there is no God.  
Extol ye him that rideth upon the heav-  
ens by his name Jah, and rejoice be-  
fore him. His name is exalted above  
all blessing and praise. Blessed be His  
name, whose glorious kingdom is for  
ever and ever. Let the name of the  
Lord be blessed from this time forth  
and for evermore.

Blessed art thou, O Lord our God, King of the uni-  
verse, who at thy word bringest on the evening twi-  
light, with wisdom openest the gates of the heavens,  
and with understanding changest times and variest  
the seasons, and arrangerest the stars in their watches  
in the sky, according to thy will. Thou createst day  
and night; thou rollest away the light from before  
the darkness, and the darkness from before the light;  
thou makest the day to pass and the night to approach,  
and dividest the day from the night, the Lord of hosts  
is thy name; a God living and enduring continually,  
mayest thou reign over us for ever and ever. Blessed  
art thou, O Lord, who bringest on the evening twi-  
light.

With everlasting love thou hast loved the house of  
Israel, thy people; a Law and commandments, statutes  
and judgments hast thou taught us. Therefore. O Lord



# ערביט לשבת ויום טוב

*Congregation in an undertone.*

*Reader.*

יִתְפַּדֵּד וַיִּשְׁמַח, וַיִּתְפַּאֲר  
וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל־  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ  
בְּרוּךְ הוּא. שֶׁהוּא רֹאשׁוֹן וְהוּא  
אַחֲרוֹן, וּמַבְלִעַדֵּיו אֵין אֱלֹהִים.  
סָלוּ לָרֶכֶב בְּעֶרְבוֹת, בְּיָה שְׁמוֹ  
וְעֲלוּ לִפְנֵינוּ. וְשְׁמוֹ מְרוֹמָם  
עַל־כָּל־בְּרָכָה וְתַהֲלָה:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי  
מְבָרָךְ, מַעֲתָה וְעַד עוֹלָם:

וּמִסֵּדֶר אֶת־הַזִּכּוּבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ  
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי־  
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא  
לַיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת  
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם  
וָעֶד. בְּרוּךְ אַתָּה יי הַמַּעֲרִיב עֲרָבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמּוֹךְ אֲהֲבָתָּה. תּוֹרָה  
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּתָּה. עַל כֵּן יי

בָּרְכוּ אֶת־יי הַמְבָרָךְ:

*Cong. and Reader.*

בְּרוּךְ יי הַמְבָרָךְ לְעוֹלָם  
וָעֶד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
בִּדְבָרוֹ מַעֲרִיב עֲרָבִים  
בְּחֻכְמָה פּוֹתֶה שְׁעָרִים  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
וּמַחֲלִיף אֶת־הַזְּמָנִים.

our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

*When Prayers are not said with the Congregation, add:—*  
God, faithful King!

Deut. vi. 4—9.

Hear, O Israel, the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shalt be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

אֱלֹהֵינוּ בְּשִׁבְבוֹנוֹ וּבְקוֹמָנוּ נִשְׁתַּחֲוֶה: וְנִשְׁמַח  
בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם  
חַיֵּינוּ וְאַרְךְ יָמֵינוּ. וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה.  
וְאַהֲבָתְךָ אֶל תִּסִּיר מִמָּנוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה  
יְיָ אֱלֹהֵינוּ עַמּוֹ יִשְׂרָאֵל:

*When prayers are not said with the Congregation add:—*

אֵל מֶלֶךְ נֶאֱמָן:

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
בָּרוּךְ, שֵׁם כְּבוֹד מְלָכוּתוֹ, לְעוֹלָם וָעֶד:  
וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ  
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה, אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם עַל-  
לְבָבְךָ: וְשִׁנְנָתָם לְבָנֶיךָ וּדְבָרְתָּ בָּם,  
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִבְתְּךָ בַּדֶּרֶךְ,  
וּבְשִׁבְבוֹךָ וּבְקוֹמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-  
יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם  
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your

דברים י"א י'גכ"א

וְהָיָה, אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי,  
אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם לֵאמֹר  
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעַבְדּוֹ, בְּכָל־  
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־  
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹּת  
דֶגְגָּךְ, וְתִרְשֶׁךְ וַיִּצְהָרְךָ: וְנָתַתִּי עֹשֶׁב  
בְּשִׂדְךָ לְבִהְמֹתֶךָ, וְאֶכְלָתָּ וְשָׂבַעְתָּ:  
הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם, וְסָרְתֶם,  
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם, וְעָצַר אֶת־  
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהִיאֲדָמָה לֹא־  
תֵּתֵן אֶת־יְבוּלָהּ, וְאֶבְדֶּתֶם מִהֲרָה, מֵעַל  
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־  
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדְכֶם,

hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do

וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם  
 אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכֶכְךָ וּבְקוֹמְךָ:  
 וּבְתִבְתֶּם עַל-מְזֻזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:  
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל  
 הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם,  
 לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

במדבר ט"ו ל"ז מ'א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל-  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
 צִיצִית, עַל-כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
 עַל-צִיצִית הַכֶּנֶף, פֶּתִיל תְּכֵלֶת: וְהָיָה  
 לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת-  
 כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
 תִתּוּרוּ אַחֲרֵי לְבָבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,  
 אֲשֶׁר אַתֶּם זֵנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the Land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his



וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וַהֲיִיתֶם קְדָשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר  
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת  
 לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 אֱמֶת וַאֲמוּנָה כָּל-זֹאת וְקִיָּם עָלֵינוּ, כִּי  
 הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל  
 עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ  
 מִכַּף כָּל-הַעֲרִיצִים. הָאֵל הַנּוֹפֵרֵנוּ לָנוּ  
 מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.  
 הַעֲשֵׂה גְדֻלּוֹת עַד-אֵין חֶקֶר, וְנִבְלָאוֹת עַד-  
 אֵין מִסְפָּר. הַשֵּׁם נַפְשֵׁנוּ בְּחַיִּים, וְלֹא-נִתֵּן  
 לְמוֹט רִגְלֵנוּ. הַמְדַּרְיֵכְנוּ עַל-בְּמוֹת אוֹיְבֵינוּ,  
 וְיָרֵם קִרְנֵנוּ עַל-כָּל-שִׁנְאֵינוּ. הַעֲשֵׂה-לָנוּ  
 נִסִּים וּנִקְמָה בַּפֶּרַעַה, אוֹתוֹת וּמוֹפְתִים  
 בְּאֶדְמַת בְּנֵי-חָם. הַמַּכָּה בְּעֶבְרָתוֹ כָּל-  
 בְּכוֹרֵי מִצְרַיִם, וְיוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל

people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said,

The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sor-

מתוכם לַחֲרוֹת עוֹלָם. הַמַּעֲבִיר בָּנָיו בֵּין  
גִּזְרֵי יַם־סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם  
בְּתַהֲמוֹת טָבַע. וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְחוּ  
וְהוֹדוּ לְשִׁמּוֹ, וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.  
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה, בְּשִׂמְחָה  
רַבָּה. וְאָמְרוּ כָלָם.

מִי בָמִכָּה בָּאִלִּים יְהוָה. מִי בָמִכָּה גָּאֲדָר  
בְּקֶדֶשׁ, נוֹרָא תְהִלּוֹת, עֲשֵׂה פִלָּא:  
מַלְכוּתְךָ רָאוּ בְנֵיךָ. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. וְהָ  
אֵלֵי עָנוּ. וְאָמְרוּ.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וַיֹּאמֶר, כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חָזָק  
מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ. גָּאֵל יִשְׂרָאֵל:  
הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּבָנוּ  
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ. וְתַקֵּנֵנוּ בַּעֲצָה  
טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בַּעֲדֵנוּ.  
וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחֶרֶב, וְרָעָב, וְיָגוֹן, וְהַסֵּר

row; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore; yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

*On Sabbaths:—*

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

*On Passover, Pentecost and Tabernacles, say:—*

And Moses declared the set feasts of the Lord unto the children of Israel.

*On New Year:—*

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

*On the Day of Atonement:—*

For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord.

שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבָצַל בְּנִפְיָךְ תַּסְתִּירֵנוּ.  
כִּי אֵל שׁוֹמֵרֵנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלַךְ חַנוּן  
יְרַחֵם אַתָּה. וְשָׁמֹר צִאתָנוּ וּבֹאֵנוּ, לַחַיִּים  
וּלְשָׁלוֹם מִעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִבַּת  
שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְעַל-יְרוּשָׁלָּיִם:

*On Sabbaths:—*

שְׁמוֹת ל' א ט' ז' י' ז'

וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-  
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הוּא לְעוֹלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-  
הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

*On Passover, Pentecost and Tabernacles, say:—*

וַיְדַבֵּר מֹשֶׁה אֶת-מִעְרֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל:

*On New Year:—*

תִּקְעוּ בַּקֶּדֶשׁ שׁוֹפָר, בַּבֹּקֶר לַיּוֹם חֲגִינוּ: כִּי חֹק  
לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

*On the Day of Atonement:—*

כִּי בַיּוֹם הַזֶּה יִכָּסֶר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם מִכָּל  
חַטֹּאתֵיכֶם, לִפְנֵי יְהוָה תִּמְהָרוּ:

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*On Festivals say the appropriate Amidoth.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*On the Sabbath of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

## ערבית לשבת ויום טוב

*Reader.* יתגבדל ויתקדש שמה רבא, בעלמא די-ברא

ברעותה, ונמליך מלכותה, בשמיכון וביומיכון, ובסמי די-  
כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

*Cong. and Reader.* יהא שמה רבא, מכרך לעלם ולעלמי

עלמיא.

*Reader.* יתברך וישתבח, ויתפאר ויתרם, ויתגשא

ויתחבר, ויתעלה ויתהלל שמה די-קדשא בריך הוא,  
לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמא, די-  
אמירן בעלמא. ואמרו אמן:

*On Festivals say the appropriate Amidoth.*

אדני, שמי תפתח ופי גיד תהלתך:

ברוך אתה יי אלהינו ואלהי אבותינו.  
אלהי אברהם, אלהי יצחק, ואלהי יעקב.  
האל הגדול הגבור והנורא, אל עליון.  
גומל חסדים טובים, וקונה הכל. וזוכר  
חסדי אבות, ומביא גואל לבני בניהם,  
למען שמו, באהבה:

*On the Sabbath of Penitence say:—*

נברנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.  
למענך אלהים חיים:

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly  
until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*On the Sabbath of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.



מִלֶּךְ עֶזְרָא וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ.  
מִגֵּן אֲבֹרָהִם:  
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנִי, מַתִּיָּה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly  
until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מַתִּיָּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיּוֹשְׁבֵי עֶפְרָיִם.  
כְּמוֹד, בָּעַל גִּבּוֹרֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ  
מֵמִית וּמַתִּיָּה, וּמַצְמִיחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי כְמוֹד אֵב הַבְּרַחֲמִים וּזְכָר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.  
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה  
יְיָ. מַתִּיָּה הַמֵּתִים:

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:--*  
the holy King.

Thou didst hallow the seventh day unto thy name, as the end of the creation of heaven and earth; thou didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law:

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it because he rested thereon from all his work which God had created and made.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law;

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל־יּוֹם יִהְיֶה לְךָ שְׁלָה. בָּרוּךְ אַתָּה יְיָ.  
הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

בְּמִלְכָּךְ הַקָּדוֹשׁ:

אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לְשִׁמְךָ.  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ  
מִכָּל־הַנָּמִים, וְקִדַּשְׁתּוּ מִכָּל־הַזְּמַנִּים. וְכֵן  
בְּתוֹב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאִם: וַיְכַלּוּ  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלָאכְתּוֹ אֲשֶׁר  
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל־מְלָאכְתּוֹ  
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמַנוּחָתְנוּ  
קַדְשֵׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.

satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i>	<i>On Passover—</i>	<i>On Tabernacles</i>
<i>say—</i>	<i>the Feast of Un-</i>	<i>the Feast of</i>
<i>the New Moon.</i>	<i>leavened Bread.</i>	<i>Tabernacles.</i>

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing,

שִׁבְעֵנו מִטּוֹבָה, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְמִהָרָה  
 לָבֵנו לְעִבְדְּךָ בְּאַמֶּת. וְהִנְחִילֵנו יְיָ אֱלֹהֵינוּ  
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ. וַיְנַחֲנוּ כָּהֵן  
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ.  
 מִקִּדְשׁ הַשַּׁבָּת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעֶמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם.  
 וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי  
 יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן.  
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and  
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא, וַיִּגְדֵּעַ, וַיִּרְאֶה,  
 וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיַּזְכֵּר, וַיִּכְרְטֵנוּ וַיִּפְקֹדֵנוּ, וַיִּזְכְּרוּ  
 אֲבוֹתֵינוּ. וַיִּזְכְּרוּ מַשִּׁים בֶּן דָּוִד עֲבָדְךָ. וַיִּזְכְּרוּ יְרוּשָׁלַיִם  
 עִיר קִדְשֶׁךָ. וַיִּזְכְּרוּ כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לִפְנֶיךָ. לְפִלִּיטָה  
 וּלְמִזְבֵּה, וּלְחֵן וּלְחֶסֶד וּלְבְרָתִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
חַג הַסִּכּוֹת	חַג הַמִּצּוֹת	רֹאשׁ הַחֹדֶשׁ

הַזֶּה. וַיִּזְכְּרוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְמִזְבֵּה, וַיִּפְקֹדֵנוּ בּוֹ לְבִרְכָּה

and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee

*On Chanukah say:—*

We thank thee, etc., *p. 63.*

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever

## ערבית לשבת

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּבְרַחֲמִים, חוּס וְחַנּוּן,  
וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן  
וּרְחוּם אַתָּה:

וּתְחַיֶּינָה עֵינֵינוּ, בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:  
מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ,  
וְאַלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,  
מִגֵּן יִשְׁעֵנו, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה  
לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נַפְשֶׁךָ שֶׁבְּכָל־יוֹם עֲמָנוּ, וְעַל נַפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם.  
הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם, כִּי  
לֹא־תָמוּ חֲסִדֶיךָ, מֵעוֹלָם קִיֵּינוּ לָךְ:

*On Chanukah say* הַנְּסִים *p. 63.*

וְעַל־כֵּךְ יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מִלְּכָנוּ  
תָּמִיד לְעוֹלָם וָעֶד:

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all the people of the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law,



*On the Sabbath of Penitence say:—*

וּכְתוּב לַחַיִּים טוֹבִים, כָּל־כְּנִי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת־שִׁמְךָ  
בְּאַמֶּת. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ  
אַתָּה יי. הַטוֹב שִׁמְךָ וְלֶךְ נָאֶה לְהוֹדוֹת:  
שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים  
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ  
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

*On the Sabbath of Penitence say:—*

בְּסֶפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרִנָּסָה טוֹבָה. נִזְכָּר  
וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמָּךְ. בֵּית יִשְׂרָאֵל. לַחַיִּים  
טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יי. עוֹשֶׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יי. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתֵי מִדְּבַר  
מִרְמָה. וְלִמְקַלְלֵי נֶפֶשׁ תְּהוֹם, וְנֶפֶשׁ, בְּעֶפֶר  
לְכָל תְּהִיָּה: פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ

and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

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*The Reader and Congregation repeat from "And the heaven"  
to "and made."*

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

תִּרְדּוּךְ נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
הִפֵּר עֲצָתָם, וְקִלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן  
שְׁמִיךְ. עֲשֵׂה לְמַעַן יִמְיֶנְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי-פִי  
יְהִיּוֹן לִבִּי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם  
נַעֲבֹדְךָ בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים בְּקִדְמוֹנוֹת: וְעֲרָכָה  
לִי מִנְחַת יְהוּדָה וִירוּשָׁלָּם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים בְּקִדְמוֹנוֹת:

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*The Reader and Congregation repeat* וַיִּכְלוּ.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם: וַיִּכַּל אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם  
הַשְּׁבִיעִי מְכַל-מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים  
אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מְכַל-  
מְלֹאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*The following to "the Sabbath," is omitted when Prayers are not said with the Congregation:—*

*Reader.*—Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and revered God, the most high God, Possessor of heaven and earth.

*Reader and Cong.*—He with his word was a shield to our forefathers, and by his bidding will quicken the dead; the holy God (*on the Sabbath of Penitence say, "holy King"*), like unto whom there is none; who giveth rest to his people on his holy Sabbath day, because he took pleasure in them to grant them rest. Him we will serve with fear and awe, and daily and constantly we will give thanks unto his name in the fitting forms of Blessings. He is the God to whom thanksgivings are due, the Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and in holiness giveth rest unto a people sated with delights, in remembrance of the creation.

*Reader.*—Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

*From פָּרוּךְ to מִקְדָּשׁ הַשַּׁבָּת, is omitted when Prayers are not said with the Congregation:—*

*Reader.*  
 פָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
 אֲבֹרָהֶם. אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
 הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ:

*Reader and Congregation.*  
 מִגֵּן אֲבוֹת בְּדָבָרוֹ, מַחֲיָה

*(On the Sabbath of Penitence read for the אל)*  
 מֵתִים בְּמֵאֲמָרוֹ, הָאֵל  
 הָאֵל (הַמֶּלֶךְ) הַקָּדוֹשׁ שְׂאִין כְּמֹהוּ, הַמְּנִיחַ לַעֲמוֹ  
 בְּיוֹם שַׁבָּת קָדְשׁוֹ. כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם.  
 לְפָנָיו נַעֲבֹד בִּירְאָה וּפֶחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל־  
 יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן  
 הַשְּׁלוֹם, מִקְדָּשׁ הַשַּׁבָּת וּמִקְדָּשׁ שְׁבִיעִי. וּמְנִיחַ  
 בְּקֹדֶשׁ לַעַם מִדְּשָׁנֵי עֲנִי. וְכֹר לְמַעֲשֵׂה בְּרָאשִׁית:

*Reader:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קֹדֶשׁ שְׁנֵי  
 בְּמִצּוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ. שְׂפָעֵנוּ מִטּוֹבָה  
 וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.  
 וְהִנְחֵלָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קֹדֶשְׁךָ.  
 וְנִקְוָהוּ כָּה יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ. פָּרוּךְ אַתָּה  
 יְיָ. מִקְדָּשׁ הַשַּׁבָּת:

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

*The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—*

Mishnah, Treatise Sabbath, ch. ii.

1. With what materials may the Sabbath lamp be lighted, and with what may it not be lighted? It may not be lighted with cedar-bast, nor with uncombed flax, nor with floss-silk, nor with willow-fibre, nor with nettle fibre, nor with water-

*Reader.* וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי-בְרָא  
בְּרֻעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דִי-  
כָּל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:  
*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי  
עָלְמָיָא.

*Reader.* וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא  
וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דִּי-קִדְּשָׁא בְּרִיךְ הוּא.  
לְעֶגְלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי-  
אָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
*Cong.* קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְרֻעוּתֵהוֹן דִּי-כָּל-יִשְׂרָאֵל קֳדָם  
אֲבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:  
*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:  
*Reader.* יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמִיָּא, וְחַיִּים עָלֵינוּ  
וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִיָּם וְאָרֶץ:  
*Reader.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—*

משנה שבת פ"ב

(א) בְּמָה מְדַלִּיקִין וּבְמָה אֵין מְדַלִּיקִין. אֵין מְדַלִּיקִין לֹא  
בְּלֶבֶשׁ וְלֹא בְּחֶסֶן וְלֹא בְּכֶלֶד. וְלֹא בְּפִתִּילַת הָאֵידִן וְלֹא

weeds (all these forming imperfect wicks). It may also not be lighted with pitch, nor with liquid wax, nor with oil made from the seeds of the cotton plant, nor with oil which, having been set apart as a heave-offering and having become defiled, is condemned to be destroyed by burning, nor with the fat from the tails of sheep, nor with tallow. Nahum the Mede says one may use tallow when it has been boiled, but the other sages say, that whether so prepared or not, it may not be used. 2. On a festival one may not use such consecrated oil as has been condemned, after defilement, to be burnt. R. Ishmael says, one may not, from respect to the Sabbath, use tar. The sages permit the use of all kinds of oil; the oil of sesamum, of nuts, of radish seeds, of fish, of colocynth seeds, as well as tar and naphtha. R. Tarphon says, one may use no other than olive oil for lighting the Sabbath lamp. 3. No part of a tree may be used as a wick for lighting, with the exception of flax (spoken of in Joshua ii. 6 as "the flax of a tree"); nor is any part of a tree, if used in the construction of a tent, capable of acquiring pollution according to the law concerning the pollution of tents, except flax. If a slip of cloth has been folded but not singed, R. Eliezer says it may become unclean, and may not be used as a wick for lighting; R. Akiba says it remains clean, and may be used. 4. One may not perforate an egg-shell, fill it with oil, and place it above the opening of the lamp, so that drops of oil may fall therein; he may not even employ an earthenware vessel in this manner; but R. Jehudah permits it. If, however, the potter had originally joined the two parts, then it is allowed, because it is actually only one vessel. A person may not fill a bowl with oil, place it by the side of the lamp, and put the end of the wick into it, so that it may draw the oil to the flame; but R. Jehudah permits it. 5. He who extinguishes the light, because he is in fear of heathens, or robbers, or of an evil spirit, or to enable a sick person to sleep, is absolved;



בפתילת המדבר. ולא בירוקה שעל פני המים. ולא בנקפת  
 ולא בשענה. ולא בשמן קיץ ולא בשמן שרפה. ולא  
 באליה ולא בחלב. נחום המדי אומר מדליקין בחלב  
 מבשיל. ונחמנים אומרים אחד מבשיל ואחד שאינו מבשיל  
 אין מדליקין בו: (ב) אין מדליקין בשמן שרפה ביום  
 טוב. רבי ישמעאל אומר אין מדליקין בעטרן מפני כבוד  
 השבת. ונחמנים מתירין בכל השמנים בשמן שמשמן  
 בשמן אגוזים בשמן צנונות בשמן דגים בשמן פקעות  
 בעטרן ובגפס. רבי טרפון אומר אין מדליקין אלא בשמן  
 ונת בלבד: (ג) כל היוצא מן העץ אין מדליקין בו אלא  
 בשמן. וכל היוצא מן העץ אינו מטמא טמאת אהלים  
 אלא בשמן. פתילת הבגד שקפלה ולא הבגדה. רבי  
 אליעזר אומר טמאה היא ואין מדליקין בה. רבי עקיבא  
 אומר טהורה היא ומדליקין בה: (ד) לא יקוב אדם  
 שפפרת של ביצה וימלאנה שמן ויתנגנה על פי הנר  
 בשביל שתהא מנטפת ואפילו היא של חרס. ורבי יהודה  
 מתיר. אבל אם הבגדה היוצר מתחלה מתר מפני שהוא  
 כלי אחר. לא ימלא אדם קערה שמן ויתנגנה בצד הנר  
 ויתן ראש הפתילה בתוכה בשביל שתהא שואבת. ורבי  
 יהודה מתיר: (ה) המבכה את הנר מפני שהוא מתירא  
 מפני גוים מפני לסטים מפני רוח רעה או בשביל החולה

if his object is to save the lamp, the oil, or the wick, he is guilty of a breach of the Sabbath law. R. Jose absolves from such guilt in every case except in that of the one whose object is to save the wick, because by thus extinguishing it, he converts it into a coal. 6. For three transgressions women die in childbirth: because they have been negligent in regard to their periods of separation, in respect to the consecration of the first cake of the dough, and in the lighting of the Sabbath lamp. 7. Three things a man must say to his household on Sabbath eve towards dusk: Have ye separated the tithe? Have ye made the Erub? Kindle the Sabbath lamp. If it be doubtful whether it is dark, that which is certainly untithed must not then be tithed, vessels must not be immersed to purify them from their defilement, nor must the Sabbath lamps be lighted; but that which is doubtfully untithed may be tithed, the Erub may be made, and hot victuals may be covered to retain their heat.

Talmud Babli. End of Treatise Berachoth.

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. (Read not here *banayich*, thy children, but *bonayich*, thy builders.)—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

*Kiddush is said by the Reader, p. 181.*

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

שִׁישִׁין פֶּטוּר. כָּחֶם עַל הַגֵּר כָּחֶם עַל הַשָּׂמֶן כָּחֶם עַל  
הַפְּתִילָה חֵב. רַבִּי יוֹסִי פּוֹטֵר בְּכֶלֶן חוּץ מִן הַפְּתִילָה  
מִפְּנֵי שֶׁהוּא עוֹשֶׂה פָּחֶם: (ו) עַל שְׁלֹשׁ עֲבָרוֹת נָשִׁים  
מִתּוֹת בִּשְׁעַת לֵדָתָן: עַל שְׂאִינָן וְהִירוֹת בְּנֹדָה בְּחֻלָּה  
וּבְהִדְלָקַת הַגֵּר: (ז) שְׁלֹשָׁה דְּבָרִים צָרִיד אָדָם לֹא־מֵר בְּתוֹךְ  
בֵּיתוֹ עָרֵב שֶׁבַת עִם חֲשֻׁכָּה. עֲשֵׂרְתָם עֲרֵבְתָם הִדְלִיקוּ  
אֶת הַגֵּר. סָפֵק חֲשֻׁכָּה סָפֵק אֵינָה חֲשֻׁכָּה אֵין מְעַשְׂרִין  
אֶת הַנּוֹדִי וְאֵין מְטַבִּילִין אֶת הַבָּלִים וְאֵין מְדִלִיקִין אֶת  
הַגֵּרוֹת. אֲבָל מְעַשְׂרִין אֶת הַדָּמִי וּמְעַרְבִין וְשׁוֹמְנִין אֶת  
הַחֲמִין:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תִּלְמִידֵי חֲכָמִים  
מְרַבִּים שָׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בְּנֵיךָ לְמוֹדֵי יְיָ וְרַב  
שָׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֵלָּא בּוֹנֵיךָ: —שָׁלוֹם רַב  
לְאַהֲבֵי תוֹרָתְךָ וְאֵין לָמוֹ מְכֻשׁוֹל: יְהִי־שָׁלוֹם בְּחִילָךְ  
שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲבִדְבָרֶה־נָּא שָׁלוֹם  
בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבִקְשָׁה טוֹב לָךְ: יְיָ עֹז לְעַמּוֹ  
יִתֵּן יְיָ! וְיִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

*Kiddush is said by the Reader, p. 181.*

עֲלֵינוּ לְשַׁבֵּחַ לְאֶדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרָאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law,

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם הִלָּקְנוּ כָּהֵם  
וְגָרְלָנוּ כְּכָל־הַמוֹנֵם. וְאַנְחָנוּ כְּרָעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ  
הוא. שֶׁהוא נוֹמָה שָׁמַיִם וְיֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרִי  
בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינָת עֲזָו בְּגִבְהֵי מְרוֹמִים:  
הוא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵנוּ. אֲכֶם זִילָתוֹ.  
כְּתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבָּהּ  
כִּי יי הוא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ  
מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לִרְאוֹת מִהֲרֹד  
בְּתַפְאֲרַת עֲזָךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ  
וְהַאֲלִילִים כָּרוֹת וּפְרִיתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי וְכָל־כְּנִי בָּעֶר יִקְרָאוּ בַּשִּׁמְךָ. לְהַפְנוֹת אֶלְיָךְ  
כָּל־רָשָׁעֵי אֶרֶץ: וּפִירוֹ וַיִּדְעוּ כָּל־יֹשְׁבֵי תִבְלָה  
כִּי לָךְ תִּכְרַע כָּל־בְּהֵמָה תִּשְׁבַּע כָּל־לָשׁוֹן: לְפָנֶיךָ  
יי אֱלֹהֵינוּ וַיִּכְרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרֶה יִתְגַּב  
וַיִּקְבְּלוּ בָּלָם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עָלֵיהֶם  
מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כְּתוּב בְּתוֹרָתְךָ.

The Lord shall reign for ever and ever. And it is said,  
And the Lord shall be king over all the earth: in that  
lay shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיֹּאמֶר. יְהוָה יְיָ לְמַלְכֵךְ עַל-  
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהוָה יְיָ אֶחָד וְשִׁמּוֹ אֶחָד:  
*Mourner.* יתגבֹּל ויתקבֹּשׁ שְׁמָהּ רַבָּא, בְּעֵלְמָא דִּי-רַבָּא  
בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דִּי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְזָא קָרִיב. וַאֲמָרוּ אָמֵן:  
*Cong. and Mourner.* יְהוּא שְׁמָהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמֵי.

*Mourner.* יתברך וישתבח, ויתפאר ויתרמם, ויתנשא  
ויתעבר, ויתעלה ויתהלל שְׁמָהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.  
דְּעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דִּי-  
אֲמִירָן בְּעֵלְמָא. וַאֲמָרוּ אָמֵן:

*Cong.* יְהוּ שֵׁם יְיָ מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:

*Mourner.* יְהוּא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, נְחִיִּים עָלֵינוּ  
וְעַל-כָּל יִשְׂרָאֵל. וַאֲמָרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמוֹם וְאָרֶץ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל. וַאֲמָרוּ אָמֵן:

יְגַבֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח. נִמְצָא וְאִין עֵת  
אֶל-מַצִּיאוֹתוֹ: אֶחָד וְאִין יָחִיד בְּיַחֲוֵדוֹ. נְעֻלָּם  
וְגַם אִין סוּף לְאַחֲזוֹתוֹ: אִין לוֹ דְּמוּת הַגּוֹיָה

3. He hath neitner bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

*On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—*

*To Sons say:—*

God make thee as Ephraim and Manasseh.

*To Daughters say:—*

God make thee as Sarah, Rebekah, Rachel and Leah.

*To Sons and Daughters:—*

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.



וְאֵינוּ נוֹף. לֹא נַעֲרוֹךְ אֵלָיו קִדְּשָׁתוֹ: קִדְּמוּ  
 לְכָל־דָּבָר אֲשֶׁר נִבְרָא. רֹאשׁוֹן וְאֵין רֵאשִׁית  
 לְרֵאשִׁיתוֹ: הֵנוּ אֲדוֹן עוֹלָם. לְכָד־נוֹצֵר יוֹרֵד  
 נִדְּלָתוֹ וּמַלְכוּתוֹ: שִׁפְעַנְבוֹאָתוֹ נִתְּנוּ אֶל־אֲנִישׁ  
 סִגְלָתוֹ וְתַפְאֲרָתוֹ: לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹזֵר  
 נָבִיא. וּמִבֵּית אֶת־תְּמוּנָתוֹ: תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ  
 אֵל. עַל־יַד נִבְיָאוֹ נֶאֱמַן בֵּיתוֹ: לֹא יַחֲלִיף הָאֵל וְלֹא  
 יִמִּיר דָּתוֹ לְעוֹלָמִים לְוֹלָתוֹ: צוּפָה וַיִּזְקַע סִתְּרֵינוּ  
 מִבֵּית לְסוֹף דָּבָר בְּקִדְּמָתוֹ: גּוֹמֵל רֵאִישׁ חֲסִידָיו  
 בְּמַפְעָלוֹ. נוֹתֵן לְרָשָׁע רַע בְּרִשְׁעָתוֹ: יִשְׁלַח  
 לְקֶזֶז יָמָיו מִשִּׁיחָנוּ. לְפִדּוֹת מִחֲבִי קֶזֶז יִשׁוּעָתוֹ  
 גִּיתִים יַחֲיֶה אֵל בְּרוּב חֲסִידוֹ. בָּרוּךְ עָדִי עַד שְׁמוֹ  
 הַהִלָּתוֹ:

*On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—*

*To Sons say:—*

יְשִׁמְךָ אֱלֹהִים בְּאִפְרַיִם וּבְמִנְשָׁה:

*To Daughters say:—*

יְשִׁמְךָ אֱלֹהִים בְּשָׂרָה רַבְּקָה רָחֵל וְלֵאָה:

*To Sons and Daughters:—*

יְבָרְכְךָ יי וַיְשַׁמְרְךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ: יִשְׁלַח  
 יי פָּנָיו אֵלֶיךָ וַיִּשֹׁם לְךָ שְׁלוֹם:

*The following is said in the Home by the Master of the House:—*

Proverbs xxxi. 10—31.

A woman of worth who can find? For her price is far above rubies. The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax; and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good: her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of lovingkindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying, Many daughters have done worthily, but thou excellest them all. Favor is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

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*The following is said in the Home by the Master of the House:—*

משלי ל'א י' ל'א

אִשֶּׁת חָיִל מִי יִמָּצֵא וְרָחֵק מִפְּנִינִים מִכָּרָה: בָּטָח  
 בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחְסֹר: וְנִמְלָתָהּ מוֹב וְלֹא-  
 רַע כָּל יְמֵי חַיֶּיהָ: דָּרָשָׁה צֹמֵר וּפִשְׁתִּים וְתַעֲשֵׂ בְחִפְּץ  
 בִּפְיָהּ: הִיטָה בְּאֵנִיּוֹת סוֹחֵר מִמֶּרְחֵק תָּבִיא לַחֲמָה:  
 וְתִקֶּם בַּעֲדוֹ לִילָהּ וְתִתֵּן טַהֲרָהּ לְבֵיתָהּ וְחֵק לְנַעֲרֹתֶיהָ:  
 וְנִמְמָה שְׂדֶה וְתִקְחָהּ מִפְּרִי בִפְיָהּ נִטְעָה כָּרֶם: חֲגֹרָה  
 בַּעֲזוֹ מִתְּנִיָּהּ וְתֹאמֶץ זְרוּעֹתֶיהָ: טַעְמָה כִּי-טוֹב סִחָרָה  
 לֹא-יִכָּבֵה בְּלִילָהּ גִּנְיָהּ: יִדְּיָהּ שִׁלְחָה בְּכִישׁוֹר וּבִפְיָהּ  
 תִּמְכּוּפֶלֶךְ: כִּפְיָהּ פָּרָשָׁה לְעֵנִי וְיִדְּיָהּ שִׁלְחָה לְאַבְיוֹן:  
 לֹא-תִירָא לְבֵיתָהּ מִשָּׁלָנִי כֹל-בֵּיתָהּ לָבֵשׁ שָׁנִים:  
 מִרְבֵּדִים עָשְׂתָה-לָּהּ יֵשׁ וְאַרְגָּמָן לְבוּשָׁה: נוֹדַע  
 בִּשְׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם-זִקְנֵי-אַרְצָה: סָדִין  
 עָשְׂתָה וְתַמְכֹּר וְחֲגוּר נִתְּנָה לְכַנְעֲנִי: עוֹ וְהָדָר  
 לְבוּשָׁה וְתִשְׁחֵק לְיוֹם אַחֲרוֹן: פִּיָּהּ פִּתְחָה בְּחִכְמָה  
 וְתוֹרַת-חֵסֶד עַל-לְשׁוֹנָהּ: צוּפִיָּהּ הִלִּיכוֹת בֵּיתָהּ  
 וְלֶחֶם עֲצָלוֹת לֹא תֹאכֵל: קִמּוּ בְּנֵיהָ וַיֵּאֱשָׁרוּהָ בַּעֲלָהּ  
 וַיְהִלְלָהּ: רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאַתָּה עָלִיתָ עַד-כְּלָנָהּ:  
 שִׁקָּר הַחֵן וְהַבֵּל הִפִּי אִשָּׁה יִרְאֵת-יְיָ הִיא תִתְהַלָּל:  
 תְּגוּרָהּ מִפְּרִי יִדְּיָהּ וַיְהִלְלוּהָ בִּשְׁעָרִים מַעֲשִׂיהָ:

## KIDDUSH FOR SABBATH EVENING.

*The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—*

And it was evening and it was morning—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favor hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

*For Kiddush on Festivals and New Year, see pp. 333 and 357.*

## סדר קדוש לליל שבת:

*The following is said in the Home by the Master of the House,  
previous to partaking of the Sabbath Meal:—*

יְהוָה-עֲרַב וַיְהִי בֶקֶר

יוֹם הַשְּׁשִׁי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת  
בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שְׁבֹת  
מִכָּל-מְלֶאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַנֶּפֶץ:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְהִצֵּה בָנוּ. וְשִׁבֹת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן  
הַנִּחְיָלָנוּ וּפְרוֹן לְמַעֲשֵׂה בְּרָאשִׁית. כִּי הוּא יוֹם  
תַּחֲלָה לְמִקְרָאֵי קֹדֶשׁ וְגֵר לִיְצִיאַת מִצְרָיִם. כִּי  
בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים וְשִׁבֹת  
קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנִּחְלָתָנוּ. בָּרוּךְ אַתָּה יְיָ.  
מְקַדֵּשׁ הַשְּׁבֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם  
מִן הָאָרֶץ:

*For Kiddush on Festivals and New Year, see p. 333 and p. 357.*

## MORNING SERVICE FOR SABBATHS AND FESTIVALS.

*Begin page 2 to "the Lord is One," p. 43. Then continue as follows:—*

The breath of every living being shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial, O our King; from everlasting to everlasting thou art God; and beside thee we have no King who redeemeth and saveth, setteth free and delivereth, who supporteth and hath mercy in all times of trouble and distress; yea, we have no King but thee.

He is God of the first and of the last, the God of all creatures, the Lord of all generations, who is extolled with many praises, and guideth his world with lovingkindness and his creatures with tender mercies. The Lord slumbereth not, nor sleepeth; he arouseth the sleepers and awakeneth the slumberers; he maketh the dumb to speak, loseth the bound, supporteth the falling, and raiseth up the bowed.

To thee alone we give thanks. Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten thousandth

# תפלת שחרית לשבת ויום טוב :

Page 2, to אחד, p. 43. Then continue as follows:—

נִשְׁמַת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ  
כָּל־בָּשָׂר תִּפְאֶר וּתְרוּמַם זִכְרְךָ מִלְכֵנוּ תָמִיד.  
מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבְלָעֲדֶיךָ אֵין  
לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיג  
וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא  
אַתָּה: אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־  
בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלָדוֹת הַמְהַלֵּל בְּרַב הַתְשַׁבְּחוֹת  
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיֵּי לֹא־  
יָנוּם וְלֹא־יִישָׁן. הַמַּעֲוֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים.  
וְהַמְשִׁיחַ אֲלֵמִים. וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים  
וְהַזּוֹקֵף בְּפוֹפִים: לֵךְ לְבָדְךָ אֲנַחְנוּ מוֹדִים: אֱלֹהֵי  
פִינוּ מִלֹּא שִׁירָה בָּיָם וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גִּלְיוֹ.  
וְשִׁפְתוֹתֵינוּ שִׁבְּח בְּמֶרְחֵבֵי רִקְיעַ. וְעֵינֵינוּ מְאִירוֹת  
בְּשִׁמְשׁ וּבְיָרֵחַ. וַיְהִינוּ פְרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם.  
וּרְגֵלֵינוּ קָלוֹת בְּאַיָּלוֹת. אֵין אֲנַחְנוּ מִסְפִּיקִים  
לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבָרְךָ  
אֶת־שִׁמְךָ. עַל־אַחַת מֵאַלְפֵי אֲלָפֵי אֲלָפִים וְרַבִּי

part of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, for ever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee? Thou deliverest the poor from him that is stronger than he, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth? We will praise,



רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם־אֲבוֹתֵינוּ  
וְעָמְנוּ: מִמַּצָּרִים וְאַלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים  
פָּדִיתָנוּ. בִּרְעֵב וְנָתַתָּנוּ. וּבְשָׁבַע כָּל־לִבְלָתָנוּ. מִחֶרֶב  
הִצַּלְתָּנוּ וּמִדָּבָר מַלְטָתָנוּ וּמִחֲלָיִם רָעִים וְנֶאֱמָנִים  
דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ. וְלֹא־עָזָבוּנוּ  
חֲסָדֶיךָ. וְאַל־תִּטְשֵׁנוּ יי אֱלֹהֵינוּ לְנֶצַח: עַל־כֵּן  
אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ וְרוּחַ וְנִשְׁמָה שֶׁנִּפְּחַתָּ בְּאַפֵּינוּ  
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ  
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיִּמְלִיכוּ:  
אֶת־שִׁמְךָ מַלְכָּנוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה. וְכָל־  
לִשׁוֹן לְךָ תִּשָּׁבַע. וְכָל־בֶּרֶךְ לְךָ תִּכְרַע. וְכָל־  
קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לִבָּבוֹת יִירָאוּךָ.  
וְכָל־קֶרֶב וּכְלִיֹּת יִזְמְרוּ לְשִׁמְךָ. בִּדְבַר שְׂכָתוֹב.  
כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יי מִי כָמוֹךָ: מַצִּיל עָנִי  
מִחֲזֹק מִמֶּנּוּ וְעָנִי וְאַבְיוֹן מִגָּלוֹ: מִי יִדְמֶה־לְךָ וּמִי  
יִשְׁוֶה־לְךָ וּמִי יַעֲרֹךְ־לְךָ. הָאֵל הַגָּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא אֵל עֲלִיּוֹן קִנְיָ שָׁמַיִם וָאָרֶץ: נִהְלָלְךָ

laud and glorify thee, and we will bless thy holy name, as it is said, (A Psalm of David,) Bless the Lord, O my soul; and all that is within me, bless his holy name. Thou art God in thy power and might, great in thy glorious name, mighty for ever and awful by thy awful acts, the King who sitteth upon a high and lofty throne.

He who inhabiteth eternity, exalted and holy is his name; and it is written, Exult in the Lord, O ye righteous; praise is seemly for the upright.

By the mouth of the upright thou shalt be praised, by the words of the righteous thou shalt be blessed, by the tongue of the loving ones thou shalt be extolled, and in the midst of the holy thou shalt be hallowed.

In the assemblies also of the tens of thousands of thy people, the house of Israel, thy name, O our King, shall be glorified with joyous cries in every generation; for such is the duty of all creatures in thy presence, O Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honor, bless, exalt and adore thee, even beyond all the words of song and praise of David the son of Jesse, thy servant and anointed.

וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת־שֵׁם קְדֹשְׁךָ: כְּאֹמֶר.  
 לְדֹר. בְּרַכִּי נַפְשִׁי אֶת־יְיָ וְכָל־קִרְבִּי אֶת־שֵׁם  
 קְדֹשׁ: הָאֵל בְּתַעֲצֻמוֹת עֲיֹנְךָ. הַגְדֹּל בְּכְבוֹד  
 שְׁמֶךָ. הַגְבוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלִךְ  
 הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹבֵן עַד. מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב רַגְנוּ  
 צַדִּיקִים בְּיָ לַיִּשְׁרִים נֶאֱמָה תְּהִלָּה:

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל. וּבְדַבְּרֵי צַדִּיקִים  
 תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבִקְרִיב  
 קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עֲמֶךָ בֵּית יִשְׂרָאֵל בְּרַנָּה  
 יִתְפָּאֵר שְׁמֶךָ מִלְּבָנוּ בְּכָל־דּוֹר וָדוֹר. שְׁכֵן חֹבֶת  
 כָּל־הַיְצוֹרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַגְדִּיר  
 לְבָרַךְ לְעֲלֶה וּלְקַלֵּם עַל כָּל־דַּבְּרֵי שִׁירֹת  
 וְתִשְׁבַּחֹת דָּוִד בְּיָשִׁי עֲבֹדְךָ מְשִׁיחֶךָ:

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

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*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

וְשִׁתְּכֶם יִשְׁמְךָ לְעֵד מְלִכְנֹו. הָאֵל הַמֶּלֶךְ הַגָּדוֹל  
 וְהַקְדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאָה יְיָ אֱלֹהֵינוּ  
 וְאַלֹהֵי אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה הִלֵּל וְזִמְרָה עֹז  
 וּמְמִשָּׁלָה גִצָּח גִּדְלָה וּגְבוּרָה תְהִלָּה וְתִפְאֶרֶת  
 קִדְשָׁה וּמְלָכוּת בְּרָכוּת וְהוֹדָאוֹת מַעֲתָה וְעֵד-  
 עוֹלָם: בָּרוּךְ אַתָּה יְיָ. אֵל מֶלֶךְ. גָּדוֹל בַּתְּשֻׁבּוֹת.  
 אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי  
 זִמְרָה. מֶלֶךְ אֵל חַי הָעוֹלָמִים:

*Reader.* יִתְגַּבֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי-בְרָא  
 בְּרִעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דִי-  
 כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְנ קָרִיב. וְאִמְרוּ אָמֵן:  
*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי  
 עֲלָמָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
 וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֹה דִּי-קִדְשָׁא בְּרִיךְ הוּא.  
 לְעֶלְא מִן-כָּל-בְּרָכְתָּא וְשִׁירְתָּא, תְּשֻׁבָּתָא וְנִחְמָתָא, דִּי-  
 אִמְיָרָא בַּעֲלָמָא. וְאִמְרוּ אָמֵן:

*Reader.*—Bless ye the Lord who is to be blessed.

*Cong. and Reader*—Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

*Congregation in an undertone.*

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

*\*On Festivals falling on week-days say, "Who in mercy."*

All shall thank thee, and all shall praise thee, and all shall say, There is none holy like the Lord. All shall extol thee for ever, thou Creator of all things, O God who openest every day the doors of the gates of the East, and cleavest the windows of the firmament, bringing forth the sun from his place, and the moon from her dwelling,

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*\*On Festivals falling on Week-days.*

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted

*Congregation in an undertone.*

יְתַבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר  
וַיִּתְרומֶם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל-  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ  
בָּרוּךְ הוּא. שֶׁהוּא רֹאשׁוֹן וְהוּא  
אַחֲרוֹן, וּמִבְּלָעָדֵיו אֵין אֱלֹהִים.  
סִפּוֹ לָרֶכֶב בְּעֶרְבוֹת, בְּיָהּ שְׁמוֹ  
וְעָלוֹ לַפָּנִיּוֹ. וְשְׁמוֹ מְרוֹמָם  
עַל-כָּל-בְּרָכָה וְתַהֲלָה:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי  
מְבָרָךְ, מִעַתָּה וְעַד עוֹלָם:

*Reader.*

בָּרְכוּ אֶת-יי הַמְּבָרָךְ:

*Cong. and Reader.*

בָּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם  
וָעֶד:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר  
וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה  
שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל:

*On Festivals falling on Weekdays say* \* הַמֵּאִיר לְאָרֶץ

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבַּחוּךָ. וְהַכֹּל יֹאמְרוּ אֵין  
קְדוֹשׁ כִּי: הַכֹּל יְרוֹמְמוּךָ סֵלָה יוֹצֵר הַכֹּל. הָאֵל  
הַפּוֹתֵחַ בְּכָל-יוֹם דְּלֹתוֹת שַׁעֲרֵי מִזְרָח. וּבֹקֵעַ  
חַלוּנֵי רִקְיעַ. מוֹצִיא חֶמֶד מִמִּקְוָמָה וּלְבָנָה מִמִּכּוֹן

*\* On Festivals falling on Weekdays.*

הַמֵּאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְסַדֵּשׁ  
בְּכָל-יוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית: מָה רַבּוֹ מַעֲשֵׂיךָ יי,  
כֹּלם בְּחֶמֶד עֲשִׂיתָ. מְלַאֵה הָאָרֶץ קִנְיָנְךָ: הַמֶּלֶךְ הַמְרוֹמָם

giving light to the whole world and to its inhabitants whom thou createst by thy attribute of mercy. In mercy thou givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually; O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old. O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! There is none to be compared unto thee, neither is there any beside thee; there is none but thee: who is like unto thee? There is none to be compared unto thee, O Lord our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee. O our Saviour, for the resurrection of the dead.

God, the Lord over all works, blessed is he, and ever to be blessed by the mouth of everything that hath breath. His greatness and goodness fill the universe; knowledge and understanding surround him: he is exalted above the holy Chayoth and is adorned in glory above the celestial chariot\*: purity and rectitude are before his throne,

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*On Festivals falling on Week-days.*

from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! The blessed God, great in knowl-

\*Cf. Talmud Babli, Tr. Chagigah, 13 b



שְׁבִתָּהּ. וּמֵאִיר לְעוֹלָם כָּלוּ וּלְיוֹשְׁבָיו שְׁבִרָא  
בְּמִדַּת רַחֲמִים: הַמֵּאִיר לָאָרֶץ וּלְדָרִים עָלֶיהָ  
בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה  
בְּרָאשִׁית: הַמְּלַךְ הַמְּרוֹמֵם לְבָדוֹ מֵאֵז. הַמְּשַׁבֵּחַ  
וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִיְּמוֹת עוֹלָם: אֱלֹהֵי עוֹלָם  
בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר  
מִשְׁגָּבֵנוּ. מָגֵן יִשְׁעֵנוּ מִשְׁגָּב בַּעֲדָנוּ: אֵין כְּעֶרְכְּךָ  
וְאֵין זוּלָתְךָ. אָפֶס בְּלָתְךָ וּמִי דוֹמָה־לָּךְ: אֵין  
כְּעֶרְכְּךָ יְיָ אֱלֹהֵינוּ בְּעוֹלָם הָהוּא. וְאֵין זוּלָתְךָ מְלָכֵנוּ  
לְחַיֵּי הָעוֹלָם הַבָּא: אָפֶס בְּלָתְךָ גּוֹאֲלֵנוּ לַיְּמֹת  
הַמְּשִׁיחַ. וְאֵין דוֹמָה־לָּךְ מוֹשִׁיעֵנוּ לְתַחֲיֵית הַמֵּתִים:  
אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים. בָּרוּךְ וּמְבָרָךְ בְּפִי  
כָל־נִשְׁמָה: גָּדֹל וְטוֹבוֹ מְלֵא עוֹלָם. הִעֵת וְתִבּוֹנָה  
סוֹבְבִים אוֹתוֹ: הַמְּתַנַּחֵה עַל־חַיּוֹת הַקֶּדֶשׁ. וְנִהְדָּר  
בְּכָבוֹד עַל־הַמְּרָכָה: זְכוּת וּמִישׁוֹר לְפָנֵי כְסָאוֹ.

*On Festivals falling on Weekdays.*

לְבָדוֹ מֵאֵז. הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִיְּמוֹת עוֹלָם:  
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר  
מִשְׁגָּבֵנוּ. מָגֵן יִשְׁעֵנוּ מִשְׁגָּב בַּעֲדָנוּ: אֵל בָּרוּךְ גָּדוֹל הִעֵת.

ovingkindness and tender mercy before his glory. The luminaries are good which our God hath created: he formed them with knowledge, understanding and discernment; he gave them might and power to rule in the midst of the world. They are full of lustre, and they radiate brightness: beautiful is their lustre throughout all the world. They rejoice in their going forth, and are glad in their returning; they perform with awe the will of their Master. Glory and honor they render unto his name, exultation and rejoicing at the remembrance of his sovereignty. He called unto the sun, and it shone forth in light: he looked, and ordained the figure of the moon. All the hosts on high render praise unto him, the Seraphim, the Ophanim and the holy Chayoth ascribing glory and greatness—

To the God who rested from all his works, and on the seventh day exalted himself and sat upon the throne of his glory; who robed himself in glory on the day of rest, and called the Sabbath day a delight. This is the praise of the Sabbath day, that God rested thereon from all his work, when the Sabbath day itself offered praise and said, "A Psalm, a song of the Sabbath day, It is good to give thanks into the Lord."\* Therefore let all his creatures glorify and bless God; let them render praise, honor

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*On Festivals falling on Week-days.*

edge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and con-

\*Midrash Tillim.

חֶסֶד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ: טוֹבִים מְאֹד וְשֶׁקָּרָא  
 אֱלֹהֵינוּ. יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁגָּל: בָּח  
 וּגְבוּרָה נָתַן בָּהֶם. לַהֲיוֹת מוֹשְׁלִים בְּקָרֵב תִּבְלִי:  
 מְלָאִים זִיו וּמְפִיקִים נִגְהָ. נִאֶה וַיֵּן בְּכָל־הָעוֹלָם:  
 שְׂמֵחִים בְּצֵאתָם וְשָׁשִׁים בְּבוֹאָם. עוֹשִׁים בְּאִמָּה  
 רְצוֹן קוֹנֵם: פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ. צִהֲלָה  
 וּרְנָה לְזִכָּר מַלְכוּתוֹ: קָרָא לְשִׁמְשׁ וַיִּזְרַח־אוֹר.  
 רָאָה יְהִתְקִין צוּרֵת הַלְבָנָה: שָׁבַח נוֹתְנִים־לוֹ  
 כָּל־צָבָא מְרוֹם. תַּפְאֲרֶת וּגְדָלָה שְׂרָפִים וְאוֹפָנִים  
 וַחַיּוֹת הַקֹּדֶשׁ

לְאֵל אֲשֶׁר שָׁבַת מְכָל־הַמַּעֲשִׂים. בַּיּוֹם הַשְּׁבִיעִי  
 הִתְעַלָּה וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ. תַּפְאֲרֶת עָטָה לְיוֹם  
 הַמְנוּחָה עֲנַג קָרָא לְיוֹם הַשַּׁבָּת: זֶה שָׁבַח שְׁלִיּוֹם  
 הַשְּׁבִיעִי שָׁבוּ שָׁבַת אֵל מְכָל־מְלָאכָתוֹ. וַיּוֹם  
 הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת  
 טוֹב לְהַדוֹת לַיִי: לְפִיכֶךְ יִפְאָרוּ וַיִּבְרְכוּ לְאֵל כָּל־

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הַבֵּין וּפָעַל זִהְרֵי חֶמָּה. טוֹב יִצֵּר כְּבוֹד לְשִׁמּוֹ. מְאֹד  
 נָתַן סְבִיבוֹת עֶזוֹ. פְּנוֹת צָבָאיו קְרוֹשִׁים רוֹמְמֵי שְׂדֵי. תָּמִיד

and greatness to the God and King who is Creator of all things, and who, in his holiness, giveth an inheritance of rest to his people Israel on the holy Sabbath day. Thy name, O Lord our God, shall be hallowed, and thy remembrance, O our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, O our Savior, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

*On Festivals falling on Week-days.*

tinually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

*Continue "Be thou blessed," see above.*

יצוריו. שָׁבַח יְקָר וְגִדְלָה יְהִנּוּ לְאֵל מְלֶכֶךְ יוֹצֵר  
כָּל. הַמִּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ  
בְּיוֹם שַׁבַּת קִדְשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַבֵּשׁ. וְזִכְרְךָ  
מִלְכֵנוּ יִתְפָּאֵר בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת:  
תִּתְּבַרְךָ מוֹשִׁיעֵנו עַל-שָׁבַח מַעֲשֵׂה יְדִידְךָ. וְעַל-  
מְאֹרֵי-אֹר שְׁעֵשִׁית יִפְאָרוּךְ סִלָּה:

תִּתְּבַרְךָ צוּרֵנוּ מִלְכֵנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים,  
יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלְכֵנוּ. יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר  
מִשְׁרָתָיו, כָּלָם עוֹמְדִים בְּרוֹם עוֹלָם, וּמִשְׁמִיעִים  
בִּירָאָה, יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶכֶךְ  
עוֹלָם: כָּלָם אֶהוּבִים, כָּלָם בְּרוּרִים, כָּלָם גְּבוּרִים,  
וְכָלָם עֲשִׂים בְּאִמָּה וּבִירָאָה רְצוֹן קוֹנֵם. וְכָלָם  
פוֹתָחִים אֶת-פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה  
וּבְזִמְרָה, וּמְבַרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים  
וּמַעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים

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*On Festivals falling on Weekdays.*

מִסְפָּרִים כְּבוֹד-אֵל וְקִדְשָׁתוֹ: תִּתְּבַרְךָ יְיָ אֱלֹהֵינוּ עַל-שָׁבַח  
מַעֲשֵׂה יְדִידְךָ. וְעַל-מְאֹרֵי-אֹר שְׁעֵשִׁית יִפְאָרוּךְ סִלָּה:

*Continue תִּתְּבַרְךָ, see above.*

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lov-

אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא  
קָדוֹשׁ הוּא: וְכֻלָּם מִקְבָּלִים עֲלֵיהֶם עַל מַלְכוּת  
שָׁמַיִם וְהַמָּוֶה, וְנוֹתָנִים רְשׁוּת וְהַלְוָה, לְהַקְדִּישׁ  
לְיוֹצְרָם. בְּנִחַת רוּחַ, בְּשִׁפְהַ בְּרוּכָה וּבְנִעֻמָּה  
קֹדֶשׁה, בְּכֹלם בְּאַחַד עֲזָרִים, וְאוֹמְרִים בִּירְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא כָל־  
הָאָרֶץ כְּבוֹדּוֹ:

וְהַאֲפָנִים וְחַיּוֹת הַקֹּדֶשׁ, בְּרַעֲשׁ גָּדוֹל מִתְנַשְּׂאִים  
לְעֵמֶת שָׁרָפִים, לְעֵמֶתָם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בְּרוּךְ נְעִימוֹת יִתְגַּן. לְמֶלֶךְ אֵל חַי וְקַיָּם,  
וּמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמְיֵעוּ. כִּי הוּא לְבָדּוֹ,  
פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בַּעַל מַלְחָמוֹת,  
וְיִרְעֵ צִדְקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,  
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְּחַדֵּשׁ בְּטוֹבוֹ,  
בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. בְּאֹמֹר.  
לַעֲשֵׂה אוֹרִים גְּדִלִים, כִּי לְעוֹלָם חֲסִדּוֹ: אוֹר

ingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever-compassionate, have mercy upon us: O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.



חֲדָשׁ עַל-צִיּוֹן תִּאֲוֵר. וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאִירֹ:  
בְּרוּךְ אַתָּה יי. יוֹצֵר הַמְּאוֹדוֹת:

אֲהַבָּה רַבָּה אֶהְבְּתָנוּ יי אֱלֹהֵינוּ. הַמְּלֶה גְדוֹלָה  
וַיִּתְּרָה חֲמֻלָּתָ עָלֵינוּ: אָבִינוּ מִלְכֵנוּ. בַּעֲבוּר  
אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וַתִּלְמְדֵם חֲקֵי חַיִּים, בֶּן  
תַּחֲנֻנֵנוּ וַתִּלְמְדֵנוּ: אָבִינוּ הָאֵל הַרְחֵמֵן. הַמְּרַחֵם,  
רַחֵם עָלֵינוּ, וְתֵן כָּלִבְּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ  
לְלַמֵּד וּלְלַמֵּד, לְשָׁמֹר וּלְעָשׂוֹת, וּלְקַיֵּם אֶת-כָּל-  
דִּבְרֵי תִלְמוּד תּוֹרַתְךָ, בְּאַהֲבָה: וְהֵאֵר עֵינֵינוּ  
בְּתוֹרַתְךָ, וּדְבַק לִבְנוּ בְּמִצְוֹתֶיךָ, וַיַּחֲדֵם לִבְּנוּ  
לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ, וְלֹא גִבּוֹשׁ לְעוֹלָם וָעֶד:  
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ. גְּוִילָה  
וְנִשְׁמָחָה, בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע  
בְּנֵי חַיִּים הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי  
אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה. וּבְנוּ בְּחִרְתָּ מִכָּל-עַם  
וְלָשׁוֹן, וְקִרְבְּתָנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה, בְּאַמֶּת.  
לְהוֹדוֹת לָךְ וּלְיִחְדְּךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יי.  
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

*When Prayers are not said with the Congregation, add:—*  
 God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord  
 is One.

Blessed be His name, whose glorious kingdom is  
 for ever and ever.

And thou shalt love the Lord thy God with all  
 thine heart, and with all thy soul, and with all  
 thy might. And these words, which I command  
 thee this day, shall be upon thine heart: and  
 thou shalt teach them diligently unto thy chil-  
 dren, and shalt talk of them when thou sittest  
 in thine house, and when thou walkest by the  
 way, and when thou liest down, and when thou  
 risest up. And thou shalt bind them for a sign  
 upon thine hand, and they shall be for frontlets  
 between thine eyes. And thou shalt write them  
 upon the door posts of thy house, and upon thy  
 gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken  
 diligently unto my commandments which I com-  
 mand you this day, to love the Lord your God,

*When prayers are not said with the Congregation add:—*

אל מֶלֶךְ נְאֻמָּן:

דברים ו' ד'-ט'

שִׁמְעֵה יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ, שֵׁם כְּבוֹד מְלִכּוּתוֹ, לְעוֹלָם וָעֶד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ

וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֵדֶךָ: וְהָיוּ חֲדָבְרִים

הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצוּךְ הַיּוֹם עַל-

לִבְבְּךָ: וְשִׁנְתָּם לְבִנְיָךְ וּדְבָרְתָּ בָּם,

בְּשַׁבָּתְךָ בְּבִיתְךָ, וּבְלִכְתֶּךָ בְּדַרְךָ,

וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-

יָדְךָ, וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ: וּכְתַבְתָּם

עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א י'-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ שָׁמְעוּ אֶל-מִצְוֹתִי,

אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה

אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-

and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your

לְבַבְכֶּם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִמָּטָר־  
 אֲרָצְכֶם בָּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹּת  
 דָּגֵנְךָ, וְתִרְשֶׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי עֹשֶׂב  
 בַּשָּׂדֶךְ לְבִהְמֶתְךָ, וְאֹכֶלֶת וְשִׁבְעָתָּ:  
 הַשְׁמֵרוּ לָכֶם פֶּן־יִפְתָּח לְבַבְכֶּם, וְסִרְתֶּם,  
 וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם  
 לָהֶם: וְתָרַח אֶף־יְהוָה בְּכֶם, וְעָצַר אֶת־  
 הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא  
 תִתֵּן אֶת־יְבוּלָהּ, וְאֲבַדְתֶּם מִתְּרָה, מֵעַל  
 הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:  
 וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹה עַל־לְבַבְכֶּם וְעַל־  
 נַפְשְׁכֶם, וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם,  
 וְדִוּוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם  
 אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֶׁכְּבֶךָ וּבְקוּמְךָ:  
 וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:

days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל  
הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבוֹתֵיכֶם,  
לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ז ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־  
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
צִיצִית, עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
עַל־צִיצִית הַכֶּנֶף, כְּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַיִּזְכְּרֶתֶם אֶת־  
כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
תִתּוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,  
אֲשֶׁר אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לְהִיּוֹת  
לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Savior to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart.



אֱמֶת וְנֹצִיב, וְנִכּוֹן וְקָיָם, וְיִשָּׁר וְיִגְאָלֶנּוּ, וְאֶחָיִב  
וְנִחְמָד וְנִעְמִים, וְנוֹרָא וְאִדִּיר, וּמְתָקִין  
וּמְקַבְּלִים, וְטוֹב וְנִפְּה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם  
וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מְלֻכֵּנוּ, צוֹר יַעֲקֹב מִגֹּן  
יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קָיָם, וְשָׁמוּ קָיָם. וְכִבְּאוֹ  
נִכּוֹן, וּמְלָכוּתוֹ וְאַמּוּנָתוֹ לְעֶד קִיָּמָה: וְדִבְרֵי  
חַיִּים וְקִיָּמִים, גִּבּוֹרִים וְנִחְמָדִים לְעֶד וּלְעוֹלָמֵינוּ  
עוֹלָמִים, עַל-אֲבוֹתֵינוּ וְעַמֵּינוּ, עַל-בְּנֵינוּ וְעַל-  
דוֹרוֹתֵינוּ, וְעַל כָּל-דּוֹרוֹת נֶרַע וְיִשְׂרָאֵל עַבְדֶּיךָ:  
עַל-הָרָאשׁוֹנִים וְעַל-הָאַחֲרוֹנִים, דְּבָר טוֹב וְקָיָם  
לְעוֹלָם וָעֶד. אֱמֶת וְאַמּוּנָה, חֵק וְלֹא יַעֲבוֹר: אֱמֶת  
שְׁאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלֻכֵּנוּ  
מֶלֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצֵרֵנוּ  
צוֹר יִשְׁרָאֵל, פּוֹקֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֶךָ.  
אֵין אֱלֹהִים זוֹלָתְךָ:

עֲזֹרֶת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם. מִגֹּן וּמוֹשִׁיעַ  
לְבָנֶיךָ אַחֲרֵיהֶם, בְּכָל דּוֹר וָדוֹר: בָּרוּם עוֹלָם  
מוֹשֶׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד-אַפְסֵי אֲרֶץ:  
אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וְדִבְרֶיךָ

True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Savior. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

יָשִׁים עַל-לִבּוֹ: אֲמֵת, אַתָּה הוּא אֲדוֹן לְעַמְּךָ,  
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֲמֵת, אַתָּה הוּא רֹאשׁוֹן,  
וְאַתָּה הוּא אַחֲרוֹן. וּמִבְּלָעָדֶיךָ אֵין לָנוּ מֶלֶךְ  
גּוֹאֵל וּמוֹשִׁיעַ: מִמַּצָּרִים גּוֹאֲלָתָנוּ יְיָ אֱלֹהֵינוּ,  
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל-בְּכוֹרֵיהֶם הִרְגָּתָ,  
וּבְכוֹרְךָ גּוֹאֲלָתָ, וַיִּסְּסוּךָ בְּקֶעֶת, וַיּוֹדִים טַבְּעָתָ,  
וַיִּדְּיוּ הַיַּעֲבָרִתָּ, וַיִּכְסּוּ מַיִם צָרִיחָם. אַחֵד מֵהֶם  
לֹא נֹתַר: עַל-זֹאת שִׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל.  
וְנִתְּנוּ יְדִידִים וְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת  
וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשָּׂא, גָּדוֹל  
וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִגְבִּיהַ שְׁפָלִים, מוֹצִיא  
אֲסִירִים וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ  
בְּעֵת שׁוּעָם אֱלֹיו. תְּהַלּוֹת לְאֵל עֲלִיוֹן, בָּרוּךְ הוּא  
וּמְבָרֵךְ. מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה,  
בְּשִׁמְחָה רַבָּה. וְאָמְרוּ כָלָם.

מִי־בְמִכָּה, בָּאֵלִם יְהוָה, מִי בְּמִכָּה נֶאֱדָר  
בְּקֶדֶשׁ, נוֹרָא תְּהַלּוֹת, עֲשֵׂה פֶלֶא:

With a new song the redeemed people offered praise unto thy name at the sea shore; they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

*The following Prayer (Amidah) to "as in ancient years," p. 206, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*On the Sabbath of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord. the Shield of Abraham.

שִׁירָה חֲדָשָׁה, שִׁבְחוּ נְאוֹלִים לְשִׁמְךָ, עַל־שִׁפְתֵי  
הַיָּם, יַחַד כָּלָם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.  
יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרֶת יִשְׂרָאֵל, וּפָדֵה  
בְּנֵאֲמֹךְ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ.  
קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ. גֹּאֲלֵ יִשְׂרָאֵל:

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר  
חֲסִדֵי אֲבוֹת, וּמְבִיא גּוֹאֲלֵ לְבָנֵי בְּנֵיהֶם,  
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*On the Sabbath of Penitence say:—*

זָכְרָנוּ לַחַיִּים מִלֶּךְ חֶפֶץ בַּחַיִּים. וְכַתְּבָנוּ בְּסֶפֶר הַחַיִּים.  
לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.  
מַגֵּן אַבְרָהָם:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover, say:—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*On the Sabbath of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \* (See page 199).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:—*

the Holy King.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנֵי, מַחְיֶה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly  
until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם :

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.  
בְּמִוֶּדֶה, בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ  
מֵמִית וּמַחְיֶה, וּמַצְמִיחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי בְּמִוֶּדֶה אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.  
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה  
יְי. מַחְיֶה הַמֵּתִים: \*

(See page 199).

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל-יוֹם יִהְיֶה לְךָ שְׂלָה. בָּרוּךְ אַתָּה יְי.  
הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמְלֶכֶךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following is said,  
to "holy God," p. 200.*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves toward the Seraphim, they exclaim over against them, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. C let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.



*When the Reader repeats the Amidah, the following is said:--*

*Reader.\** נְהַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמֶךָ יִשְׁמִי  
אוֹתוֹ בְּשֵׁמִי מְרוֹם, בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא  
יְהוָה אֵל יְהוָה וְאָמַר.

*Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא  
כָּל־הָאָרֶץ כְּבוֹדוֹ:

*Reader.* אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמִּיעִים  
קוֹל מְתַנַּשְּׂאִים לְעֹמֶת שְׂרָפִים לְעֹמֶתָם בְּרוּךְ  
יְאֻמְרוּ.

*Cong.* בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

*Reader.* מִמְּקוֹמְךָ מְלִכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ  
כִּי מַחֲבִים אֲנִיחֵנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב  
בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ  
בְּתוֹךְ יְרוּשָׁלַּיִם עִירְךָ לְדֹר וָדֹר וּלְנֶצַח נְצָחִים:  
וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶךָ בְּדָבָר הָאָמֹר בְּשִׁירֵי  
עֲזָרְךָ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךָ:

*Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.  
תְּלַלֶּיהָ:

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:—*

the holy King.

Moses rejoiced in the gift of his portion, for thou didst call him a faithful servant: a diadem of glory didst thou place upon his head, when he stood before thee upon Mount Sinai; and in his hand he brought down the two tables of stone, upon which the observance of the Sabbath was prescribed, and thus it is written in thy Law:

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

*Reader.* לְדֹר וְדֹר נָגִיד נִדְּלָךְ. וְלִנְצַח נִצָּחִים  
 קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפְּנוֹ לֹא  
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַקָּדוֹשׁ:

יְשִׁמַח מִשָּׁה בְּמִתְנַת חֶלְקוֹ, כִּי עָבַד  
 נֶאֱמָן קִרְאָתָ לּוֹ. בְּלִיל תְּפִלָּתְךָ בְּרֹאשׁוֹ  
 נִתְּתָה. בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר־סִינִי. וּשְׁנֵי  
 לַחַת אֲבָנִים הוֹרִיד בְּיָדוֹ. וּבְתוֹב בָּהֶם  
 שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ.

שְׁמוֹת ל' א מ' ו' י' ז

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת  
 אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין  
 בְּנֵי יִשְׂרָאֵל, אֹתָהּ הוּא לְעָלָם, כִּי־שֵׁשֶׁת  
 יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

And thou didst not give it, O Lord our God, unto the nations of other lands, nor didst thou, O our King, make it the heritage of worshippers of idols, nor do the uncircumcised dwell in its rest; but unto thy people Israel thou didst give it in love, unto the seed of Jacob whom thou didst choose. The people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

וְלֹא נָתַתּוּ יְיָ אֱלֹהֵינוּ לְגוֹי הָאָרָצוֹת. וְלֹא  
 הִנְחִלָתוּ מִלִּבְנוּ לְעוֹבְדֵי פְסִילִים. וְגַם  
 בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל  
 עֲמֹךְ נָתַתּוּ בְּאַהֲבָה. לְזֶרַע יַעֲקֹב אֲשֶׁר  
 בָּם בְּחֵרְתָּ. עַב מִקְדָּשֵׁי שְׂבִיעִי, כָּלָם  
 יִשְׁבְּעוּ וַיִּתְּעַנְּנוּ מִמּוֹבָד. וּבְשִׁבְעֵי רָצִיתָ  
 בּוֹ וּקְדָשְׁתּוּ. חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ.  
 זָכָר לְמַעֲשֵׂה בְּרָאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ  
 קְדָשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.  
 שְׂבַעֲנוּ מִמּוֹבָד וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהֵר  
 לִבְנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ  
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ. וַיְנַוְחוּ בָּהּ  
 יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ. בָּרִיךְ אֶתָּה יְיָ  
 מִקְדָּשׁ הַשַּׁבָּת:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles say:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i> <i>say:—</i> <i>the New Moon.</i>		<i>On Passover—</i> <i>the Feast of</i> <i>Unleavened</i> <i>Bread.</i>		<i>On Tabernacles—</i> <i>the Feast of</i> <i>Tabernacles.</i>
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Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.  
וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי  
יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן.  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover. and  
Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה,  
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר, זְכָרֵנוּ וּפְקֻדָּנוּ. וְזָכְרוֹן  
אֲבוֹתֵינוּ. וְזָכְרוֹן מַשִּׁים בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַּיִם  
עִיר קִדְשֶׁךָ. וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה  
וּלְמוֹצָה, וּלְחֵן וּלְחֶסֶד וּלְבְּרָחִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
חַג הַסֻּכּוֹת	חַג הַמַּצּוֹת	רֵאשׁ הַחֹדֶשׁ

הַזֶּה. זָכְרֵנוּ יי אֱלֹהֵינוּ, בּוֹ לְמוֹצָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,  
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וּבְרַחֲמִים, חוּס וְחַנּוּן,  
וּבְרַחֲמֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֲיִגְנוּ. כִּי אֵל מְלֶכֶךְ חַנּוּן  
וּבְרוּם אֲתָה:

וְתַחֲזִינָה עֲיִגְנוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יי. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed into thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*Congregation in an undertone-*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



*The Cong. in an undertone—*

מוֹדִים אֲנִחנוּ לָךְ, שְׁאֲתָה  
הוּא יי אֱלֹהֵינוּ וְאֵלֵהי  
אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בָּשָׂר.  
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ. עַל  
שֶׁחֲתִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן  
תַּחֲנוּנוּ וְתַקְּנוּנוּ. וְתַאֲמוּךְ  
נְלִיזְתָּנוּ לְחֻצְרֹת קִדְשֶׁךָ,  
לְשִׁמְרַת חֻקֶּיךָ, וְלַעֲשׂוֹת  
רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבֵּב  
שָׁלֵם, עַל שֶׁאֲנִחנוּ מוֹדִים  
לָךְ. בְּרוּךְ אַל תִּהְיֶה אֲתָה:

וְעַל גִּפְּלֹאֲתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרֶב  
וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.  
וְהַמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
קוּיֵנוּ לָךְ:

מוֹדִים אֲנִחנוּ לָךְ,  
שְׁאֲתָה הוּא יי אֱלֹהֵינוּ,  
וְאֵלֵהי אֲבוֹתֵינוּ,  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,  
מִגֵּן יִשְׁעֵנוּ, אֲתָה הוּא  
לְדוֹר וָדוֹר. נוֹדָה לָךְ  
וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נַשְׁמוֹתֵינוּ  
הַמְּקוֹדֹשׁ לָךְ, וְעַל  
נַפְשֶׁךָ שֶׁבְּכָל-יוֹם עִמָּנוּ

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law

וְעַל-כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמֶם שְׁמֶךָ מְלִכֵנוּ  
תָּמִיד לְעוֹלָם וָעֶד :

*On the Sabbath of Penitence say:—*

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת-שְׁמֶךָ  
בְּאַמֶּת. הָאֵל יִשְׁוַעְתָּנוּ וַעֲזָרְתָּנוּ סֶלָה. בָּרוּךְ  
אַתָּה יְיָ. הַטּוֹב שְׁמֶךָ וְלֹךְ נָאָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה הַמְּשֻׁלָּשֶׁת  
בְּתוֹרָה. הִתְנוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה כִּפִּי אֶהְרֹן  
וּבְנָיו כֹּהֲנִים. עִם קְדוֹשֶׁךָ כְּאֲמֹר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לְךָ שְׁלוֹם:

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ.  
בָּרַכְנוּ אֲבִינוּ בְּלָנוּ, בְּאַחַד בְּאוֹר פְּנִיָּה.  
כִּי בְּאוֹר פְּנִיָּה נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָּה,  
וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-  
שָׁעָה בְּשָׁלוֹמְךָ.

*On the Sabbath of Penitence say:—*

בְּסֵפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרָנְסָה טוֹבָה. נִזְכָּר  
וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים  
טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם;

בְּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרָע, וּשְׁפָתֵי מַדְבֵּר  
מִרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעֶפֶר  
לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוּף נַפְשִׁי. וְכָל חַוְשֵׁיבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם, וְקִלְקַל מַחֲשַׁבּוֹתָם. עֲשֵׂה לִמְעַן  
שְׁמֶךָ. עֲשֵׂה לִמְעַן יִמְיָנְךָ. עֲשֵׂה לִמְעַן קִדְשֶׁךָ.  
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ.  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהוֹי לְרָצוֹן אִמְרֵי-פִי

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*On New Moon, Festivals, the Intermediate Days of Festivals and on Chanukah, Hallel, p. 313, is said after the Amidah*

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

וְהִנֵּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם  
נַעֲבֹדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים בְּדִמוֹנִיּוֹת: וְעִרְבֶה  
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים בְּדִמוֹנִיּוֹת:

*On New Moon, Festivals, the Intermediate Days of Festivals,  
and on Chanukah, Hallel, p. 313, is said after the Amidah.*

*Reader.* יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶה רַבָּא, בְּעֶלְמָא דִּי-בְרָא  
בְּרַעֲיָתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֶזְרָא וּבְיָמֵן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהִי שְׁמֶה רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמַיָּא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶה דִּי-קֳדָשָׁא בְּרִידָהּ הוּא.  
לְעֶזְרָא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי-  
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קֳדָם  
אֲבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

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## ORDER OF READING THE LAW ON SABBATHS AND FESTIVALS.

There is none like unto thee among the gods, O Lord; and there are no works like unto thine. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Father of mercies, do good in thy favor unto Zion; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds.

*The Ark is Opened.*

*Reader and Cong.*—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.



*Cong.* יהי שם יי מְבָרֵךְ מַעֲמָה וְעַד עוֹלָם:

*Reader.* יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים, עָלֵינוּ

עַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יי עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

סדר קריאת התורה לשבת ויום טוב

אֵין כְּמוֹךְ בְּאֱלֹהִים אֲדָנִי וְאֵין כְּמַעֲשֵׂיךְ:

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל

דֹּר וָדֹר: יי מְלִיךְ יי מְלִיךְ יי | יְמִלֵךְ לְעֹלָם וָעֶד:

יי עֲזֹר לַעֲמֹ וְיִתֵּן יי | וְיִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחֵמִים הַיְטִיבָהּ בְּרַצוֹנְךָ אֶת-צִיּוֹן תִּבְנֶנָּה

חֻמּוֹת יְרוּשָׁלָּם: כִּי כָךְ לִבְדֹּ בְּמַחְנוּ מְלִיךְ אֵל

דָּם וְנִשְׂאָ אֲדוֹן עוֹלָמִים:

*The Ark is opened*

*Reader and Congregation:—*

יְיָ בְּנִסְעֵה הָאָרֶץ וְיֹאמֶר מֹשֶׁה. קוּמָה |

יי וַיָּבֹאוּ אֱלֹהֵיךָ וַיִּגְסּוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי

מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יי מִירוּשָׁלָּם:

*The Reader takes the Scroll of the Law and Says:—*

Blessed be he who in his holiness gave the Law to his people Israel.

*In some Congregations the following is said:—*

Zohar, Parshath Vayakhel.

Blessed be the name of the Sovereign of the universe. Blessed be thy crown and thy abiding-place. Let thy favor rest with thy people Israel for ever: show them the redemption of thy right hand in thy holy temple. Vouchsafe unto us the benign gift of thy light, and in mercy accept our supplications. May it be thy will to prolong our life in well-being. Let me also be numbered among the righteous, so that thou mayest be merciful unto me, and have me in thy keeping, with all that belong to me and to thy people Israel. Thou art he that feedeth and sustaineth all; thou art he that ruleth over all; thou art he that ruleth over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I prostrate myself at all times: not in man do I put my trust, nor upon any angel do I rely, but upon the God of heaven, who is the God of truth, and whose Law is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In him I put my trust, and unto his holy and glorious name I utter praises. May it be thy will to open my heart unto thy Law, and to fulfil the wishes of my heart and of the hearts of all thy people Israel for good, for life, and for peace.

*The Reader takes the Scroll of the Law, and says:—*

**בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:**

*In some Congregations the following is said:—*

זוהר פ' ויקהל

בְּרוּךְ שְׁמָה דְּמָרָא עֲלֵמָא, בְּרוּךְ כְּתִידָא וְאַתִּידָא. יְהֵא  
דַּעוּתָא עִם עַמָּא יִשְׂרָאֵל לְעֵלְמָא, וּפְרָקוֹן יְמִינָא, אֲחִינוּ לְעַמָּא  
בְּבֵית מְקוֹדֶשָׁא, וְלֹאֲמִטוּיָא לָנָא מְטוּב נְהוּרָא, וְלִקְבֵּל  
עֲלוֹתָנָא בְּרַחֲמִין: יְהֵא רַעְוָא קְדָמָא, דְּתוֹרִידָא לָן סִיין  
בְּמִיבּוּתָא. וְלֵהוּא אָנָּא פְּקִידָא בְּגוֹ צְדִיקָא, לְמַרְחַם עָלֵי,  
וְלִמְנַטְר יְתִי, וְיֵת כָּל־דִּי לִי, וְדִי לְעַמָּא יִשְׂרָאֵל: אֲנִתָּהּ הוּא  
נֵן לְכָלָא וּמְפָרְגִים לְכָלָא. אֲנִתָּהּ הוּא שְׁלִיט עַל כָּלָא. אֲנִתָּהּ  
הוּא דְשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּי־לָךְ הִיא: אָנָּא עֲבָדָא  
דְּקוֹדֶשָׁא בְּרוּךְ הוּא, דְּסִגְוִידָנָא קַמָּה וּמִקַּמָּא דִּיקָר אוֹרִיתָהּ,  
בְּכָל עֵדֶן וְעֵדֶן, לֹא עַל אֲנָשׁ רַחֲוִיָּנָא. וְלֹא עַל בֶּר אֱלֹהִין  
סְמִיכָנָא. אֱלֹא בְּאֱלֹהֵא דְשִׁמְיָא. דְּהוּא אֱלֹהֵא קָשׁוּט, וְאוֹרִיתָהּ  
קָשׁוּט, וּנְבִיאָהּ קָשׁוּט, וּמִסְגָּא לְמַעְבַּד טַבְּרִין וְקָשׁוּט, בְּה  
אָנָּא רַחֲמֵי. וְלִשְׁמָה בְּדִישָׁא בְּקִירָא אָנָּא אָמַר תּוֹשְׁבָחוֹן: יְהֵא  
רַעְוָא קְדָמָא דְּתַפְתַּח לְבִי בְּאוֹרִיתָא. וְתִשְׁלִים מִשְׁאָלִין  
דְּלִבִּי, וְלִבָּא דְּכָל־עַמָּא יִשְׂרָאֵל, לְטַב וְלִסְחִיין וְלִשְׁלָמָא:

*On Festivals the following is said:—*

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin. (*To be said three times.*)

Lord of the universe, fulfil the wishes of my heart for good; grant my desire, give me my request, even unto me, thy servant, — the son of — (thy maid servant — the daughter of —), and make me worthy (together with my wife,) (my husband,) (my children,) to do thy will with a perfect heart; and deliver me from the evil inclination. O grant our portion in thy Law; make us worthy to have thy divine presence abiding with us; vouchsafe unto us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. So also may it be thy will, O Lord our God and God of our fathers, that I may be fitted to do such deeds as are good in thy sight, and to walk in the way of the upright before thee. Sanctify us by thy commandments, that we may merit the long and blessed life of the world to come: guard us from evil deeds, and also from evil hours that visit and afflict this world. As for him who trusteth in the Lord, let lovingkindness surround him. Amen.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

*(This verse is said three times.)*

*On Festivals the following is said:—*

יְהוָה! יְהוָה אֵל רַחוּם וְחַנוּן אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת:  
נֶאֱדָר חֶסֶד לְאַלְפִים נִשָּׂא עֵז וּפֶשַׁע וְחַטָּאָה וְגִנְיָה:

*(to be said three times.)*

רַבּוֹן הָעוֹלָם. מַלְא מִשְׁאָלוֹת לִבִּי לְטוֹבָה. וְהַפֵּק רְצוֹנִי  
וְחַן שְׂאֵלְתִי לִי עֲבֹדָה (פ' בן פ') אֲמַתָּה (פ' בת פ') וְזִמְנִי  
(וְאֶת-אִשְׁתִּי) (וְאֶת-בְּעָלִי) (וּבְנִי וּבְנוֹתִי) לַעֲשׂוֹת רְצוֹנָה  
בְּלִבָּב שָׁלֵם. וּמִלְּמִנִּי מִיֵּצֵר הָדָע. וְחַן חֲלֻקְנוּ בְּתוֹרָתָה.  
וְזִמְנֵנוּ כְּרִי שְׂתִּשְׂרָה שְׂכִינְתָּה עָלֵינוּ. וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה  
וּבִינָה רוּחַ עֲצָה וְגִבּוֹרָה רוּחַ בָּרָעַת וְיִרְאָת יי'. וְכֵן יְהִי רְצוֹן  
מִלְּפָנֶיךָ יי' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂאֵלְכָה לַעֲשׂוֹת מַעֲשִׂים  
טוֹבִים בְּעֵינֶיךָ. וְלָלֶכֶת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וְקֹדֶשְׁנוּ  
בְּמִצְוֹתֶיךָ כְּרִי שְׂנוֹכָה לְחַיִּים טוֹבִים וְאַרְבִּים לְחַיִּי הָעוֹלָם  
הַבָּא. וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשְׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת  
לְבָא לְעוֹלָם. וְהַבּוֹטֵחַ בִּי חֶסֶד יִסּוּבְּכֵנוּ. אָמֵן:

יְהִיו לְרְצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יי' צוּרִי וְגֹאֲלִי:  
וְאֵנִי תַפְלְתִּי לָךְ יי' עַת רְצוֹן אֱלֹהִים בְּרַב-חֶסֶדְךָ עֲנֵנִי  
בְּאַמֶּת יִשְׁעֶךָ:

*(This verse is said three times)*

*The Reader takes the Scroll of the Law, and the following is said:—*

*Reader and Cong.*—Hear, O Israel: the Lord our God, the Lord is One.

*Reader and Cong.*—One is our God; great is our Lord; holy is his name.

*Reader.*—Magnify the Lord with me, and let us exalt his name together.

*Reader and Cong.*—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the Supreme King of Kings, the Holy One, blessed be he, in the worlds which he hath created,—this world and the world to come,—in accordance with his desire, and with the desire of them that fear him, and of all the house of Israel: the Rock everlasting, the Lord of all creatures, the God of all souls; who dwelleth in the wide-extended heights, who inhabiteth the heaven of heavens of old; whose holiness is above the Chayoth and above the throne of glory. Now, therefore, thy name, O Lord our God, shall be hallowed amongst us

*The Reader takes the Scroll of the Law, and the following is said:—*

*Reader and Congregation:—*

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Reader and Congregation:—*

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ:

*Reader:—*

גָּדְלוֹ לִי אֵתִי וְנִרְמְמָה שְׁמוֹ יְחִידוֹ:

*Reader and Congregation:—*

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבֹּרָה וְהַתְפָּאֶרֶת וְהַנְּצַח  
וְהַהוֹד. כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ לֵךְ יְיָ הַמְּמַלְכָה  
וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ: רוּמְמוֹ יְיָ אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוֹ לַהֲדָם רַגְלָיו קְדוֹשׁ הוּא: רוּמְמוֹ יְיָ  
אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹ לַהֲרַקְדָּשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:  
עַל הַכֹּל יִתְגַּבֵּל וְיִתְקַבֵּשׁ, וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמַם,  
וְיִתְנַשֵּׂא: שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בָּרוּךְ  
הוּא: בְּעוֹלָמוֹת שְׁבָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא: בְּרִצּוֹנוֹ  
וּבְרִצּוֹן יִרְאָיו, וּבְרִצּוֹן כָּל־בֵּית יִשְׂרָאֵל: צוּר הָעוֹלָמִים,  
אֲדוֹן כָּל־הַבְּרִיּוֹת, אֱלֹהֵי כָל־הַנְּפִשׁוֹת: הַיּוֹשֵׁב בְּמִדְבַּר  
מִרוֹם, הַשׁוֹכֵן בְּשָׁמַי שְׁמַי קָדָם: קֹדֶשׁתוֹ עַל־הַחַיּוֹת,  
וְקֹדֶשׁתוֹ עַל־כִּסֵּא הַקְּבוֹד: וְהִבֵּן יִתְקַבֵּשׁ שִׁמְךָ בָּנוּ, יְיָ

in the sight of all living. Let us sing a new song before him, as it is written, Sing unto God, sing praises unto his name, extol ye him that rideth upon the heavens by his name Jah, and exult before him. And may we see him, eye to eye, when he returneth to his habitation, as it is written, For they shall see eye to eye, when the Lord returneth unto Zion. And it is said, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

*The Scroll of the Law is placed upon the desk, and the Reader says the following:—*

And may he help, shield and save all who trust in him, and let us say, Amen. Ascribe all of you greatness unto our God, and render honor to the Law.

*Here the Reader names the Person who is called to the Reading of the Law.*

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people.



אֱלֹהֵינוּ, לְעֵינֵי כָל-חַיִּי: וְנֹאמַר לְפָנָיו שִׁיר חֲדָשׁ, בְּכַתּוּב; שִׁירוֹ לֵאלֹהִים, וַמְרוּ שְׁמוֹ, סָלוּ לָרֶכֶב בְּעֶרְבוֹת, בְּיָהּ שְׁמוֹ, וְעָלוּ לְפָנָיו: וְנִרְאֶהוּ עֵין בְּעֵין, בְּשׁוּבוֹ אֶל-נַוְהוֹ. בְּכַתּוּב: כִּי עֵין בְּעֵין יִרְאוּ, בְּשׁוּב יְיָ צִיּוֹן: וְנֹאמַר, וְנִגְלָה כְבוֹד יְיָ, וְנִרְאוּ כָל-בָּשָׂר יַחְדָּו, כִּי כִי יְיָ דָּבָר:

אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיַּזְכֹּר בְּרִית אֲתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן-הַשָּׁעוֹת הָרָעוֹת, וַיַּגְעֵר בְּיָצָר הָרַע מִן הַנְּשׂוּאִים, וַיַּחֵן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֵלוֹתֵינוּ, בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

*The Scroll of the Law is placed upon the desk, and the Reader says the following:—*

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ וְנֹאמַר אָמֵן: הַכֹּל הָבֹו גִּדְּל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה: בְּהֵן קָרֵב. יַעֲמִיד

*Here the Reader names the Person who is called to the Reading of the Law.*

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ: תּוֹרַת יְיָ תְּמִידָה מְשִׁיבַת נֶפֶשׁ עַדוֹת יְיָ נֶאֱמָנָה מַחְבִּימַת פָּתִי: בְּקוֹדֵי יְיָ יִשְׂרָאֵל מְשַׁמְחֵי-לֵב מַצּוֹת יְיָ בָּרָה מְאִירַת עֵינָם: יְיָ עֹז לְעַמּוֹ יִתֵּן

the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

*Cong. and Reader.*—And ye that cleave unto the Lord your God are alive every one of you this day.

*Those who are called to the Reading of the Law say the following Blessing:—*

Bless ye the Lord who is to be blessed.

*Cong.*—Blessed be the Lord, who is to be blessed for ever and ever.

*The Response of the Congregation is repeated, and the Blessing continued:—*

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

*After the reading of a Section of the Law, the following Blessing is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

יְיָ אֱלֹהֵינוּ בְּרַחֵם אֶת-עַמּוֹ בְּשָׁלוֹם: הָאֵל תָּמִיד בְּרַחֵם  
אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ: הָאֵל תָּמִיד בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:

*Congregation and Reader:—*

וְאַתֶּם הַדֹּבְקִים בְּיָי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם:

*Those who are called to the Reading of the Law say the following Blessing:—*

בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:

*Congregation:—*

בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:

*The Response of the Congregation is repeated and the Blessing continued:—*

בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ: הָאֵל תָּמִיד בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:  
בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ: הָאֵל תָּמִיד בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:  
בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ: הָאֵל תָּמִיד בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:

*After the Reading of a Section of the Law, the following Blessing is said:—*

בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ: הָאֵל תָּמִיד בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:  
בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ: הָאֵל תָּמִיד בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:  
בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ: הָאֵל תָּמִיד בְּרַחֵם אֶת-יִשְׂרָאֵל מִכָּל חַסְדֵּיךָ וְרַחֲמֶיךָ:

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

*The Congregation respond:—*

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

*The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law.*

Blessed be he who hath freed me from the responsibility for this child.

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*Before the Lesson from the Prophets the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets. and hast found pleasure in their words which were spoken

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following after the conclusion of the last Blessing:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל  
לְחַיִּים טוֹבוֹת. שְׁנַמְלֵךְ כָּל-טוֹב:

*The Congregation respond:—*

מִי שְׁנַמְלֵךְ כָּל-טוֹב. הוּא יְנַמְלֵךְ כָּל-טוֹב סֵלָה:

*The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law:—*

בְּרוּךְ שֶׁפָּטַרְנִי מֵעֲנָשׁוֹ שֶׁל זֶה:

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל  
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הִיא לַמְּהוּיָקִים  
בָּהּ וְתִמְכֶּיָהּ מְאֹד: דְּרָכֶיהָ דְּרָכֵי-נֹעַם וְכֹל-  
נְתִיבֶתֶיהָ שָׁלוֹם: אֲרֹךְ יָמִים בְּיָמֶיהָ בְּשִׂמְחָהּ  
עֲשֶׂר וְקָבוֹד: יְיָ חָפֵץ לְמַעַן אֲדָכּוּ יִגְדִּיל תּוֹרָה  
וַיֹּאדִיר:

*Before the Lesson from the Prophets the following is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר  
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים

in truth. Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

*After the Lesson from the Prophets the following is said:—*

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

בְּאֵמֶת: כְּרוֹךְ אֶתְהָיִי. הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ  
וּבִישְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי הָאֵמֶת וְצִדִּיק:

*After the Lesson from the Prophets the following is said:—*

כְּרוֹךְ אֶתְהָיִי אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. צוֹר כָּל-  
הָעוֹלָמִים צַדִּיק בְּכָל-הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן  
הָאוֹמֵר וְעוֹשֶׂה הַמַּדְבָּר וּמִקְנִים שְׂכָל-דְּבָרָיו  
אֵמֶת וְצִדִּיק: נֶאֱמָן אֶתְהָיִי הוּא יִי אֱלֹהֵינוּ וְנֶאֱמָנִים  
דְּבָרָיו וְדָבָר אֶחָד מִדְּבָרָיו אַחֲזֵר לֹא-יֵשׁוּב  
רִיקָם. כִּי אֵל מְלֶכֶךְ נֶאֱמָן וְרַחֲמָן אֶתְהָיִי. כְּרוֹךְ  
אֶתְהָיִי. הָאֵל הַנֶּאֱמָן בְּכָל-דְּבָרָיו:

רַחֵם עַל-צִיּוֹן כִּי הִיא בֵּית חַיִּינוּ וְלַעֲלֹבֵת  
נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ: כְּרוֹךְ אֶתְהָיִי.  
מִשְׁמַח צִיּוֹן בְּבִגְיָה:

שְׂמַחְנוּ יִי אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנֶּבִיא עֲבָדָיו  
וּבַמַּלְכוּת בֵּית דָּוִד מְשִׁיחָיו. בְּמַהֲרָה יָבֹא וְיִגַּל  
לָבֵנוּ. עַל-כֵּסְאוֹ לֹא-יֵשֵׁב זָר וְלֹא יִנָּחֲלוּ עוֹד  
אַחֲרָיו אֶת-כְּבוֹדוֹ. כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ  
שֶׁלֹא יִכָּבֵה גֵרוֹ לְעוֹלָם וָעֶד. כְּרוֹךְ אֶתְהָיִי מִגֵּן דָּוִד:

*On Sabbaths, including the Intermediate Sabbath of Passover,*

*say:—*

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honor and for glory.

For all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

*On the Three Festivals, as also on the Intermediate Sabbath of Tabernacles, say:—*

For the Law, for the divine service, for the prophets;  
*On the Sabbath;* for this Sabbath day,

*On Passover say—*  
and for this day  
of the Feast of  
Unleavened  
Bread.

*On Pentecost—*  
and for this day  
of the Feast of  
Weeks.

*On Tabernacles—*  
and for this day  
of the Feast of  
Tabernacles.

*On the Eighth Day of Solemn Assembly:* and for this Eighth-day feast of Solemn Assembly, which thou, O Lord our God, hast given us (*on Sabbath add*, for holiness and for rest,) for joy and gladness, for honor and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest (*on Sabbath add*, the Sabbath) Israel and the Festivals.



*On Sabbaths, including the Intermediate Sabbath of  
Passover say:—*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-  
יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּךָ לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁהּ  
וְלַמְנוּחָהּ לְקָבוֹד וּלְתַפְאֶרֶת:  
עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים  
אוֹתְךָ. יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם  
וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

*On the Three Festivals, as also on the Intermediate Sabbath  
of Tabernacles, say:—*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם (on)  
הַשַּׁבָּת הַזֶּה (Sabbath add) (עַל-יוֹם)

<i>on Tabernacles say—</i>	<i>on Pentecost say—</i>	<i>on Passover say—</i>
חַג הַסֻּכּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַמִּצּוֹת הַזֶּה

*on the Eighth Day of Solemn Assembly say—*

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה

שְׁנַתְּךָ לָנוּ יְיָ אֱלֹהֵינוּ (on Sabbath add) לְקַדְּשָׁהּ וְלַמְנוּחָהּ  
לְשִׁשּׁוֹן וְלִשְׁמִיחָה לְקָבוֹד וּלְתַפְאֶרֶת. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ  
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל-  
חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ (on Sabbath)  
הַשַּׁבָּת (ו) וְיִשְׂרָאֵל וְהַזְּמָנִים:

*On the New Year say:—*

For the Law, for the divine service, for the prophets (*on Sabbath add, and for this Sabbath Day*), and for this Day of Memorial, which thou, O Lord our God, hast given us (*on Sabbath add, for holiness and for rest*) for honor and glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, King over the whole earth, who sanctifiest (*on Sabbath add, the Sabbath*) Israel and the Day of Memorial.

*On the Day of Atonement say:—*

For the Law, for the divine service, for the prophets (*on Sabbath add, for this Sabbath day*), and for this Day of Atonement, which thou, O Lord our God, hast given us (*on Sabbath add, for holiness and for rest*) for forgiveness, pardon and atonement, for honor and for glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, and makest our trespasses to pass away year by year; King over the whole earth, who sanctifiest (*on Sabbath add, the Sabbath*) Israel and the Day of Atonement

*The following three paragraphs are not said on Festivals occurring on Week-days.*

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid,

*On the New Year say:—*

עַל-הַתּוֹרָה וְעַל-הַעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם (on) Sabbath add הַשָּׁבֶת הַזֶּה וְעַל יוֹם) הַזְּכוּרֹן הַזֶּה שְׁנִיתָתָ לָנוּ יְיָ אֱלֹהֵינוּ (on Sabbath add) לְקַדְּשָׁהּ וּלְמַנוּחָהּ) לְכָבוֹד וּלְתַפְאֶרֶת. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבַרְכִים אוֹתָךְ. יִתְבָּרֵךְ שְׁמֹךְ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד. וְדַבֵּרְךָ אֱמֶת וּבְרָכָה אֱמֶת וּבְרָכָה אֱמֶת לָעֶד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל-כָּל-הָאָרֶץ. מְקוֹדֵשׁ (on Sabbath add) הַשָּׁבֶת וְ) יִשְׂרָאֵל יוֹם הַזְּכוּרֹן;

*On the Day of Atonement say:—*

עַל-הַתּוֹרָה וְעַל-הַעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם (on) Sabbath add הַשָּׁבֶת הַזֶּה וְעַל-יוֹם) הַכִּפּוּרִים הַזֶּה שְׁנִיתָתָ לָנוּ יְיָ אֱלֹהֵינוּ (on Sabbath add) לְקַדְּשָׁהּ וּלְמַנוּחָהּ) לְסִלִּיחָהּ וּלְמַחִילָהּ וּלְכַפֶּרָּהּ. לְכָבוֹד וּלְתַפְאֶרֶת. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבַרְכִים אוֹתָךְ. יִתְבָּרֵךְ שְׁמֹךְ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד. וְדַבֵּרְךָ אֱמֶת וּבְרָכָה אֱמֶת לָעֶד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וּלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל. וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וּשְׁנָה. מֶלֶךְ עַל-כָּל-הָאָרֶץ. מְקוֹדֵשׁ (on Sabbath add) הַשָּׁבֶת וְ) יִשְׂרָאֵל יוֹם הַכִּפּוּרִים;

*The following three paragraphs are not said on Festivals occurring on Week-days.*

יְקוּם פְּרָקוֹן מִן-שְׁמַיָּא חַנּוּא וְחַסְדָּא וְרַחֲמֵי וְהַיְי אֲרִיכִי וּמִזִּי רִיחִי וְסִיעָתָא דִּי-שְׁמַיָּא וּבְרִיּוּת

health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be vouchsafed unto the teachers and rabbins of the holy community, who are in the land of Israel, and in the land of Babylon, and in all the lands of our dispersion; unto the heads of the academies, the chiefs of the captivity, the heads of the colleges, and the judges in the gates; unto all their disciples, unto all the disciples of their disciples, and unto all who occupy themselves with the study of the Law. May the King of the universe bless them, prolong their lives, increase their days, and add to their years, and may they be saved and delivered from every trouble and mishap. May the Lord of heaven be their help at all times and seasons; and let us say, Amen.

*The following two paragraphs are only said when Service is held with a Congregation.*

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with nor neglect any of the words of the Law, be vouch-

גּוֹפָא וַנְּהוּרָא מַעֲלָא. וְרָעָא חַיָּא וְקִנְיָא וְרָעָא  
 דִּי לֹא-יִפְסֹק וְדִי לֹא-יִבְטֹל מִפְתָּנָמִי אֲוֵרִיתָא.  
 לְמַרְגֵּן וְרַבָּנָן חֲבוּרְתָא קִדִּישְתָּא דִּי בְּאַרְעָא דִּי-  
 יִשְׂרָאֵל דִּי בְּבָבֶל וְדִי בְּכָל אֲרַעַת גִּלְוֹתָנָא. לְרִישֵׁי  
 כְּלִי וְלְרִישֵׁי גִלְוֹתָא וְלְרִישֵׁי מְתִיבְתָּא וְלְדִיגֵי דִי-  
 בָּבֶא. לְכָל-תְּלַמְּדֵיהוֹן וְלְכָל-תְּלַמְּדֵי תְּלַמְּדֵיהוֹן  
 וְלְכָל-מֶן דִּי עֲסָקִין בְּאֲוֵרִיתָא. מְלָכָא דִּי-עֲלָמָא  
 יִבְרַךְ יְתֵהוֹן יִפִּישׁ חַיֵּיהוֹן וַיִּשְׁנֵא יוֹמֵיהוֹן וַיִּתֵּן  
 אֲרָכָה לְשָׁנֵיהוֹן. וַיִּתְּפַרְקוּן וַיִּשְׁתִּיזְבוּן מִן כָּל-  
 עָמָא וּמִן כָּל-מַרְעִין בִּישׁוֹן. מָרָן דִּי בִשְׁמָיָא יִהֵא  
 בְּסַעֲדֵיהוֹן כָּל-זְמַן וְעַדָּן. וְנֵאמַר אָמֵן:

*The following two paragraphs are only said when Service  
 is held with a Congregation.*

יְקוּם פְּרָקוֹן מִן-שְׁמָיָא חַיָּא וְחַסְדָּא וְרַחֲמֵי וְחַיֵּי  
 אֲרִיכֵי וּמִוֹנֵי רוּחֵי וְסִיעָתָא דִּי-שְׁמָיָא וּבְרִיּוֹת  
 גּוֹפָא וַנְּהוּרָא מַעֲלָא. וְרָעָא חַיָּא וְקִנְיָא וְרָעָא דִּי  
 לֹא-יִפְסֹק וְדִי לֹא-יִבְטֹל מִפְתָּנָמִי אֲוֵרִיתָא. לְכָל-

safed unto all this holy congregation, great and small, children and women. May the King of the universe bless you, prolong your lives, increase your days and add to your years, and may you be saved and delivered from every trouble and mishap. May the Lord of heaven be your help at all times and seasons; and let us say, Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that belong to them; those also who unite to form Synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting, and wine for Kiddush and Habdalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them their recompense; may he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren; and let us say, Amen.

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קָהָלָא קַדִּישָׁא הָדֵן רַבְרַבֵּיָא עִם וְעִירֵיָא מַפְלָא  
וְנִשְׁתָּא. מִלְכָּא דִּי־עֲלָמָא יִבְרַךְ יִתְכּוֹן יִפִּישׁ חַיִּיכוֹן  
וְיִשְׁגָּא יוֹמִיכוֹן וְיִתֵּן אֲרָכָה לְשָׁנִיכוֹן. וְתִתְּפָרְקוֹן  
וְתִשְׁתַּיִּיבוֹן מִן כָּל־עֲקָא וּמִן כָּל־מַרְעִין בִּישׁוֹן. מָרְן  
דִּי בִשְׁמִיָּא יִהְיֶה בָּם עֲדִיכוֹן כָּל־וְעַד. וְנֹאמַר אָמֵן:

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וְיַעֲקֹב הוּא  
יִבְרַךְ אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל־קָהָלוֹת  
הַקָּדָשׁ. הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל־אֲשֶׁר  
לָהֶם. וּמִי שֶׁמִּיְחָדִים פָּתִי כְּנִסְיוֹת לְתַפִּלָּה. וּמִי  
שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל. וּמִי שֶׁנוֹתְנִים גֵּר לְמֶאֱוָר  
וְיֵין לְקָדוֹשׁ וּלְהַבְדִּילָהּ וּפֶת לְאוֹרְחִים וְצִדְקָה  
לְעֲנִיִּים. וְכָל־מִי שֶׁעוֹסְקִים בְּצִרְכֵי צְבוּר בְּאַמוּנָה.  
הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם כָּל־  
מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עוֹנָם.  
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם  
כָּל־יִשְׂרָאֵל אַחֵיהֶם. וְנֹאמַר אָמֵן:

*The Reader takes the Scroll of the Law, and says the following Prayer for the Government.*

He who giveth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the hurtful sword, who maketh a way in the sea and a path in the mighty waters,—may he bless, guard, protect, and help, exalt, magnify, and highly aggrandize

### THE CONSTITUTED OFFICERS OF THIS GOVERNMENT.

May the Supreme King of Kings in his mercy preserve them in life and deliver them from all trouble and hurt. May the Supreme King of Kings in his mercy exalt them and raise them on high, and grant them a long and prosperous rule. May the Supreme King of Kings in his mercy inspire them and all their counsellors and officers with benevolence toward us, and all Israel our brethren. In their days and in ours may Judah be saved and Israel dwell securely; and may the redeemer come unto Zion. O that this may be his will, and let us say, Amen.

*On the Sabbath preceding New Moon the following is said:—*

May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing.



*The Reader takes the Scroll of the Law, and says the following Prayer for the Government.*

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמִמְשָׁלָה לְנִסְיָכִים,  
מַלְכוּתוֹ מַלְכוּת כָּל-עוֹלָמִים. הַפּוֹצֵה אֶת-  
דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. הַנוֹתֵן בָּיִם הַרְדִּי  
וּבִמִּים עֵזִים נְתִיבָה. הוּא יְבָרֵךְ וַיִּשְׁמֹר  
וַיַּנְצֹר וַיַּעֲזֹר וִירוּמִם וַיַּגְדֵּל וַיַּנְשֵׂא לְמַעַלָּה  
אֶת כָּל-שָׂרֵי הַמְּדִינֹת הָאֵלֹּ

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִשְׁמְרֵם וַיְחַיֵּם  
וּמִכָּל צָרָה וְגִזְזִים וְצִיְלִים: מֶלֶךְ מַלְכֵי הַמְּלָכִים  
בְּרַחֲמָיו יָרִים וַיַּגְבִּיהַּ כּוֹכַב מַעַרְכָתָם וַיֹּאקִיבוּ  
יָמִים עַל מִמְשָׁלָתָם: מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו  
יִתֵּן בְּלָבָם וּבְלֵב כָּל-יְוֹעֲצֵיהֶם וְשָׂרֵיהֶם רַחֲמָנוּת  
לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל אֲחֵינוּ:  
בִּימֵיהֶם וּבְיָמֵינוּ תִּשָּׁע יְהוּדָה וַיִּשְׂרָאֵל יִשְׁכּוֹן  
לְבֶטֶח וּבָא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי רָצוֹן. וְנֹאמַר אָמֵן:

*On the Sabbath preceding New Moon the following is said:—*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַל תִּהְיֶה אֲבוֹתֵינוּ  
שֶׁתִּחַדֵּשׁ עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

O grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigor, a life marked by the fear of Heaven and the dread of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen. (Selah.)

*Reader.*—He who wrought miracles for our fathers, and redeemed them from slavery unto freedom, may he speedily redeem us, and gather our exiles from the four corners of the earth, even all Israel united in fellowship; and let us say, Amen.

The New Moon of (*naming the month*) will be on (*naming the day or days*). May it come to us and to all Israel for good.

*Cong. and Reader.*—May the Holy One, blessed be he, renew it unto us and unto all his people, the house of Israel, for life and peace, for gladness and joy, for salvation and consolation; and let us say, Amen.

וּתְתֵן-לָנוּ חַיִּים אֲרָכִים שְׁלֵשׁ-שָׁלוֹם חַיִּים  
 שְׁלֵמֵי-טוֹבָה חַיִּים שְׁלֵם-בְּרָכָה חַיִּים שְׁלֵם פְּרִנָּסָה.  
 חַיִּים שְׁלֵם-חֲלוּץ עֲצָמוֹת. חַיִּים שְׁיֵשׁ בָּהֶם וַיֵּרָא  
 שָׁמַיִם וַיֵּרָא חֲטָא חַיִּים שְׁאִין בָּהֶם בּוֹשָׁה  
 וּבְלִימָה. חַיִּים שְׁלֵם עֶשֶׂר וְכָבוֹד. חַיִּים שְׁתֵּהִי בָנוּ  
 אֶהְבֵּת תּוֹרָה וַיֵּרָא שָׁמַיִם. חַיִּים שְׁיִמְלֵאוּ  
 מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה. אָמֵן סָלָה:

*Reader:—*

מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְנֵאֵל אוֹתָם מִעֲבֹדוֹת  
 לְחֵרֻת. הוּא יֵאֵל אוֹתָנוּ בְּקָרוֹב וַיִּקְבֹּץ נִדְחֵינוּ  
 מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. חֲבֵרִים כָּל-יִשְׂרָאֵל.  
 וְנֹאמַר אָמֵן:

רֵאשׁ חֹדֶשׁ *(naming the month)* יִהְיֶה בַּיּוֹם *(naming)*  
 הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה: *(the day or days)*

*Congregation and Reader:—*

יְחִידֵשְׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל כָּל-  
 עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם. לְשִׁשּׁוֹן  
 וּלְשִׁמְחָה. לְיִשׁוּעָה וּלְנִחְמָה. וְנֹאמַר אָמֵן:

*In many Congregations the following is said only on the Sabbaths preceding Pentcost and the Fast of the Ninth of Ab:—*

May the Father of mercies, who dwelleth on high in his mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives, and in their death were not divided; swifter than eagles, stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and avenge the blood of his servants which hath been shed; as it is written in the Law of Moses, the man of God, Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people. And by the hands of thy servants, the prophets, it is written saying, I will cleanse their blood that I have not yet cleansed: for the Lord dwelleth in Zion. And in the Holy Writings it is said, Wherefore should the nations say, Where is their God? Let there be made known among the nations in our sight the revenging of the blood of thy servants which hath been shed. And it is said, For he that maketh inquisition for blood remembereth them; he forgetteth not the cry of the humble. And it is further said, He judgeth among the nations; the land is full of corpses: he smiteth the head over a wide land. He drinketh of the brook in the way: therefore shall he lift up the head.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

*In many Congregations the following is said only on the Sabbaths preceding Pentecost and the Fast of the Ninth of Ab:—*

אב הַרְחֵמֵם שׁוֹכֵן מְרוֹמִים בְּרַחֲמֵי הַעֲצוּמִים. הוּא  
יִפְקֹד בְּרַחֲמֵם הַחֲסִידִים וְהַיִּשְׂרִים וְהַתְּמִימִים. קַהֲלוֹת  
הַקֹּדֶשׁ שִׁמְּרוּ נַפְשָׁם עַל קֹדֶשׁ הַשֵּׁם. הִנָּא הָבִים וְהַנְעִימִם  
בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְּרוּ. מַנְשְׂרִים קָלוּ וּמֵאֲרִיּוֹת נִבְּרוּ  
לַעֲשׂוֹת רָצוֹן קוֹנֵם וְחַפֵּץ צוּרִם: יוֹבְרֵם אֱלֹהֵינוּ לְטוֹבָה עִם  
שְׂאֵר צְדִיקֵי עוֹלָם. וַיִּנָּקֶם נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּף: בְּכַתוֹב  
בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים. הִרְנֵנוּ גּוֹיִם עִמּוֹ כִּי רַם-עֲבָדֶיךָ  
יָקוֹם. וַיִּנָּקֶם יִשְׁיב לַעֲבָדֶיךָ וּכְפָר אֲדַמְתוּ עִמּוֹ: נַעַל יְדֵי עֲבָדֶיךָ  
הַנִּבְיָאִים כָּתוֹב לֵאמֹר. וַנִּקְתִּי דָמָם לֹא גִקְתִּי. וַיִּי שִׁכֵּן  
הַצִּיּוֹן: וּבְכַתְּבֵי הַקֹּדֶשׁ נֶאֱמַר. לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיזָה  
אֱלֹהֵיהֶם: יִבְדַּע בַּגּוֹיִם לַעֲיִנֵּנוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּף:  
וְאֹמַר כִּי דוֹרֵשׁ דָּמִים אוֹתָם וְכָר לֹא שָׁבַח צַעֲקַת עֲנָוִים:  
וְאֹמַר יָדִין בַּגּוֹיִם מָלֵא גִוִּיּוֹת מִחֵץ רֹאשׁ עַל אֶרֶץ רַבָּה:  
מִנְחָל בְּדָרְךָ יִשְׁמָה עַל בֶּן יָרִים רֹאשׁ:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ סֵלָה:

אֲשֶׁרִי הָעָם שֶׁכָּבְחָה לּוֹ אֲשֶׁרִי הָעָם שִׁי אֱלֹהֵי:  
תִּהְיֶה לְךָ קֶמֶץ.

קמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם

וְעַד:

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

בְּכָל-יוֹם אֲבָרְכְּךָ וְאֶהְיֶה לְעוֹלָם וָעֶד :  
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדָּלָתוֹ אֵין חֵקֶר :  
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ וְגִבּוֹרֹתֶיךָ יִגְדּוּ :  
הַדָּר כְּבוֹד הוֹדֶךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :  
וְעֲזֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְּלוֹתֶיךָ אֲסַפְּרָנָה :  
וְכֵר רַב-טוֹבְךָ יִבְיָעוּ וְצִדְקָתְךָ יִרְנְנוּ :  
חֲנוּן וְרַחוּם יְהוָה אֲרָךְ אַפִּים וְגִדְּל־חֶסֶד :  
טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו :  
יִזְדוֹךְ יְהוָה כָּל-מַעֲשֵׂיךָ וְחִסְדֶּיךָ יִבְרַכּוּכָה :  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ :  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו וְכְבוֹד הַדָּר  
מַלְכוּתוֹ :  
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-  
דוֹר וָדוֹר :  
סוֹמֵךְ יְהוָה לְכָל הַנִּפְלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים :  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם אֶת-  
אֲכָלָם בְּעֵתוֹ :  
פּוֹתֵחַ אֶת-יָדְךָ וּמַשְׁבִּיעַ לְכָל-חַי רָצוֹן :  
צַדִּיק יְהוָה בְּכָל-דִּרְכָּיו וְחֹסִיד בְּכָל-מַעֲשָׂיו :

The Lord is nigh unto all them that call upon him,  
to all that call upon him in truth.

He will fulfil the desire of them that fear him; he  
also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all  
the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and  
let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and  
for evermore. Praise ye the Lord.

*On returning the Scroll of the Law to the Ark the Reader  
says:—*

Let them praise the name of the Lord; for his name  
alone is exalted:

*Congregation.*—His grandeur is above the earth and  
heaven: and he hath lifted up a horn for his people,  
to the praise of all his loving ones, even of the children  
of Israel, the people near unto him. Praise ye the  
Lord.

*On Sabbaths and on Festivals occurring on Sabbaths say:—*

Psalm xxix.

A Psalm of David. Give unto the Lord, O ye chil-  
dren of the mighty, give unto the Lord glory and  
strength. Give unto the Lord the glory due unto his  
name; worship the Lord in the beauty of holiness. The  
voice of the Lord is upon the waters: the God of glory  
thundereth, even the Lord upon the great waters.



קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ  
בְּאַמֶּת:

רְצוֹן-יִרְאָיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הָרְשָׁעִים  
יִשְׁמִיד:

תְּהַלֵּל יְהוָה יוֹדְכֶר-פִּי וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם  
קִדְשׁוֹ לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נִבְרָךְ יְהוָה מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:

*On returning the Scroll of the Law to the Ark the Reader says:—*

יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁנָב שְׁמוֹ לְבָדָד.

*Congregation:—*

הוֹדוּ עַל-אֲרֶץ וּשְׁמַיִם: וַיִּזְכֹּר קִקְלִין לְעַמּוֹ  
תְּהַלֵּל לְכָל-חֲסִידָיו לְבָנָיו וְיִשְׂרָאֵל עִם קָרְבּוֹ.  
הִלְלוּיָהּ:

*On Sabbaths and on Festivals occurring on Sabbaths say:—*

תהלים כ"ט

מִזְמוֹר לְדָוִד. הָבּוּ לַיהוָה בָּנֵי אֱלֹהִים הָבּוּ לַיהוָה כְּבוֹד  
וְעֹז: הָבּוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוִי לַיהוָה בְּהִדְרֹת  
קִדְשׁ: קוֹל יְיָ עַל הַמַּיִם אֱלֹהֵי-הַכְּבוֹד הִרְעִים יְיָ

The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

*On Festivals occurring on Week-days say:—*

Psalm xxiv.

A Psalm of David. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your

עַל־מִנִּים רַבִּים: קוּל־יְיָ בִּכְחַת קוּל יְיָ בְּהַדָּר: קוּל  
 יְיָ שִׁבְרֵ אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:  
 וַיִּרְקֹדֶם כְּמו־עֵגֶל לְבָנוֹן וּשְׂרִיזֵן כְּמוֹ בֶן־רֵאמִים:  
 קוּל־יְיָ חֲצִב לַהֲבוֹת אֵשׁ: קוּל יְיָ יַחִיל מִדָּבָר  
 יַחִיל יְיָ מִדָּבָר קָדֵשׁ: קוּל יְיָ יַחִילֵל אֲזִלוֹת וַיַּחֲשֶׁה  
 יַעְרוֹת וּבְהִיכָלוֹ כָּלוּ אִמֹר כְּבוֹד: יְיָ לַמְּבוֹל יָשָׁב  
 וַיִּשָּׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ וַיְבָרֵךְ  
 אֶת־עַמּוֹ בְּשָׁלוֹם:

*On Festivals occurring on Week-days say:—*

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ וַיִּשְׁבִּי  
 בָּהּ: כִּי־הוּא עַל־יָמִים יִסְדָּהּ וְעַל־נְהָרוֹת יִכְוֶנְנֶהָ:  
 מִי־יַעֲלֶה בָּהָר יְיָ וּמִי־יָקוּם בְּמָקוֹם קָדֵשׁ: נָקִי  
 כַּפָּיִם וּבֵר לֵבָב אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי וְלֹא  
 נִשְׁבַּע לְמַרְמָה: יִשָּׂא בִרְכָּה מֵאֵת יְיָ וַיַּדְּקָה  
 מִאֲלֹהֵי יִשְׁעוֹ: זֶה הוּא ה' אֱלֹהֵינוּ מִבְּקָשֵׁי פִגְיוֹ יַעֲקֹב  
 סִלָּה: שְׂאוֹ שְׁעָרִים רְאשֵׁיכֶם וְהַנְּשֹׂאוּ פִתְחֵי עוֹלָם  
 וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי זֶה מִלֶּךְ הַכְּבוֹד יְיָ עֶזְרוֹ  
 וְגִבּוֹר יְיָ גִּבּוֹר מִלְחָמָה: שְׂאוֹ שְׁעָרִים רְאשֵׁיכֶם

heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

*While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—*

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

וּשְׂאוּ פָתָחַי עוֹלָם וַיָּבֹא מִלֵּךְ הַכְּבוֹד: מִי הוּא זֶה  
מִלֵּךְ הַכְּבוֹד יְיָ צְבָאוֹת הוּא מִלֵּךְ הַכְּבוֹד סֶלָה:

*While the Scroll of the Law is being placed in the Ark,  
the following to בְּקֹדֶם is said:—*

וּבִגְנוּחַהּ יֹאמַר שׁוּבָה יְיָ רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל:  
קוּמָה | יְיָ לְמִנוּחָתְךָ אֲתָה וְאֲרוֹן עֲדוּךָ: בְּהִגִּיד  
יִלְבָּשׁוּ צִדֶּק וְחִסְדֶּיךָ יִרְנְנוּ: בְּעִבּוֹר דָּוִד  
עֲבָדְךָ אֶל־תָּשָׁב פָּנָי מִשִּׁיחָךָ: כִּי לָקַח טוֹב  
נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזוּבוּ: עַץ חַיִּים הוּא  
לְמַחְזִיקִים בָּהּ וְתִמְכִּיחַ מֵאֲשֶׁר: דְּרָכֶיךָ דְּרָכֵי־  
נֶעֱם וּבְלִי־נִתְיֹבוֹתֶיךָ שְׁלוֹם: הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ  
וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֹדֶם:

*Reader.* יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֵלְמָא דִּי־בְרָא  
בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דִּי־  
כָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא. מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עֲלָמָא.

*Reader.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דִּי־קֹדֶשׁא בְּרִיךְ הוּא.  
לְעֵלְא מִן־כָּל־בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמָתָא, דִּי־  
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

## ADDITIONAL SERVICE FOR SABBATHS.

*For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.*

*The following prayer (Amidah) to "as in ancient years," p. 237, is said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*On the Sabbath of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First day of Passover say:—*

Thou causest the wind to blow and the rain to fall.

## תפלת מוסף לשבת:

*For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסָדִים מְזֻבִּים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר  
חֲסִדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם.  
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*On the Sabbath of Penitence say:—*

זְכֵרְנוּ לַחַיִּים מְלֶכֶּךָ חָפֵץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.  
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶכֶךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.  
מַגֵּן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

מְשִׁיב רוּחַ וּמַזְרִיד הַגָּשֶׁם:

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*On the Sabbath of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.\*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence, conclude the Blessing thus:—*  
the holy King.

*When the Reader repeats the Amidah, the following is added to "holy God," p. 229.*

\* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,



מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי  
כְמוֹהוּ, בָּעַל גְּבוּרֹת וּמִי דוֹמֶה לָּךְ. מֶלֶךְ  
מַמִּית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי כְמוֹךָ אֵל הַרְחָמִים זוֹכֵר יִצְחָקוֹ לַחַיִּים בְּרַחֲמִים.  
וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה  
יְיָ. מְחַיֶּה הַמֵּתִים: \*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל־יוֹם יִהְיֶה לְךָ סֶלָה. בָּרוּךְ אַתָּה יְיָ.  
הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following  
קָדוֹשׁ is said.*

*Reader.\** נְעֲרִיצָה וְנִקְדִּישָׁה בְּסוּד שֵׁיחַ שְׂרָפִי קֹדֶשׁ  
הַמְּקַדִּישִׁים שִׁמְךָ בְּקֹדֶשׁ. בְּכָתוּב עַל יַד נְבִיאָךְ.  
וְקָרָא יְהוָה אֵל יְהוָה וְאָמַר—

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

*Cong.*—Hear, O Israel: the Lord our God, the Lord is One.

*Reader.*—One is our God; he is our Father; he is our King; he is our Saviour; and he of his mercy will let us hear a second time, in the presence of all living (his promise), “To be to you for a God.”

*Cong.*—“I am the Lord your God.”

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God. shall not depart from

*Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא  
כָּל־הָאָרֶץ כְּבוֹדוֹ:

*Reader,* כְּבוֹדוֹ מְלֹא עוֹלָם מְשַׁרְתּוֹ שׁוֹאֲלִים יְהוָה לְוָה  
אֵיךְ מְקוֹם כְּבוֹדוֹ. לְעִמָּתָם בְּרוּךְ יֹאמְרוּ:  
*Cong.* בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

*Reader,* מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲוֶן עִם  
הַמִּיחָדִּים שְׁמוֹ עָרַב וּבִקֵּר בְּכָל יוֹם תָּמִיד  
פַּעֲמָיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים.

*Cong.* שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
*Reader,* אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכֵנוּ  
הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית  
לְעֵינֵי כָּל־חַי לַחַיּוֹת לָכֶם לֵאלֹהִים:  
*Cong.* אֲנִי יְיָ אֱלֹהֵיכֶם:

*Reader.* וּבִדְבָרֵי קֹדֶשׁ בְּתוֹב לֵאמֹר.

*Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר.  
הַלְלוּיָהּ:

*Reader,* לְדֹר וָדֹר נִגִּיד נִדְּלָךְ. וּלְנִצָּח נִצָּחִים  
קֹדֶשׁתְּךָ נְקֻדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִכִּינּוּ לֹא

our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the last Blessing thus:—*

the holy King.

Thou didst institute the Sabbath, and didst accept its offerings; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting; they that taste it are worthy of life; while such as love its teachings have chosen true greatness. Already from Sinai they were commanded concerning it; and thou hast also commanded us, O Lord our God,

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*On Sabbath and New Moon.*

Thou didst form thy world from of old; thou hadst finished thy work on the seventh day; thou hast loved us and taken pleasure in us, hast exalted us above all tongues, hast sanctified us by thy commandments, hast brought us near, O our King unto thy service, and called us by thy great and holy name. Thou, O Lord our God, also gavest us in love Sabbaths for rest and New Moons for atonement. But because we sinned against thee, both we and our fathers, our city hath been laid waste, our sanctuary is desolate, our splendor hath gone into exile, and the glory hath been removed from the

יְמִישׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ  
אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַקָּדוֹשׁ:

תִּכְנֶנָּה שַׁבָּת רָצִיתָ קָרְבָנוֹתֶיהָ. צוֹיֹתָ  
פְּרוּשֶׁיהָ עִם סְדוּרֵי נִסְכֶּיהָ. מְעַנְיָהָ לְעוֹלָם  
כְּבוֹד וְנִחְלֹו. מוֹעֲמֶיהָ חַיִּים זָכוּ. וְגַם  
הָאוֹהֲבִים דְּבָרֶיהָ גָּדְלָה בַּחֲרוּ. אֲזִי מִסִּינִי  
נִצַּטּוּ עָלֶיהָ. וַתִּצְוֵנוּ יְיָ אֱלֹהֵינוּ לְהִקְרִיב

*On Sabbath and New Moon.*

אָתָּה יִצְרָתָ עוֹלָמְךָ מִקֶּדֶם. בָּלִיתָ מְלֹאכֶתְךָ  
בַּיּוֹם הַשְּׁבִיעִי. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוּמְמָתָנוּ  
מִכָּל-הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וּקְרִבְתָּנוּ  
מִלִּבְּנוֹ לַעֲבוֹדָתְךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ  
קָרָאתָ. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת  
לְמִנוּחָה וְרֵאשֵׁי חֳדָשִׁים לְבִפְרָה: וּלְפִי שְׁחָטָאנוּ  
לְפָנֶיךָ אֲנִיחָנוּ וְאֲבוֹתֵינוּ חֲרָבָה עֵירָנוּ וְשָׁמַם בֵּית  
מִקְדָּשָׁנוּ וְנָלָה יְקָרָנוּ וְנִטַּל כְּבוֹד מִבֵּית חַיֵּינוּ.

to bring thereon the additional offering of the Sabbath as is meet. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this Sabbath day we will prepare and offer up unto thee in love, according to the precept of thy

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*On Sabbath and New Moon.*

house of our life, so that we are not able to perform our obligations in thy chosen house, in that great and holy house which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of this Sabbath day and of this New Moon we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast

בַּהּ קָרְבַּן מוֹסֵף שַׁבָּת כָּרְאוּ: יְהי רָצוֹן  
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ  
 בְּשִׂמְחָה לְאֶרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם  
 נַעֲשֶׂה לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוּבוֹתֵינוּ.  
 תְּמִידִים בְּסֻדְרָם וּמוֹסָפִים כֶּהֱלַכְתָּם. וְאֶת־  
 מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ  
 בְּאַהֲבָה בְּמִצּוֹת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ

*On Sabbath and New Moon.*

וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית  
 בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ  
 עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ: יְהי רָצוֹן  
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ  
 בְּשִׂמְחָה לְאֶרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם נַעֲשֶׂה  
 לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוּבוֹתֵינוּ תְּמִידִים בְּסֻדְרָם  
 וּמוֹסָפִים כֶּהֱלַכְתָּם. וְאֶת־מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה  
 וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ  
 בְּאַהֲבָה בְּמִצּוֹת רְצוֹנֶךָ. כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ

will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And on the Sabbath day two he-lambs of the first year, without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them

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*On Sabbath and New Moon.*

prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said: And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.



עָלֵינוּ בְּתוֹרַתְךָ עַל-יְדֵי מֹשֶׁה עֲבֹדְךָ מִפִּי  
 כְּבוֹדְךָ כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים  
 בְּגִי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת  
 מִנְּחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלֹת שַׁבָּת  
 בַּשַּׁבָּתוֹ עַל-עֹלֹת הַתָּמִיד וְנִסְכָּה:

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי  
 עֲנֵגָה. עִם מְקוֹדְשֵׁי שְׁבִיעֵי כָלָם יִשְׁבְּעוּ

*On Sabbath and New Moon.*

בְּתוֹרַתְךָ עַל-יְדֵי מֹשֶׁה עֲבֹדְךָ מִפִּי כְּבוֹדְךָ  
 כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּגִי-שָׁנָה  
 תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְּחָה בְּלוּלָה בַשֶּׁמֶן  
 וְנִסְכּוֹ: עֹלֹת שַׁבָּת בַּשַּׁבָּתוֹ עַל-עֹלֹת הַתָּמִיד וְנִסְכָּה:  
 וּבִרְאֵי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לְזֵי פָרִים בְּגִי-  
 בָקָר שְׁנָיִם וְאַיִל אֶחָד כִּבְשִׁים בְּגִי-שָׁנָה שְׁבַע  
 תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה  
 עֶשְׂרֹנִים לֶפָר וּשְׁנֵי עֶשְׂרֹנִים לְאַיִל וְעֶשְׂרֹן לְכִבְשֵׁ  
 יֵינָן כְּנִסְכּוֹ וְשַׁעִיר לְבָכָר וּשְׁנֵי תְּמִידִים כֹּהֵל לְכַתֵּם:

shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let

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*On Sabbath and New Moon.*

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest, and on this Sabbath day renew this New Moon unto us for good and for blessing, for joy and for gladness, for salvation and comfort, for sustenance and maintenance, for life and peace, for pardon of sin and forgiveness of iniquity (*during Leap Year:—*

וַיִּתְּעַנּוּ מִטּוֹבָךְ. וְהִשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ.  
חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ וְגָבַר לְמַעֲשֵׂה  
בְּרָאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחַתָּנוּ  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֵלְקֵנוּ בְּתוֹרָתֶךָ.  
שִׁבְעֵנוּ מִטּוֹבָךְ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ. וְמַהֲרָ  
לָבֵנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ

*On Sabbath and New Moon.*

יִשְׁמְחוּ בְּמַלְכוּתֶךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.  
עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעַנּוּ מִטּוֹבָךְ.  
וְהִשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ. חֲמִידַת יָמִים אוֹתוֹ  
קָרָאתָ וְגָבַר לְמַעֲשֵׂה בְּרָאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחַתָּנוּ וְחִדַּשׁ  
עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטָבָה  
וּלְבָרָכָה. לְשִׂשׁוֹן וּלְשִׂמְחָה. לִישׁוּעָה וּלְנִחְמָה.  
לְפָרְנֶסָה וּלְכִלְכָּלָה. לְחַיִּים וּלְשָׁלוֹם. לְמַחֲוִילַת  
חֲטָא וּלְסְלִיחַת עֲוֹן *during Leap Year* וּלְכַפֵּרַת

us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

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*On Sabbath and New Moon.*

and for atonement of transgression); for thou hast chosen thy people Israel from among all nations, and hast made thy holy Sabbath known unto them, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the beginnings of the months.

בְּאַהֲבָה וּבְרָצוֹן שִׁבַּת קֹדֶשׁ. וַיְנַחֲמוּ בָהּ  
 יִשְׂרָאֵל מִקֹּדֶשׁ שְׁמֶךָ. בָּרוּךְ אַתָּה יי.  
 מִקֹּדֶשׁ הַשַּׁבָּת:

רָצָה יי אֲלֵהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.  
 וְהָשִׁיב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי  
 יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן.  
 וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:  
 וְתַחֲזִיקָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.  
 בָּרוּךְ אַתָּה יי. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

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*On Sabbath and New Moon.*

פֶּשַׁע: כִּי בְּעַמְּךָ יִשְׂרָאֵל בְּחִרְתָּ מִכָּל־הָאֻמוֹת.  
 וְשַׁבַּת קֹדֶשׁ לָהֶם הוֹדַעְתָּ וְחֻקֵּי רָאשֵׁי חֳדָשִׁים  
 לָהֶם קִבַּעְתָּ: בָּרוּךְ אַתָּה יי. מִקֹּדֶשׁ הַשַּׁבָּת  
 וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים:

*Congregation in an undertone:*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

*On Chanukah say, "We thank thee also," etc., b. 63.*

*The Cong. in an undertone—*

מוֹדִים אֲנִחנוּ לָךְ, שְׁאַתָּה  
הוא יי אֱלֹהֵינוּ וְאֵלֵי  
אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בְּשָׂר.  
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ. עַל  
שֶׁחַיִּיתָנוּ וְקִבַּלְתָּנוּ. בֵּן  
תַּחֲנוּנוֹ וְתַקְוָתָנוּ. וְתַאֲסוּף  
נְלִיזְתָּנוּ לְחִצְרוֹת קִדְשֶׁךָ,  
לְשִׁמְר חֲקִיךָ, וְלַעֲשׂוֹת  
רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבֵּב  
שָׁלֵם, עַל שְׁאַנְחָנוּ מוֹדִים  
לָךְ. בָּרוּךְ אַל הַהוֹדָאוֹת:

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב  
וּבֶקֶר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ.  
וְהַמְּרַחֵם, כִּי לֹא־תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
קִוִּינוּ לָךְ:

מוֹדִים אֲנִחנוּ לָךְ,  
שְׁאַתָּה הוּא יי אֱלֹהֵינוּ,  
וְאֵלֵי אֲבוֹתֵינוּ,  
לְעוֹלָם וָעֶד. צוֹר חַיִּינוּ,  
מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא  
לְדוֹר וָדוֹר. נוֹדֶה לָךְ  
וְנִסְפֹּר תְּהִלָּתְךָ, עַל  
חַיִּינוּ הַמְּסוּרִים בְּיָדֶךָ,  
וְעַל נִשְׁמוֹתֵינוּ  
הַמְּקוּדוֹת לָךְ, וְעַל  
נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law



וְעַל-כָּל־כֵּן יִתְבַּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מַלְכֵנוּ  
תָּמִיד לְעוֹלָם וָעֶד:

*On the Sabbath of Penitence say:—*

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:  
וְכָל הַחַיִּים יוֹדוּךָ סִלָּה וַיְהַלְלוּ אֶת-שְׁמֶךָ  
בְּאַמֶּת. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סִלָּה. בָּרוּךְ  
אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלֶךָ נָאֶה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וָאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה הַמְּשֻׁלָּשֶׁת  
בְּמִוְרָה. הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהֲרֹן  
וּבְנֵינוּ בְּהַנִּים. עִם קְדוֹשְׁךָ כְּאֲמֹר. יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ: יֵשָׁא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׁם  
לְךָ שָׁלוֹם:

שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.  
בָּרַכְנוּ אֲבֵינוּ כָּלְנוּ, בְּאַחַד בָּאוֹר פְּנִיָּה.  
כִּי בָאוֹר פְּנִיָּה נִתְּתָה לָנוּ יי אֱלֹהֵינוּ, תוֹרַת

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָּה  
וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עַתָּה וּבְכָל־  
יְשָׁעָה בְּשָׁלוֹמְךָ.

*On the Sabbath of Penitence say:—*

בְּסֶפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרִנָּסָה טוֹבָה. נִזְכָּר  
וְנִקְטָב לְפָנֶיךָ. אֲנַחֲנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים  
טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מַדְבַּר  
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעַפָּר  
לְכָל תַּהֲוָה: פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוּף נַפְשִׁי. וְכָל חַוְשֵׁי־כַסִּים עָלַי רָעָה, מִהֲרָה  
הִסֵּר עֲצָתָם, וְקַלְקַל מַחֲשַׁבּוֹתָם. עֲשֵׂה לִמְעַן  
שְׁמֶךָ. עֲשֵׂה לִמְעַן יִמְנָךְ. עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ.  
עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצִין יְדֵי־ךָ.  
חֹשִׁיעָה יִמְנָךְ וְעַנְגִּי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

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*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

וְהִנְיִין לְבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחֵן חֲלָקֵנוּ, בְּתוֹרָתְךָ; וְשֵׁם  
נִעְבְּדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים בְּדִמּוֹנִיּוֹת; וְעֲרָבָה  
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים בְּדִמּוֹנִיּוֹת:

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*Reader.* יתְנַבֵּל וְיִתְקַנֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי־בְרָא  
בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דִי־  
כָל־בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:  
*Cong. and Reader.* יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי  
עָלְמַיָּא.

*Reader.* יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
וְיִתְהַדָּר, וְיִתְעַלֵּל וְיִתְהַלָּל שְׁמֵהּ דִּי־קִדְשָׁא בְּרִיךְ הוּא.  
לְעָלָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי־  
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם  
אֲבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may be make peace for us and for all Israel; and say ye, Amen.

There is none like our God: none like our Lord.

There is none like our King: none like our Savior.

Who is like our God: who is like our Lord?

Who is like our King: who is like our Savior?

We will give thanks unto our God: we will give thanks unto our Lord.

We will give thanks unto our King: we will give thanks unto our Savior?

Blessed be our God: blessed be our Lord.

Blessed be our King: blessed be our Savior.

Thou art our God: thou art our Lord.

Thou art our King: thou art our Savior.

Thou art he unto whom our fathers burnt incense of spices.

*Reader.* יהא שְׁלָמָא בְּרָא מִן-שְׁמַיָּא וְסִיִּים, עֲרִינִי

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרִי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

אֵין בְּאַלְהֵינוּ. אֵין בְּאֲדוֹנֵינוּ.

אֵין בְּמַלְכֵנוּ. אֵין בְּמוֹשִׁיעֵנוּ:

מִי בְּאַלְהֵינוּ. מִי בְּאֲדוֹנֵינוּ.

מִי בְּמַלְכֵנוּ. מִי בְּמוֹשִׁיעֵנוּ:

נוֹדָה לְאַלְהֵינוּ. נוֹדָה לְאֲדוֹנֵינוּ.

נוֹדָה לְמַלְכֵנוּ. נוֹדָה לְמוֹשִׁיעֵנוּ:

בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ.

בָּרוּךְ מַלְכֵנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ.

אַתָּה הוּא מַלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ:

אַתָּה הוּא שֶׁהַקָּטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת

קְטֹרֶת הַסָּמִים

Talmud Babli: Treatise Cerithoth 6, a.

The compound forming the incense\* consisted of balm, onycha, galbanum and frankincense, in quantities weighing seventy manehs each; of myrrh, cassia, spikenard and saffron, each sixteen manehs by weight; of costus twelve, of aromatic bark three, and of cinnamon nine manehs; of lye obtained from a species of leek, nine kabs; of Cyprus wine three seahs and three kabs: though, if Cyprus wine was not procurable, old white wine might be used; of salt of Sodom the fourth part of a kab, and of the herb Maaleh Ashan a minute quantity. R. Nathan says, a minute quantity was also required of the odoriferous herb Cippath, that grew on the banks of the Jordan; if, however, one added honey to the mixture, he rendered the incense unfit for sacred use, while he who, in preparing it, omitted one of its necessary ingredients, was liable to the penalty of death. Rabban Simeon, son of Gamaliel, says, the balm is a resin that exudes from the wood of the balsam tree. The lye obtained from a species of leek was rubbed over the onycha to improve it, while the Cyprus wine was used to steep it in, so that its odor might be more pungent.

Mishnah: End of Treatise Tamid.

These were the Psalms which the Levites used to recite in the Temple—

On the first day of the week they used to recite (Psalm xxiv.), The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

On the second day (Psalm xlviii.), Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain.

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\*Exod. xxx. 34—38.



תלמוד מסכת כריתות ו'

פֶּטוּם הַקְּטָרֶת הַזָּרִי וְהַצֶּפֶרֶן וְהַחֲלָבָנָה וְהַלְבֹנָה. מִשְׁקַל  
 שִׁבְעִים שִׁבְעִים מָנָה: מֵרֹאשׁ וְקָצִיעָה שְׁכֶלֶת גֵּרֶד וְכַרְכֹּם.  
 מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנָה. הַקֶּשֶׁט שְׁנַיִם עָשָׂר.  
 וְקִלּוּפָה שְׁלֹשָׁה. וְקִנְמָן תְּשַׁעַה. בְּרִית כֶּרְשִׁינָה תְּשַׁעַה קִבִּין.  
 יֵין קִפְרִיסִין סְאִין תֵּלְתָא וְקִבִּין תֵּלְתָא. וְאִם אֵין לוֹ יֵין  
 קִפְרִיסִין מֵבִיא חֹמֶר תּוֹרֵץ עֲתִיק: מֶלַח סְדוּמִית רִבְעֵה תִקְבִּי.  
 מִעֲלָה עֶשֶׂן כָּל שְׁהוּא: רַבִּי נֶתָן אוֹמֵר אֵף כִּפְתַּת הַיֶּרֶדֶן כָּל  
 שְׁהוּא וְאִם נֶתָן בָּהּ דְּבִשׁ פְּסָלָהּ. אִם חֹמֶר אַחַת מִכָּל  
 סִמְנֵיהָ חֵיב מִיתָה: רַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר. הַזָּרִי  
 אֵינוֹ אֵלָּא שְׂרָף הַנוֹטֵף מֵעֲצֵי הַקְּטָר: בְּרִית כֶּרְשִׁינָה שְׁשָׁפִין  
 בָּהּ אֶת הַצֶּפֶרֶן. כְּדִי שֶׁתִּהְיֶה נְאֻה: יֵין קִפְרִיסִין שְׁשֹׁרִין בּוֹ  
 אֶת הַצֶּפֶרֶן. כְּדִי שֶׁתִּהְיֶה עֲזוּה: וְהֵלֵא מִי בִגְדִים יָפִין לָהּ  
 אֵלָּא שְׂאִין מִכְּנִיסִין מִי בִגְדִים בְּעֶזְרָה מִפְּנֵי הַכְּבוֹד:

משנה סוף מסכת תמיד

הַשִּׁיר שֶׁהַלֵּוִים הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים. לֵי הָאָרֶץ וּמִלֹּאָה תִּבְלֵ  
 וַיּוֹשְׁבֵי בָּהּ: (ב"ד)

בַּשֵּׁנִי הָיוּ אוֹמְרִים. גְּדוֹל יְיָ וּמִהָלָל מְאֹד בְּעִיר אֱלֹהֵינוּ  
 הִרְקִדְשׁוּ: (מ"ח)

On the third day (Psalm lxxxii.), God standeth in the congregation of the mighty; he judgeth among the judges.

On the fourth day (Psalm xciv.), God of vengeance, Lord, God of vengeance, shine forth.

On the fifth day (Psalm lxxxii.), Exult aloud unto God our strength; shout for joy unto the God of Jacob.

On the sixth day (Psalm xciii.), The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved.

On the Sabbath (Psalm xcii.), A psalm, a song for the Sabbath Day. It is the psalm and song also for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.

Talmud Babli. End of Treatise Berachoth.

R. Eleazer said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. Read not here *banayich*, thy children (or disciples), but *bonayich*, thy builders.—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sake, I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

בְּשִׁלְיֵי הָיוּ אוֹמְרִים. אֱלֹהִים נֶצֶב בְּעֶדְת־אֵל בְּקֶרֶב  
אֱלֹהִים יִשְׁפֹּט: (פ"ב)

בְּרִבְעֵי הָיוּ אוֹמְרִים. אֵל נֶקְמֹת יְיָ אֵל נֶקְמֹת הוֹפִיעַ:

(צ"ד)

בְּחִמְיֵי הָיוּ אוֹמְרִים. הִרְגִּינוּ לֵאלֹהִים עוֹנְנוּ הִרְעִינוּ  
לֵאלֹהֵי יַעֲקֹב: (פ"א)

בְּשִׁשִּׁי הָיוּ אוֹמְרִים. יְיָ מֶלֶךְ גָּאוֹת לָבֵשׁ. לָבֵשׁ יְיָ עוֹ  
הַתְּאוֹר אֶף־תִּכּוֹן תִּגְּל בַּל־תִּמּוֹט: (צ"ג)

בַּשָּׁבַת הָיוּ אוֹמְרִים. מְזֻמֹּר שִׁיר לְיוֹם הַשָּׁבַת: (צ"ב)  
מְזֻמֹּר שִׁיר לַעֲתִיד לָבֹא. לְיוֹם שֶׁכָּלוּ שָׁבַת וּמְנוּחָה  
לְחַיֵּי הָעֹלָמִים:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תַּלְמִידֵי חֲכָמִים  
מֵרַבִּים שָׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בְּנוֹיָךְ לַמּוֹדֵי יְיָ וְרַב  
שָׁלוֹם בְּנוֹיָךְ. אֵל תִּקְרָא בְּנוֹיָךְ אֶלָּא בּוֹנוֹיָךְ: —שָׁלוֹם רַב  
לְאַהֲבֵי תוֹרָתְךָ וְאִין לָמוּ מִכְשׁוֹל: יְהִי־שָׁלוֹם בְּחִילָךְ  
שְׁלוֹה בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲבִרְהֶנָּא שָׁלוֹם  
בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבִקְשָׁה טוֹב לָךְ: יְיָ עוֹ לַעֲמוֹ  
יִתֵּן יְיָ! וְיִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

עָלִינוּ לְשִׁבְחָה לְאֶדְוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שִׁמְנוּ

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שִׁים חֲלָקְנוּ בָּהֶם.  
 וְנִרְלָנוּ בְּכָל־הַמּוֹנָם. וְאַנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים  
 וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בָּרוּךְ  
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינָת עֶזוֹ בְּנִבְהִי מְרוֹמִים;  
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמֶת מִלִּבְנוּ. אָפֶס וּלְתוֹ.  
 בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבָהּ.  
 כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
 מִתַּחַת אֵין עוֹד.

עַל־כֵּן נִקְרָא לָךְ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה  
 בְּתַפְאֲרָת עֲלִיָּה. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
 וְהָאֱלִילִים כָּרוֹת וּפְרִתוֹן. לְתִקּוֹן עוֹלָם בְּמַלְכוּת  
 שִׁדְי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בַּשִּׁמְךָ. לְהַפְנוֹת אֶלְיָךְ  
 כָּל־רָשָׁעֵי אֶרֶץ; יִפְּרוּ וַיִּדְעוּ כָּל־יְיֹשְׁבֵי תֵבֶל.  
 כִּי לָךְ תִּכְבַּע כָּל־בְּהֶמָּה תִּשָּׁבַע כָּל־לִשׁוֹן; לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וּבָרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וַיִּתְּנוּ.  
 יִקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא.  
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד; בְּכָתוּב בְּתוֹרָתְךָ.

and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

יְיָ וַיְמַלֵּךְ לְעוֹלָם וָעֶד: וַיֹּאמֶר. יְהוָה יְיָ לְמַלְךְ עַל-  
כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יְהוָה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

קדיש יתום

וַעֲתָה יִגְדֹּל-נָא כֹחַ אֲדֹנֵי בְּאֶשֶׁר דְּבִרְתָּ לְאֹמֹר:

זְכוֹר בְּרַחֲמֶיךָ יְיָ וְחֲסִדֶיךָ כִּי מַעֲוֹלָם הָמָּה:

*Mourner.* יתגדל ויתקדש שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא

בְּרַעֲוִיתָהּ. וַיְמַלֵּךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דִי-

כָּל-בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Mourner.* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵיָא.

*Mourner.* יתברך וישתבח ויתפאר ויתרומם ויתנשא

ויתהדר ויתעלה ויתהלל שְׁמֵהּ דִּי-קֳדָשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן-כָּל-בְּרַבָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דִּי-

אָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:

*Mourner.* יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וָאָרֶץ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

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### UNITY HYMN FOR THE SABBATH DAY.

*In some Congregations the following is said before "Blessed be he who spake," p. 19.*

Of old thou didst rest on the seventh day; thou didst therefore bless the Sabbath.

For every work of thine praise is prepared for thee; thy loving ones bless thee at all times.

Blessed be the Lord, the Maker of them all, the living God and everlasting King.

For from of old there hath rested upon thy servants the abundance of thy mercies and thy loving kindnesses.

But in Egypt thou didst begin to make known that thou art exalted far.

Above all gods, when thou didst execute great judgment upon the Egyptians and upon their gods.



אֲדוֹן עוֹלָם. אֲשֶׁר מֶלֶךְ בְּמַחְסֵי כָל־יְצִיר נִבְרָא :  
 לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא :  
 וְאַחֲרֵי כָכָל הַכֹּל לְבָדּוֹ יִמְלֹךְ נִוְרָא :  
 וְהוּא הָיָה. וְהוּא הָיָה. וְהוּא יִהְיֶה בְּתַפְאֲרָה :  
 וְהוּא אֶחָד. וְאֵין שְׁנֵי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה :  
 בְּלִירְאָשִׁית בְּלִי תְּכָלִית. וְלוֹ הָעוֹז וְהַמְשִׁירָה :  
 וְהוּא אֵלִי. וְחִי גּוֹאֲלִי. וְצִוֵּר חֲבָלִי בְּעֵת צָרָה :  
 וְהוּא נָסִי וּמְנוּס לִי. מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא :  
 בְּיָדוֹ אֶפְקֹד רוּחִי. בְּעֵת אִישָׁן וְאֶעִירָה :  
 וְעַם־רוּחִי גּוֹיָתִי . יְיָ לִי וְלֹא אִירָא :

## שִׁיר הַיְחוּד לְיוֹם הַשַּׁבָּת

*In some Congregations the following is said before*  
 בְּרוּךְ שְׁאָמַר p. 19.

אֵל בְּיוֹם הַשְּׁבִיעִי נִחַת. יוֹם הַשַּׁבָּת עַל כֵּן בִּרְבָּבָה :  
 וְעַל כֵּן כָּל פּוֹעַל תְּהִלָּה עָרוּכָה. חֲסִידֶיךָ בְּכָל עֵת יִבְרַכּוּכָה :  
 בְּרוּךְ יְיָ יוֹצֵר כָּלֵם. אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם :  
 כִּי מַעֲשֶׂיךָ עַל עַבְדֶּיךָ רַב רַחֲמִיךָ וְחֲסִדֶּיךָ :  
 וּבְמַצָּרִים תַּחֲלֹת לְהוֹדִיעַ כִּי מְאֹד נִשְׁלִיט  
 עַל כָּל אֱלֹהִים. בְּעֶשְׂוֹתְךָ בָּהֶם שְׁפָטִים גְּדֹלִים וּבְאַלְהֵיהֶם :

When thou didst cleave the Red Sea, thy people saw thy great hand, and they feared.

Thou didst guide thy people, so that thou mightest make unto thyself a name of glory to manifest thy greatness.

Thou spakest also with them from the heavens, when the clouds dropped water.

Thou knewest their wanderings in the wilderness, in a land of drought, where none passed through.

Thou gavest to thy people the corn of heaven, flesh abundant as the dust, and water from the rock.

Thou didst drive out many nations, and they took possession of their land and of the labor of the peoples;

That they might observe thy statutes and laws, the words of the Lord, which are pure words.

And they delighted themselves with fat pastures, and with rivers of oil from the flinty rock.

When they rested, they built thy holy city, and adorned the house of thy sanctuary.

Then thou saidst, Here will I dwell for length of days: I will surely bless her provision.

There they shall sacrifice sacrifices of righteousness; thy priests also shall be clothed with righteousness.

The house of Levi also shall chant pleasant songs; they shall shout for joy and sing unto thee.

The house of Israel and they that fear the Lord shall give glory and thanks unto thy name, O Lord.

Thou hast dealt out exceeding kindness to the earliest ages; deal thus kindly also with the latest.

O Lord, rejoice over us, even as thou didst rejoice over our fathers,

To multiply us and deal kindly with us; and we will forever give thanks unto thee for thy goodness.

O Lord, rebuild thy city speedily, for it is called by thy name.

And make the horn of David to flourish therein, and dwell in the midst thereof for ever, O Lord.

There we will offer sacrifices of righteousness, and there may our oblation be pleasant as in former days.

בְּבִקְעָה יָם סוּף עָמָד רָאוּ הַיָּד הַגְּדוֹלָה. וַיִּירָאוּ:  
וְהִנֵּה עָמָד לַעֲשׂוֹת לָהֶם תַּפְאֶרֶת. לְהִרְאוֹת גְּדֻלָּה:  
וְדַבַּרְתָּ עִמָּם מִן הַשָּׁמַיִם. וְגַם הָעֲבִים נִטְפוּ מֵיָם:  
וְדַעַת לְכַתֵּם בַּמִּדְבָּר. בְּאַרְץ צִיָּה אִישׁ לֹא עָבָר:  
תִּתֶּנָּה לַעֲמָד דִּגְזֵן שָׁמַיִם. וְכַעֲפָר שָׂאֵר וּמִצּוֹר מָיִם:  
תִּגְרֹשׁ גּוֹיִם רַבִּים עַמִּים. וַיִּרְשׁוּ אֶרֶצָם וַעֲמַל לְאֻמִּים:  
בַּעֲבוּר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת. אִמְרוֹת יְיָ אִמְרוֹת טְהוֹרוֹת:  
וַיִּתְעַדְנוּ בְּמִרְעֵה שָׁמַיִם. וּמַחֲלִמִּישׁ צוּר פִּלְגֵי שָׁמַיִם:  
בְּנוֹתָם בָּנוּ עִיר קִדְשָׁה. וַיִּפְאֲרוּ בֵּית מִקְדָּשָׁה:  
וְתֹאמַר פֹּה אֲשַׁב לְאֶרֶץ יָמִים. אֵידָה בְּרֹךְ אֲבֹרָה:  
כִּי שָׁט יוֹבְחוּ וְכִחֵי אֶדְקֵי. אֶף בְּהִנֵּה יִלְבְּשׁוּ אֶדְקֵי:  
וּבֵית הַלְלוּ נְעִימוֹת יוֹמָרוּ. לָהֶם יִתְרוֹעְעוּ אֶף יִשְׁירוּ:  
בֵּית יִשְׂרָאֵל וַיִּירָאוּ יְיָ. וַיִּבְדְּרוּ וַיּוֹדוּ שִׁמְךָ יְיָ:  
הַטִּיבֹת מְאֹד לְרֹאשׁוֹנִים. בֶּן תִּיטִיב גַּם לְאַחֲרוֹנִים:  
יְיָ תַּשִּׁישׁ נָא עַלְּנוּ. כְּאֲשֶׁר שָׁשָׂתָ עַל אֲבוֹתֵינוּ:  
אוֹתָנוּ לְהַרְבּוֹת וּלְהִיטִיב. וְנוֹדָה לָהֶם לְעוֹלָם כִּי תִיטִיב:  
יְיָ תִּבְנֶה עִירָה מְהֵרָה. כִּי עָלֶיָּה שִׁמְךָ נִקְרָא:  
וְקִרְן דּוֹד מִצְמִיחַ בָּהֶם. וְתִשְׁכּוֹן לְעוֹלָם יְיָ בְּקִרְבָּה:  
וְכִחֵי אֶדְקֵי שִׁמְךָ נִזְבְּחָה. וְכִימֵי קָדֶם תִּתְעַרֵּב מִנְּחָה:

O bless thy people with the light of thy countenance; for they desire to do thy will.

And in thy good will fulfil our desire; look, we beseech thee, we are thy people, all of us.

Thou hast chosen us to be unto thee a treasured people: let thy blessing be upon thy people for ever.

And we will continually declare thy praise, and praise thy glorious name.

Of thy blessing let thy people be blessed, for every one whom thou blessest is blessed.

As for me, while I have my being, I will praise my Creator, and I will bless him all the days of my appointed time.

Let the name of the Lord be blessed for ever, from everlasting even to everlasting.

As it is written: Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. And it is said: Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Stand up and bless the Lord your God from everlasting to everlasting: and let them bless thy glorious name, that is exalted above all blessing and praise. And it is said: Blessed be the Lord, the God of Israel, from everlasting even to everlasting: and let all the people say, Amen: praise ye the Lord. And it is said, And David blessed the Lord in the presence of all the congregation: and David said, blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting.

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וּבִרְךָ עַמְּךָ בְּאוֹרֵי פָנֶיךָ. כִּי תַפְצִים לַעֲשׂוֹת רְצוֹנְךָ:

וּבִרְצוֹנְךָ תַעֲשֶׂה חֲפָצֵנוּ. הַבִּטְנָא עִמָּךְ כָּלְנוּ:

בְּחִרְתָּנוּ הָיוֹת לָךְ לְעַם סִגְלָה. עַל עַמְּךָ בִּרְכָתְךָ סִלָּה:

וְתָמִיד נִסְפָּר תְּהִלָּתְךָ. וְנִהְלֵל לְשֵׁם תִּפְאַרְתְּךָ:

יִמְבָּרְכְתָּךְ עַמְּךָ וּבִרְךָ. כִּי אֵת כָּל אֲשֶׁר תִּבְרָךְ מִבְּרָךְ:

וְאֲנִי בְּעוֹדִי אֶהְלֵל בּוֹרְאִי. וְאֶבְרַכְהוּ כָּל יְמֵי צָבָאִי:

יְהִי שֵׁם יְיָ מִבְּרָךְ לְעוֹלָם. מִן הָעוֹלָם וְעַד הָעוֹלָם:

כַּכְתוּב. בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.

וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל לֵי: עֲנֵה דְגִיָּאל וְאָמַר. לְהוֹא

שְׁמָה דִּי אֱלֹהֵא מִבְּרָךְ מִן עֲלָמָא וְעַד עֲלָמָא דִּי חֲכָמְתָא

וְגִבּוֹרְתָא דִּי לֵהּ הִיא: וְנֶאֱמַר. וַיֹּאמְרוּ הַלְלוּם יֵשׁוּעַ וְקִדְמִיָּאל

בְּנֵי חֲשַׁבְנָה שְׂרָבְיָה הוֹדְיָה שְׁבַנְיָה פֶתִיחָה, קוֹמוּ בִּרְכוּ

אֵת יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וַיִּבְרְכוּ שֵׁם כְּבִדְךָ

וְאִרְוָמָם עַל כָּל בִּרְכָּה וְתִהְלָה: וְנֶאֱמַר. בָּרוּךְ יְיָ אֱלֹהֵי

יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאָמַר כָּל הָעָם אָמֵן

הַלְלוּיָהּ: וְנֶאֱמַר. וַיִּבְרָךְ דָּוִיד אֵת יְיָ לְעֵינָי כָּל חֲקָהֵל וַיֹּאמֶר

דָּוִיד. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם:

## HYMN OF GLORY.

*The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.*

I will chant sweet hymns and compose songs; for my soul  
nantieth after thee.

My soul hath longed to be beneath the shadow of thy hand,  
to know all thy secret mysteries.

Even whilst I speak of thy glory, my heart yearneth for thy  
love.

Therefore will I speak glorious things of thee, and will  
honor thy name with songs of love.

I will declare thy glory, though I have not seen thee; under  
images will I describe thee, though I have not known thee.

By the hand of thy prophets, in the mystic utterance of thy  
servants, thou hast imaged forth the grandeur and the glory  
of thy majesty.

Thy greatness and thy might they described in accordance  
with the power made manifest in thy acts.

In images they told of thee, but not according to thine  
essence; they but likened thee in accordance with thy works.

They figured thee in a multitude of visions; behold thou art  
One under all images.

They saw in thee both age and youth,\* the hair of thy head  
now grey as in old age, now black as in youth.

Age in the day of judgment, and youth in the day of battle;  
as a man of war he striveth with his hands:

He hath bound a helmet of victory upon his head; his right  
hand, and his holy arm, hath wrought victory for him:

With dew of light his head is filled, and his locks with drops  
of the night.

He shall be glorified by me for he delighteth in me; yea,  
he shall be to me a crown of beauty.

His head is like fine, pure gold; upon his forehead is im-  
pressed the glory of his holy name.

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\*In regard to these and the following expressions, compare  
Daniel vii. 9; Exod. xv. 3; Song of Solomon v. 2, 14; Isaian  
lix. 17; Psalm xcvi. 1.

## שיר הכבוד:

*The Ark is opened and the following Hymn is chanted in  
alternate verses by the Reader and Congregation.*

אֲנֵעִים וְמִירוֹת וְשִׁירִים אֶאֱרוֹג. כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג;  
נַפְשִׁי תִמְדָּה בְּצֵל יְדֶיךָ. לְבַעַת כָּל רוֹס סוֹדֶךָ;  
מִדֵּי בִבְרִי בְּכַבֻּדְךָ. הוֹמָה לִבִּי אֶל הוֹדְיָךָ;  
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת. וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת;  
אֲסַפְּרָה כְבוֹדְךָ וְלֹא רֵאִיתִיךָ. אֲבַמְּךָ אֲבַנְךָ וְלֹא יָדַעְתִּיךָ;  
בֵּינִי וּבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ. דַּמִּיתָ הַדָּר כְּבוֹד הוֹדְךָ;  
נִדְלַתָּהּ וַיְגִבְרַתָּהּ. כִּנּוּ לְתַקְרָה פִּעֲלָתָהּ;  
דַּמּוּ אוֹתָהּ וְלֹא כָפִי יִשָּׁהּ. וַיִּשְׁוֹנֶה לִּפִּי מַעֲשֵׂיךָ;  
הַמְשִׁילוֹךְ בְּרַב חַיּוֹנוֹת. הִנֵּה אַחֵר בְּכָל דַּמְיוֹנוֹת;  
וַיִּחְזוּ בְךָ וְקִנְיָה וּבְחֵרוֹת. וְשַׁעַר רֹאשְׁךָ בְּשִׁיבָה וְשִׁחְרוֹת;  
וְקִנְיָה בְּיוֹם דִּין וּבְחֵרוֹת בְּיוֹם קָרֵב. בָּאִישׁ מִלְחָמוֹת יָדָיו  
לוֹ קָרֵב:

תִּבְשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ. הוֹשִׁיעָה לוֹ יְמִינוֹ וְזָרַע קֶדְשׁוֹ;  
מַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא. וְקִנְצוֹתָיו רְקִיסֵי לֵיְלָה;  
יִתְפָּאֵר בִּי כִּי חֲפֵץ בִּי. וְהוּא יִהְיֶה-לִּי לַעֲמֻת צָבִי;  
— בְּתֵם מְהוֹר פְּנוֹ דְּמוֹת רֹאשׁוֹ. וְחֵק עַל מִצַּח כְּבוֹד שֵׁם קֶדְשׁוֹ;

For grace and glory, beauty and splendor his people hath encircled him with a crown.

The plaited hair of his head seemed as in the days of youth, his black locks were flowing in curls.

The abode of righteousness—his glorious beauty—may he prefer it above his chiefest joy.

May his treasured people be a crown in his hand, a royal diadem of glorious beauty.

They were borne by him, he carried them; with a crown he adorned them; for that they were precious in his sight he honored them.

His glory resteth upon me, and mine upon him; and he is nigh unto me, when I cry unto him.

He is bright and ruddy in red apparel, when he cometh from treading the winepress in Edom.†

The symbol of his all-embracing providence he showed to the meek Moses, when the similitude of the Lord was before his eyes.

Taking pleasure in his people, he will glorify the meek; that, dwelling amid praises, he may be glorified by them.

The sum of thy word is truth; O thou, who hast called every generation from the beginning, seek the people that seeketh thee.

Accept, I beseech thee, the multitude of my songs, and let my joyous cry come near unto thee.

Let my praise be a crown unto thy head, and my prayer be set forth before thee as incense.

Let the song of the poor be precious in thy sight as the song that was sung at thy offerings.

May my blessing rise to the bountiful God, who createth and produceth, who is just and mighty.

And when I bless thee, incline thine head unto me, and take what I offer as though it were the choicest spices.

May my meditation be pleasant unto thee, for my soul panteth after thee.

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†Compare Isaiah lxiii. 1, 2.



לחן ולכבוד צבי תפארה. אמתו לו עטרה עטרה;  
מחלות ראשו כבימי בחרות. קנצותיו תלתלים שחרות;  
גנה הצדק צבי תפארתו. יעלה נא על ראש שמחתו;  
סגלתו תהי בידו עטרת. וצניף מלוכה צבי תפארת;  
עמוסים נשאם עטרת ענדם. מאשר יקרו בעיניו בפרם;  
פארו עלי ופארי עליו. וקרוב אלי בקראי אליו;  
עח ואדום ללבשו אדם. פורה בדרך בבווא מאדום;  
\* קשר תפלין הראה לענו. תמונת יי לנגד עיניו;  
יוצה בעמו ענוים ופאר. יושב תהלות בם להתפאר;  
ראש דברך אמת. קורא מראש דור ודור עם דורשך  
דרוש;

שית המון שיבי נא עליך. ורנתי תקרב אליך;  
תהלתי תהי לראשך עטרת. ותפלתי תבון קטרת;  
תיקר שירתך בעיניך. פשיר יושר על קרבניך;  
ברבתי תעלה לראש משביר. מחוללומז ליד צדיק בביר;  
ובברבתי תנענע לי ראש. ואותה קח לך בבשמים ראש;  
יערב נא שיחי עליך. כי נפשי תערוג אליך;

(\* The Midrashic interpretation of אַחֲרֵי אֵת אֶת אַחֲרֵי, Exod.  
xxxiv. 23.

## Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

*Psalm for the Sabbath Day.*

הַיּוֹם יוֹם שַׁבַּת־קָדֵשׁ שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ׃  
 מִזְמוֹר שִׁיר לַיוֹם הַשַּׁבָּת׃ מִזְבֵּן לְהַדוֹת לַיהוָה  
 וּלְאֹמַר לְשִׁמְךָ, עֲלִיוֹן׃ לְהַגִּיד בְּבִקְרָה חֲסִידְךָ  
 וְאַמּוֹנֶתְךָ, בְּלִילוֹת׃ עָלִי־עָשׂוֹר וְעָלִי־נָגַל  
 עָלִי הַגִּיוֹן בְּכִנּוֹר׃ כִּי שִׁמְחַתָּנִי יְהוָה בְּפִעֲלֶךָ  
 בְּמַעֲשֵׂי יָדְךָ אֲרִנֵּן׃ מִה־נִּגְדְּלוּ מַעֲשֵׂיֶיךָ יְהוָה מְאֹד  
 עֲמָקוֹ מִחֲשַׁבְתְּךָ׃ אִישׁ בָּעַר לֹא יֵדַע וְכֹסִיל  
 לֹא־יָבִין אֶת־זֹאת׃ בְּפָרַח רִשְׁעִים כְּמוֹ־עֶשֶׂב  
 וַיִּצְיָצוּ כָּל־פְּעָלֵי אֱנוֹן לְהַשְׁמָדֵם עַד־יָעַד׃ וְאַתָּה  
 מָרוֹם לְעֹלָם יְהוָה׃ כִּי הִנֵּה אֵיבֶיךָ, יְהוָה כִּי־  
 הִנֵּה אֵיבֶיךָ יֵאָבְדוּ, יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱנוֹן׃  
 וְתָרֵם כְּרֹאם קִרְנִי, בִּלְתִּי בְּשָׁמֶן רַעֲנָן׃ וְתִבְט  
 עֵינִי בְּשׂוּרֵי, בְּקָמִים עָלִי מְרַעִים, תִּשְׁמַעְנָה  
 אֲזִנִּי׃ צַדִּיק כְּתָמָר יִפְרָח, כְּאַרְזוֹ בְּלִבְנוֹן יִשְׁגֶּה׃  
 שְׁתוּלִים בְּבֵית יְהוָה, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ׃  
 עוֹד יִנוּבּוֹן בְּשִׁיבָה, רִשְׁנִים וְרַעֲנָנִים יִהְיוּ׃ לְהַגִּיד  
 כִּי־יֵשֶׁר יְהוָה, צוּרִי, וְלֹא־עוֹלָתָה, בּוֹ׃

## KIDDUSH FOR SABBATH MORNING.

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Exod. xx. 8—11.

Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

# סדר קדוש לסעודת שחרית בשבת:

שמות ל' א ט"ז-י"ז

וַיִּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-  
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הוּא לְעוֹלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יי אֶת-  
הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

שמות כ' ח'-י"א

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים  
תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכָתְךָ: וַיּוֹם הַשְּׁבִיעִי שַׁבָּת  
לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָל-מְלָאכָה אַתָּה וּבִנְךָ  
וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וּגְרֶךָ אֲשֶׁר  
בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יי אֶת-הַשָּׁמַיִם  
וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם  
הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת  
וַיְבָרֶךְ שְׁהוּ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַגִּפְנוֹן:  
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצֵא לַחֵם  
מִן הָאָרֶץ:

## AFTERNOON SERVICE FOR SABBATHS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

## תפלת מנחה לשבת:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ פֶּסַח:  
אֲשֶׁרִי הָעַם שֶׁכָּבְחָה לּוֹ אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו:  
תַּהֲלֶה לָדוֹר. פמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרַכָּה שְׁמֶךָ לְעוֹלָם  
וָעֶד:

בְּכָל-יוֹם אַבְרַכְךָ וְאַתְּלָלָה שְׁמֶךָ לְעוֹלָם וָעֶד:  
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וּלְגִדְלָתוֹ אֵין חֶקֶר:  
הוֹר לָדוֹר יִשְׁבַח מִעַשֶׂיךָ וּגְבוּרָתְךָ יִגְדֹּדוּ:  
תִּדְר כְּבוֹד הוֹדְךָ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיתָה:  
וְעֲזֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדִלְתְּךָ אֲסַפְּרֶנָּה:  
וְכָר רַב-טוֹבְךָ יִבְיָעוּ וְאֶדְקֶתְךָ יִרְגְּמוּ:  
חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וּגְדִל-חֶסֶד:  
טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:  
יִוְדֶה יְהוָה כָּל-מַעֲשָׂיךָ וַחֲסִידֶיךָ יִבְרַכּוּךָ:  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרָתְךָ יִדְבְּרוּ:  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּבָר  
מַלְכוּתוֹ:

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.



מְלֻכּוֹתֶיךָ מְלָכּוֹת כָּל-עֲלָמִים וּמִמְשַׁלְתֶּיךָ בְּכָל-  
דֹּר וָדֹר :

סוּמְךָ יְהוָה לְכָל הַנִּפְלִים וְזוֹקֶה לְכָל-הַכּוֹפִים :  
עֲיִנֵּי כָל אֱלֹהִים יִשְׁכְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם אֶת-  
אֲכָלָם בְּעֵתוֹ :

פּוֹתֶחַ אֶת-יְהוָה וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :  
צַדִּיק יְהוָה בְּכָל-דָּרְכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו :  
קָרֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ  
בְּאַמֶּת :

רָצוֹן יִרְאֶיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעִם :  
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הָרְשָׁעִים  
יִשְׁמִיד :

תְּהַלֵּל יְהוָה יְדְבַר-פִּי וּיְבָרֵךְ כָּל-בָּשָׂר שֵׁם  
קִדְשׁוֹ לְעוֹלָם וָעֶד :

וְאַנְחֵנוּ נִבְרָךְ יְהי מַעֲתָה וְעַד עוֹלָם. הִלְלוּיָהּ :  
וְכֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בִּיעֲקֹב, נָא יְיָ :  
וְאֲנִי וְאֶת בְּרִיתִי אַתָּם אָמַר יְיָ, רוּחִי אֲשֶׁר עָלֶיךָ,  
וְדְבָרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּי  
וְרַעַךְ וּמִפִּי יִרְעַךְ וְרַעַךְ, אָמַר יְיָ, מַעֲתָה וְעַד-עוֹלָם :

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. \*And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. \*Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. \*The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us,

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\*The Chaldee paraphrase of the preceding verse.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא נָה  
אֶל־נָה וְאָמַר, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת, מְלֹא  
כָּל־הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵינָּהּ הֵן מוֹדֵדִין וְאֹמְרִין  
קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה, בֵּית שְׂכִינְתָּהּ. קְדִישׁ  
עַל־אֲרָעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעָלַם וּלְעָלְמֵי  
עָלְמֵיָא. יְיָ צְבָאוֹת, מְלִיא כָּל־אֲרָעָא זִיו וְקָרָה:  
וְתִשְׁאַנֵּי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל בְּרַעַשׁ גָּדוֹל,  
בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וְנִטְלִתְנִי רוּחָא, וְשִׁמְעַת  
בִּתְרֵי קָל זִיעַ שְׁנִיא, דִּי מְשַׁבְּחִין וְאֹמְרִין. בְּרוּךְ  
יְקָרָא דִּי יְיָ מְאַתֵּר בֵּית שְׂכִינְתָּהּ: יְיָ! וּמְלִיךְ לְעָלַם  
וְעַד: יְיָ מְלִכּוּתָהּ קָאִם לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:  
יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמַרְהִי  
זֹאת לְעוֹלָם, לְיוֹצֵר מַחְשָׁבוֹת לְבָב עַמּוּד, וְהִכֵּן  
לְבָבָם אֱלִיךְ: וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית,  
וְהִרְבֵּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמַּתּוֹ: כִּי־  
אַתָּה אֲדֹנֵי טוֹב וְסֶלֶח, וְרַב־חֶסֶד לְכָל־קְרָאָךְ:  
צִדְקָתְךָ אֲדִיךְ לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת  
לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ  
מִיָּמֵי קֶדֶם: בְּרוּךְ אֲדֹנֵי יוֹם וַיּוֹם, יַעֲמֹם־לָנוּ

God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

הָאֵל יִשׁוּעַתָּנוּ סֵלָה: יְיָ צַבָּאוֹת עֲמָנִי, מִשְׁנֵב־לִנִּי  
 אֱלֹהֵי יַעֲקֹב סֵלָה: יְיָ צַבָּאוֹת, אֲשֶׁר־י אָדָם בְּיָמָה  
 בָּךְ: יְיָ הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנִי בְיוֹם־קִרְאָנוּ: קְרוֹךְ  
 אֱלֹהֵינוּ שֶׁקִּרְאָנוּ לְכָבוֹדוֹ, וְהַבְדִּילָנוּ מִן־הַתּוֹעִים,  
 וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא  
 יִפְתָּח לִבָּנוּ בְּתוֹרָתוֹ, וַיִּשָּׂם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאֵתוֹ,  
 וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעֲבֹדוֹ בְּלֵבב שָׁלֵם. לְמַעַן לֹא  
 נִיָּע לָרִיק, וְלֹא נִגְלַד לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנֵשְׁמֹר חֻקֶּיךָ בְּעוֹלָם  
 הַזֶּה. וְנִזְכֶּה וְנַחֲיָה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָּה,  
 לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן  
 יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם. יְיָ אֱלֹהֵי לְעוֹלָם אוֹהֶב:  
 קְרוֹךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי, וְהִנֵּה יְיָ מִבְטָחוֹ:  
 בְּטָחוֹ בֵּי עַד־יָעֵד, כִּי בָּיָה יְיָ צוּר עוֹלָמִים:  
 וַיִּבְטָחוּ בָךְ יוֹדְעֵי שִׁמְךָ, כִּי לֹא־עֲזָבְתָּ דֹרְשֶׁיךָ יְיָ:  
 יְיָ חַפֵּץ לְמַעַן צִדִּיקוֹ, יִגְדִּיל תוֹרָה וַיֹּאדִיר:

*Reader.* יתגדל ויתקבצ שמה רבא, בעלמא די־ברא

ברעיתה. וימליך מלכותה, בשמיכון וביומיכון, ובשמי די־  
 כל־בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, exalted and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

*The first section of the Lesson from the Pentateuch of the following Sabbath is read.*

*For Order of Reading the Law see pp. 81—87.*

*While the vestments are being replaced upon the Scroll, Psalms xcii., p. 248, is said.*

*The following prayer (Amidah) to "as in ancient years," b. 260, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*During the Ten Days of Penitence say:*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

*Cong. and Reader.* יהא שְׁמָהּ רַבָּא, מְבָרַךְ לְעָלָם וּלְעָלְמֵי

עָלְמֵיָא.

*Reader.* יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמָהּ דִּי־קֳדָשָׁא בְּרִיךְ הוּא.

לְעָלָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־

אַמִּירֵן בְּעָלְמָא. וְאַמְרוּ אָמֵן:

וְאַנִּי תַפִּלָּתִי לָךְ יְיָ עֵת רָצוֹן אֱלֹהִים בָּרַב חֲסִידֶיךָ

עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ:

*The first section of the Lesson from the Pentateuch of the following Sabbath is read.*

*For Order of Reading the Law see pp. 81—87.*

*While the vestments are being replaced upon the Scroll, מְזֻמָּר, p. 248, is said.*

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי

אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל

הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים

וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי

בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*On the Sabbath of Penitence say:—*

וְקַבְּלֵנוּ לִסְיִים מִלֶּךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים חַיִּים:

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest and causest salvation to spring forth?

*On the Sabbath of Penitence say:*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.\*

(See page 256).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:*  
the holy King.



מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹתֵינוּ:  
 אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי. מַחֲיֵה מֵתִים אַתָּה  
 רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly  
 until the First Day of Passover say:—*

מָשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר  
 אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹד  
 בָּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ גִּמְטִית וּמַחֲיֵה  
 וּמַצְמִיחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי כְמוֹד אֵב הַרְחֵמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.  
 וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.  
 מַחֲיֵה הַמֵּתִים: \*

(See page 256).

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוּשִׁים בְּכָל-יוֹם  
 יִהְיֶה לְךָ סֵלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַקָּדוֹשׁ.

*When the Reader repeats the Amidah, the following is said, to  
"holy God."*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

Thou art One and thy name is One, and who is like thy people Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, thou hast given unto thy people:—Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon:—a rest vouchsafed in generous love, a true and faithful rest, a rest in peace and tran-

*When the Reader repeats the Amidah, the following קדושה is said.*

*Reader.* \* נִקְדָּשׁ אֶת שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ יְשִׁים  
 אוֹתוֹ בְּשִׁמִּי מְרוֹם בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקִרְא  
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל. *Cong.* קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, יְיָ  
 צְבָאוֹת. מְלֹא כָל-הָאָרֶץ כְּבוֹדוֹ; *Reader,* לְעַמְּתָם  
 בָּרוּךְ יֵאמְרוּ: *Cong.* בָּרוּךְ בָּבוֹד יְיָ מִמְּקוֹמוֹ;  
*Reader.* וּבְדַבְּרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר. *Cong.* יְמִלֵךְ  
 יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ;  
*Reader,* לְדֹר וָדֹר נְגִיד גְּדִלְךָ. וּלְנֶצַח נִצְחִים  
 קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא  
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ  
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקְדוֹשׁ;

*On the Sabbath of Penitence conclude the Blessing thus:—*  
 הַמֶּלֶךְ הַקְדוֹשׁ;

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד. וּמִי בְּעַמְּךָ יִשְׂרָאֵל גּוֹי  
 אֶחָד בְּאֶרֶץ: תַּפְאֶרֶת גְּדִלְךָ. וַעֲמִידַת יְשׁוּעָה. יוֹם  
 מְנוּחָה וְקִדְשָׁה לְעַמְּךָ נְהַתָּ: אֲבָרְכֶם יְיָ. וְצַחַק  
 יְרִנָּה. יַעֲקֹב וּבְנָיו יְנַחֲמוּ בּוֹ: מְנוּחַת אֱהָבָה וּנְדָבָה.  
 מְנוּחַת אֱמֶת וְאַמוּנָה. מְנוּחַת שָׁלוֹם וְשִׁלּוּחַ

quillity, in quietude and safety, a perfect rest wherein thou delightest. Let thy children perceive and know that this their rest is from thee, and by their rest may they hallow thy name.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance

וְהַשְׁקֵט וְבָשֶׁת. מְנוּחָה שְׁלָמָה שְׁאַתָּה רוֹצֶה בָּהּ.  
יִכְירוּ בָנוּךְ וַיֵּדְעוּ כִּי מֵאַתָּךְ הִיא מְנוּחָתָם וְעַל  
מְנוּחָתָם יִקְדִּישוּ אֶת שְׁמֶךְ:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמְנוּחָתָנוּ. כִּי שָׁנוּ  
בְּמִצּוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִשׁוּבֶךָ  
וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.  
וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קֹדֶשְׁךָ.  
וְנִגְדְּחוּ בָּהּ יִשְׂרָאֵל מִקֹּדְשֵׁי שְׁמֶךְ. בָּרוּךְ אַתָּה  
יְיָ. מִקֹּדֶשׁ הַשְּׁבַת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם.  
וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ וְאַשִּׁי יִשְׂרָאֵל  
וְתַפִּלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן  
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover and  
Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְגָבַא, וְנִגְזַע, וִירָאָה.  
וְיִרָצָה וְיִשְׂמַע, וְיִשְׁקַד וְיִזְכֹּר, וְזָרְגָנוּ וּפְקַדְגָנוּ. וְזָכְרוֹן  
אֲבוֹתֵינוּ. וְזָכְרוֹן מַשִּׁים בֶּן דָּוִד עֲבָדֶךָ. וְזָכְרוֹן יְרוּשָׁלַיִם  
עִיר קֹדֶשְׁךָ. וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלוּטָה

and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i>		<i>On Passover</i>	<i>On Tabernacles</i>
the New Moon.		the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation.

We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for

*Congregation in an undertone—*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

## תפלת מנחה לשבת

יְלֻמּוּכָה, וְלַחֵן וְלַחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*On Tabernacles—*

חַג הַסֻּכּוֹת

*On Passover—*

חַג הַמַּצּוֹת

*On New Moon say—*

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. נִבְרָנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְמִוּכָה, וּפְקַדְנוּ בּוֹ לְבִרְכָּה,  
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן,  
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן  
וּרְחוּם אַתָּה:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ  
אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
כָל-בָּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְדוֹשׁ. עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ.  
בֶּן תַּחֲנוּנוֹ וְתַחֲנוּמֵנוּ. וְתַאֲסוּף  
גְּלוּיֵתֵינוּ לְחֻצְרֵת קִדְשֶׁךָ, לְשִׁמּוֹר  
חֻקֶּיךָ, וְלַעֲשׂוֹת רִצְוֶךָ, וְלַעֲבֹדְךָ  
בְּלֵב טָהוֹר, עַל שֶׁאֲנַחְנוּ מוֹדִים  
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ  
שְׂאֵתָה הוּא יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו  
אַתָּה הוּא לְדוֹר  
וָדוֹר. גּוֹדֵה לָךְ  
וְנִסְפֵּר תְּהִלָּתְךָ עַל  
חַיֵּינוּ הַמְּסוּרִים  
בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
הַמְּקוּדָּשׁ לָךְ, וְעַל

נַפְשְׁךָ שֶׁבְּכָל-יוֹם עִמָּנוּ וְעַל

thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Sabbath of Chanukah say: We thank thee, etc., p. 63.*

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.



וּפְלֹאֲתֶיךָ וּמִי־בִתְּךָ שֶׁבְּכָל־עֵת עָרֵב וְבִקְרֹ  
 יִצְהָרִים. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם  
 בִּי לֹא־תִמּוֹ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

*On Sabbath of Chanukah say p. 63.* עַל הַנְּסִים

וְעַל־כָּלֶם יִתְבָּרֵךְ וְיִתְרַוַּם שִׁמְךָ מִלְּגֵנוּ תָמִיד  
 לְעוֹלָם וָעֶד:

*On the Sabbath of Penitence say:—*

וּכְתוּב לְחַיִּים טוֹבִים, כָּל־גְּנֵי בְרִיתְךָ:  
 וְכָל הַחַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת־שִׁמְךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. בָּרוּךְ אַתָּה  
 יי. הַטּוֹב שִׁמְךָ וְלָךְ נָאֶה לְהוֹדוֹת:  
 שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם. כִּי  
 אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
 לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
 בְּשָׁלוֹמְךָ.

*On the Sabbath of Penitence say:—*

בְּסֶפֶר חַיִּים. בְּרָכָה וְשְׁלוֹם. וּפְרִנְסָה טוֹבָה. נִזְכָּר  
 וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים  
 טוֹבִים וְלְשְׁלוֹם. בָּרוּךְ אַתָּה יי. עוֹשֶׂה הַשְּׁלוֹם:  
 בָּרוּךְ אַתָּה יי. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—*

Thy righteousness is an everlasting righteousness, and thy Law is truth. Thy righteousness also, O God, is very high; thou who hast done great things, O God,

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מְדַבֵּר  
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֹפֵר  
לְכָל תְּהוֹיָה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
וּתְרִדוֹתֶי נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
הֲפֹר עֲצָתָם, וְקַלְקֵל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן  
שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשְׁתְּךָ.  
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי-פִי  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם  
נִעְבְּדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים בְּקִדְמוֹנוֹת: וְעֲרֹבָה  
לְזֵי מִנְחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים בְּקִדְמוֹנוֹת:

*The following is omitted on such occasions as those on  
which Tachanun is omitted on Week-days:—*

צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: וְצִדְקָתְךָ  
אֱלֹהִים עַד-מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלּוֹת אֱלֹהִים מִי

who is like unto thee? Thy righteousness is like the mountains of God; thy judgments are a great deep: man and beast thou savest, O Lord.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from Lord who made heaven and earth.

*Reader.*—He who maketh peace in his high places. may he make peace for us and for all Israel; and say ye, Amen.

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בְּמוֹדִי: אֶדְקֶתְךָ בְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם  
רַבָּה אָדָם וּבְהִמָּה תוֹשִׁיעַ יי:

*Reader.* יתגבֹּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא. בְּעֶלְמָא דִּי־בְרָא

בְּרֻעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּתַיִיכוֹן וּבִיּוֹמִיכוֹן וּבְחַיֵּי דִי־  
כָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵי־אֵי.

*Reader.* יתְבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּבֵר וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דִּי־קִדְּשָׁא בְּרִיךְ הוּא.  
לְעָלָא מִן־כָּל־בְּרַבָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמָּתָא דִּי־  
אָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תתְקַבֵּל צְלוֹתֵהוֹן וּבְרֻעוּתֵהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם

אֲבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יי מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

*Reader.* יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא, וְחַיִּים עָלֵינוּ

וְעַל־כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזְרֵי מַעַם יי, עֲשֵׂה שְׁמִים וְאַרְעַן:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever.

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרָאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׁם חָלַקְנוּ בָהֶם,  
וְגִדְּלָנוּ בְּכָל־הַמּוֹנָם. וְאֶנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים  
זְמוּדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ  
הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרוּ  
בַּשָּׁמַיִם מִמַּעַל וּשְׂכֵינָת עִזּוֹ בְּגִבְהֵי מְרוֹמִים:  
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אָפֶס זוּלָתוֹ.  
כְּתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכָּךְ,  
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִבְרָה לְךָ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה  
בְּתַפִּלָּתְךָ עָלֵינוּ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
וְהָאֱלִילִים קְרוֹת וּקְרִיתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְיָי וְכָל־כְּנִי בְּיָסָר יִקְרָאוּ בִּישְׁמֶךָ. לְהַפְנוֹת אֶלֶיךָ  
כָּל־רִשְׁעֵי אֶרֶץ: יִקְרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תִבֵּל.  
כִּי לְךָ תִּכְרַע כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וּכְרַעוּ וַיִּפֹּלוּ. וּלְכָבוֹד שִׁמְךָ יִקָּר וַיִּתְּנוּ.  
וַיִּקְבְּלוּ כָלֶם אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עָלֵיהֶם

and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

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מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא.  
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתְךָ.  
יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיֹּאמֶר. יְהִי יְיָ לְמֶלֶךְ עַל-  
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

*Mourner.* יִתְגַּבֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיִּי דִּי-  
כָל-בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Mourner.* יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעוֹלָמִי

עַלְמֵיָא.

*Mourner.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קֳדָשָׁא בְּרִיךְ הוּא.  
לְעֵלְא מִן-כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דִּי-  
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:

*Mourner.* יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאָרֶץ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—*

*Psalms civ.*

Bless the Lord, O my soul: O Lord my God, thou art very great; thou hast robed thee in splendor and majesty. He covereth himself with light as with a garment; he stretcheth out the heavens like a curtain: he layeth the beams of his upper chambers in the waters; he maketh the clouds his chariot; he walketh upon the wings of the wind. He maketh winds his messengers; his ministers flaming fire: he founded the earth upon its bases, that it might not be moved for ever. Thou didst cover it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains rose, the valleys sank unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth forth springs into the valleys; they run among the mountains. They give drink to every beast of the plain; the wild asses quench their thirst. By them the birds of the heaven have their dwelling, they utter their voice from among the branches. He giveth drink to the mountains from his upper chambers: the earth is satisfied with the fruit of thy works. He causeth grass to grow for the cattle, and herbs for the service of man; that he may bring forth bread from the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart. The trees of the Lord are satisfied; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies. He made the moon for seasons: the sun knoweth its going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do move. The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them

*From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—*

תהלים ק"ד

בְּרַכֵּי נַפְשֵׁי אֱתֹנִי. יי אֱלֹהֵי גְבוּלָתָּ מְאֹד. הוֹד וְהָדָר  
לְבָשֶׁתָּ: עָמָה אֹר כְּשִׁלְמָה נֹמֶה שָׁמַיִם בִּירִיעָה: הַמְקַרְה  
בְּמַיִם עַל־יוֹתָיו. הַשֵּׁם-עָבִים רְכֹבֻה הַמְהִלָּה עַל-בְּנֵי-רוּחַ:  
עָשָׂה מִלְאָכָיו רוּחוֹת מִשְׁרָתָיו אֵשׁ לֵהט: יָסַד אֶרֶץ עַל-  
מְבוֹנֶיהָ בַּל-תִּמְוֹט עוֹלָם וָעֶד: תִּהְיוּם כְּלָבוּשׁ כִּסִּיתֹו. עַל-  
הָרִים יַעֲמֻדוּ מַיִם: מִן-גִּעְרָתָהּ יִנּוּסוּן מִן-קוֹל רַעֲמָהּ יִחַפּוּן:  
יַעֲלוּ הָרִים יִרְדּוּ בְּקַעֲוֹת אֶל-מְקוֹם וְהָ יִסְרָתָּ לָהֶם: גְּבוּל-  
שָׁמְרָתָּ בַּל-יַעֲבֹרוּן. בַּל-יִשְׁכּוּן לְבָסוֹת הָאָרֶץ: הַמְשַׁלֵּחַ  
מַעֲנִיִּים בִּנְחָלִים בֵּין הָרִים יִהְלֹכוּ: יִשְׁקוּ כָּל-תִּיתֹו שָׂדֵי  
יִשְׁבְּרוּ פָרָאִים צִמָּאִם: עֲלִיָּהֶם עוֹף-הַשָּׁמַיִם יִשְׁכּוּן מִבֵּין  
עֲפָאִים יִתְנוּ-קוֹל: מִשְׁקָה הָרִים מִעַל־יוֹתָיו. מִפְּרִי מַעֲשֵׂיָהּ  
תִּשָּׁבַע הָאָרֶץ: מִצִּמִּית חֲצִיר לִבְהֶמָה וְעֹשֶׁב לַעֲבֹדַת  
הָאָדָם. לְהוֹצִיא לָחֶם מִן-הָאָרֶץ: וַיִּין יִשְׂמַח לְבַב-אָנוּשׁ  
לְהַצְהִיל פָּנִים מִשָּׁמֶן. וְלָחֶם לְבַב-אָנוּשׁ יִסְעֶד: יִשְׁבְּעוּ עֲצֵי  
יי אֲרָזִי לְבָנוֹן אֲשֶׁר נָטַע: אֲשֶׁר-שָׁם צִפְרִים יִקְנְנוּ. תְּסִיֵּבָה  
בְּרוּשִׁים בֵּיתָהּ: הָרִים הַגְּבוּהִים לִיעֲלִים. סִלְעִים מְחַסֶּה  
לְשִׁפְנִים: עָשָׂה יָרֵחַ לְמוֹעֲדִים. שָׁמֶשׁ יָדַע מְבוֹאוֹ: תִּשָּׁת  
חֲשֵׁךְ וַיְהִי לַיְלָה בּוֹ תִרְמַשׁ כָּל-תִּיתֹו יַעֲר: הַכְּפִירִים שְׁאֵנִים  
לְפָרָה וּלְבִקֵּשׁ מֵאֵל אֲבָלָם: תִּזְרַח הַשָּׁמֶשׁ יֵאָסֶפּוֹן וְאֵל-

away, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. Yonder is the sea, great and of wide extent; therein are moving things innumerable, living creatures both small and great. There the ships make their course; there is leviathan whom thou hast formed to sport therein. These all wait upon thee, that thou mayest give them their food in due season. Thou givest unto them, they gather; thou openest thine hand, they are satisfied with good. Thou hidest thy face, they are confounded; thou gatherest in their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. May my meditation be sweet unto him: as for me, I will rejoice in the Lord. Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless the Lord, O my soul: praise ye the Lord.

Psalm cxx.

A Song of Degrees. In my distress I cried unto the Lord, and he answered me. Deliver my soul, O Lord, from a lying lip, and from a deceitful tongue. What shall he give unto thee, and what shall he add unto thee, thou deceitful tongue? Sharpened arrows of a mighty man with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell among the tents of Kedar. My soul hath full long had her dwelling with him that hateth peace. I am all peace; but when I speak, they are for war.

Psalm cxxi.

A Song of Degrees. I lift up mine eyes unto the hills: whence will my help come? My help is

מֵעוֹנָתָם יִרְבְּצוּן; יֵצֵא אָדָם לִפְעָלוֹ וְלַעֲבֹדָתוֹ עַד־עָרֶב;  
 מִה־רְבוּ מַעֲשָׂיו יי. כָּלֶם בְּחֻכְמָה עֲשִׂיתָ. מִלֵּאָה הָאָרֶץ  
 קִנְיָנָה; זֶה הֵם גְּדוֹל וְרֹחַב יָדָיו. שֵׁם רָמַשׁ וְאִין כּוֹסְפָר  
 חִיּוֹת קִטְנֹת עַם־גְּדֹלוֹת; שֵׁם אֲנִיּוֹת יִהְלִכּוּן. לִוְיָתָן זֶה  
 יֵצֵרֶת לְשֹׁחַק־בּוֹ; כָּלֶם אֱלֹיָהּ יִשְׁבְּרוּן לָתֵת אֶכְלָם בַּעֲתוֹ;  
 תִּתֵּן לָהֶם יִלְקֻטוּן. תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב; תִּסְתִּיר  
 פְּנֵיךָ יִבְהִלּוּן. תִּסְמַךְ רִיחָם יִגְעֻעוּן. וְאַל־עֲפָרָם יִשׁוּבוּן; תִּשְׁלַח  
 רוּחְךָ יִבְרֹאוּן. וְתַחֲדַשׁ פְּנֵי אֲרָמָה; יְהִי כְבוֹד יי לְעוֹלָם.  
 יִשְׁמַח יי בַּמַּעֲשָׂיו; הַמְבִיט לָאָרֶץ וּתְרַעַד. יַגַּע בְּהָרִים  
 וַיַּעֲשֻׁנוּ; אֲשִׁירָה לִי בְחַיִּי. אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי; יַעֲרֹב  
 עָלָיו שִׁיחִי. אֲנֹכִי אֲשַׁמַּח בְּנִי; יִתְּמוּ חַטָּאִים מִן־הָאָרֶץ  
 וְרָשָׁעִים עוֹד אֵינָם. בָּרְכִי נַפְשִׁי אֶת־יי. הִלְלוּיָהּ;

תהלים ק"ב

שִׁיר הַמַּעֲלוֹת. אֶל־יי בִּצְרָתָהּ לִי קָרָאתִי וַיַּעֲנֵנִי; יי  
 הֲצִילָה נַפְשִׁי מִשְׁפַּת־טָקָר מִלְּשׁוֹן רְמִיָה; מִה־יָתֵן לִי וּמִה־  
 יוֹסִיף לִי. לְשׁוֹן רְמִיָה; חֲצִי גְבוֹר שְׁנוּנִים עִם גִּחְלִי  
 רְתָמִים; אֹזֶיחַ לִי בִי־גִרְתִּי מִן־שֶׁשֶׁף שְׁבִנְתִּי עִם־אֶהְלִי קָדָר;  
 רַבַּת שְׁכֻנָּה־לָּהּ נַפְשִׁי עִם שׁוֹגָא שָׁלוֹם; אֲנִי שָׁלוֹם. וְכִי  
 אֲדַבֵּר הִמָּה לַמַּלְחָמָה;

תהלים קב"א

שִׁיר לַמַּעֲלוֹת. אֲשָׂא עֵינֵי אֶל־הַהָרִים. מֵאֵין יָבֹא עֲזָרִי;

from the Lord, the maker of heaven and earth. He will not suffer thy foot to slip: he that guardeth thee will not slumber. Behold, he that guardeth Israel will neither slumber nor sleep. The Lord is thy guardian: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall guard thee from all evil; he shall guard thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for evermore.

Psalm cxxii.

A Song of Degrees; of David. I was glad when they said unto me, Let us go unto the house of the Lord. Our feet stood within thy gates, O Jerusalem; Jerusalem that art built up as a city that is compact together: whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, the thrones of the house of David. Pray for the peace of Jerusalem; may they prosper that love thee. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good.

Psalm cxxiii.

A Song of Degrees. Unto thee do I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto the Lord our God, until he have pity upon us. Have pity upon us, O Lord, have pity upon us: for we are full sated with contempt. Our soul is full sated with the mocking of those that are at ease, with the contempt of the proud.

Psalm cxxiv.

A Song of Degrees; of David. If it had not been the Lord who was on our side, let Israel now say:

עֲזָרִי מֵעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֱלֹהֵינוּ לְמוֹט רִנָּתְךָ  
 אֱלֹהֵינוּ שְׁמֶרְךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:  
 יְיָ שְׁמֶרְךָ יְיָ אֱלֹהֵי עַלְיָד יְמִינְךָ: יוֹמָם הַשָּׁמֶשׁ לֹא יִסְכֶּכֶה  
 וַיְהִי בַלַּיְלָה: יְיָ וְיִשְׁמְרְךָ מִכָּל־דָּע וְיִשְׁמַר אֶת־נַפְשְׁךָ: יְיָ  
 יִשְׁמַר־אֶתְךָ וּבֹאֲךָ מֵעַתָּה וְעַד־עוֹלָם:

תהלים קכ"ב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שְׁמַחְתִּי בְּאִמְרִים לִי בֵּית יְיָ גִּלְדִּי:  
 עֲמֻדֹתָ הֵיוּ רִגְלֵינוּ בְּשֹׁעֲרֶיךָ יְרוּשָׁלָּם: יְרוּשָׁלָּם הַבְנוּיָה  
 בָּעִיר שְׁחָבְרָה־לָּהּ יַחְדָּו: שָׁשָׂם עָלֵינוּ שְׂבָטִים שְׂבָטֵי־יָהּ  
 עֲדוֹת לְיִשְׂרָאֵל לְהַדּוֹת לְשֵׁם יְיָ: כִּי שָׁמָּה יָשְׁבוּ בְּסֻאוֹת  
 לְמִשְׁפָּט בְּסֻאוֹת לְבֵית דָּוִד: שָׂאוּ שְׁלוֹם יְרוּשָׁלָּם. יִשְׁלִי  
 אֲבִיבָךָ: יְהִי־שְׁלוֹם בְּחִילְךָ שְׁלֹוה בְּאַרְמְנֶיךָ: לְמַעַן אַחֵי  
 וְרַעֲי אֲדַבְּרָה־נָּא שְׁלוֹם בְּךָ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבִיבָשָׁה  
 טוֹב לָךְ:

תהלים קכ"ג

שִׁיר הַמַּעֲלוֹת. אֱלֹהֵי נִשְׁאֲתִי אֶת־עֵינִי הַיֹּשֵׁבִי בַשָּׁמַיִם:  
 הִנֵּה כְּעֵינִי עֹבְדִים אֱלֹהֵי אַרְוִיָּהֶם כְּעֵינִי שֹׁפְחָה אֱלֹהֵי־  
 גִּבְרָתָהּ. כֵּן עֵינֵינוּ אֱלֹהֵי אֱלֹהֵינוּ עַד שִׁיחֲנֵנוּ: חֲנֵנוּ יְיָ  
 חֲנֵנוּ כִּי־רַב שָׁבָעֵנוּ בּוֹ: רַבַּת שִׁבְעָה־לָּהּ נִפְשָׁנוּ הִלְעָג  
 הַשָּׂאֲנִים הַבּוֹז לְגֵאִי־זִנִּים:

תהלים קכ"ד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לֹלֵי יְיָ שִׁיחֲוָה לָנוּ יֹאמַר־נָא



if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up alive, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul escaped as a bird out of the snare of the fowlers: the snare was broken, and we escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm cxxv.

A Song of Degrees. They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth for ever. The mountains are round about Jerusalem, and the Lord is round about his people, from this time forth and for evermore. For the sceptre of wickedness shall not rest upon the lot of the righteous, that the righteous put not forth their hands unto iniquity. Do good, O Lord, unto those that are good, and to them that are upright in their hearts. But as for such as turn aside unto their crooked ways, the Lord will destroy them with the workers of iniquity. Peace be upon Israel.

Psalm cxxvi.

A Song of Degrees. When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.



## תפלת מנחה לשבת

יִשְׂרָאֵל: לֹאִי יְיָ שְׁהִיָּה לָנוּ בְּקוֹם עָלֵינוּ אָדָם: אֲנִי חַיִּים  
 בְּלָעֵנוּ בְּחֵרוֹת אָפָם בָּנוּ: אֲנִי הַמָּיִם שִׁטְפוּנוּ נַחֲלָה עָבַר  
 עַל-נַפְשֵׁנוּ: אֲנִי עָבַר עַל-נַפְשֵׁנוּ הַמָּיִם הַיָּדוֹנִים: בָּרוּךְ  
 יְיָ שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשִׁנֵּיהֶם: נַפְשֵׁנוּ כְּצִפּוֹר נִמְלְטָה מִפֶּתַח  
 יוֹקָשִׁים. הִפֹּחַ נִשְׁבַּר וְאִנְחָנוּ נִמְלְטָנוּ: עֲזָרְנוּ בָשֶׁם יְיָ עֲשֵׂה  
 שָׁמַיִם וָאָרֶץ:

תהלים קכ"ה

שִׁיר הַמַּעֲלוֹת. הַבְּטָחִים בְּנֵי כְּהֵר־צִיּוֹן לֹא-יִמּוּט לְעוֹלָם  
 יָשָׁב: יְרוּשָׁלַם הָרִים סָבִיב לָהּ. וַיִּי סָבִיב לְעִמּוֹ מַעֲמָה  
 וְעַד עוֹלָם: כִּי לֹא יָנוּחַ שֹׁבֵט הָרָשָׁע עַל גּוֹרֵל הַצַּדִּיקִים  
 לְמַעַן לֹא-יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יָדֵיהֶם: הִיטִיבָהּ יְיָ  
 לַמּוֹבִיִּים וְלִישָׁרִים בְּלִבּוֹתָם: וְהַמַּטִּים עֲקֻלְקֻלוֹתָם יוֹלִיכֶם  
 יְיָ אֶת-פְּעָלֵי הָאָנוּן. שְׁלוֹם עַל-יִשְׂרָאֵל:

ההלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת-שִׁיבַת צִיּוֹן הִקִּינוּ כְּחוֹלָמִים:  
 אֲזִי יִמְלֵא שִׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזִי יֹאמְרוּ בְּגוֹיִם הַגִּדִּיל  
 יְיָ לַעֲשׂוֹת עִם-אֱלֹהֵי: הַגִּדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הִקִּינוּ שְׂמֵחִים:  
 שׁוּבָה יְיָ אֶת-שְׁבִיתָנוּ בְּאִפְיקִים בְּנֶגֶב: הוֹרְעִים בְּדִמְעָה.  
 בְּרִנָּה יִקְצְרוּ: הַלֹּךְ יִלְךְ וּבָכָה נִשָּׂא מְשֻׁדָּה זָרָע. בֹּא-יָבֹא  
 בְּרִנָּה נִשָּׂא אֶלְמָתָיו:

## Psalm cxxvii.

A Song of Degrees; of Solomon. Except the Lord build the house, they labor in vain that build it: except the Lord watch over the city, the watchman waketh but in vain. It is vain for you to rise up early, and so late take rest, and eat the bread of toil: such things he giveth unto his beloved in sleep. Lo, children are an heritage of the Lord: the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath filled his quiver with them: they shall not be ashamed, when they speak with enemies in the gate.

## Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

## Psalm cxxix.

A Song of Degrees. To the full have they afflicted me from my youth up, let Israel now say; to the full have they afflicted me from my youth up: yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them be ashamed and turned backward, all they that hate Zion. Let them be as the grass upon the housetops, which withereth before it shooteth forth: wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom: neither do

תהלים קכ"ז

שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה. אִם־יִי לֹא־יִבְנֶה בֵּית שׁוֹא עֲמִלּוֹ  
 בּוֹנִיו בּוֹ. אִם־יִי לֹא־יִשְׁמְרֶ־עִיר שׁוֹא שְׁקָד שׁוֹמֵר: שׁוֹא  
 לָכֶם מִשְׁכִּימֵי קוֹם מֵאַחֲרֵי־שָׁבֶת אֲכָלִי לֶחֶם הָעֶצָבִים.  
 כֵּן יִתֵּן לִידִידוֹ שְׁנָא: הִנֵּה נִחַלֶּת יִי בָנִים שְׁכָר פָּרִי  
 הַבְּטָן: כְּחָצִים בְּדֶגֶבֶר כֵּן בָּנֵי הַנְּעוּרִים: אֲשֶׁרִי הַגָּבֵר  
 אֲשֶׁר מִלֵּא אֶת־אֲשַׁפְּתוֹ מֵהֶם. לֹא יִבְשׁוּ כִי־יִדְבְּרוּ אֶת־  
 אוֹיְבִים בַּשָּׁעַר:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרִי כָל־יֵרָא יִי הַחֲלֹף בְּדַרְכָּיו: יִגִּיעַ  
 בַּפִּיךָ כִּי תֹאכַל אֲשֶׁרִיךָ וְשׁוֹב לָךְ: אֲשַׁמְךָ כְּגִפְנֵן פְּרִיָּה  
 בְּיַרְבְּתִי בִיתְךָ. בָּנִיךָ כִּשְׁתָּלִי וַיִּתִּים סָבִיב לְשִׁלְחָנְךָ:  
 הִנֵּה כִי־כֵן יִקְבֹּץ גָּבֵר יֵרָא יִי: יִבְרַכְךָ יִי מִצִּיּוֹן. וְרֹאֵה  
 בְּשׁוֹב יְרוּשָׁלָּם כָּל יְמֵי חַיֶּיךָ: וְרֹאֵה־בָנִים לְבָנִיךָ. שְׁלוֹם  
 עַל־יִשְׂרָאֵל:

תהלים קכ"ט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרְרוּנִי מִנְּעוּרֵי יֹאמֵר נָא יִשְׂרָאֵל:  
 רַבַּת צָרְרוּנִי מִנְּעוּרֵי. גַּם לֹא יִבְלֹו־לִי: עַל־גְּבִי חָרָשׁוֹ  
 חֲרָשִׁים. הָאֶקִּיבוּ לְמַעֲנִיתָם: יִי צַדִּיק. קֶאֱעַ עֲבוֹת רְשָׁעִים:  
 יִבְשׁוּ וַיִּסָּגּוּ אַחֲזֹר כָּל שְׁנְאֵי צִיּוֹן: יִהְיוּ כַּחֲצִיר גִּנּוֹת.  
 שְׁקַדְמַת שְׁלֹף יָבֵשׁ: שְׁלֹא מִלֵּא כִפּוֹ קוֹצֵר וַחֲצָנוֹ מְעַמֵּר:

they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.

Psalm cxxx.

A Song of Degrees. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than watchmen wait for the morning; yea, more than watchmen for the morning. O let Israel hope in the Lord; for with the Lord there is lovingkindness, and with him is plenteous deliverance. And he shall deliver Israel from all his iniquities.

Psalm cxxxi.

A Song of Degrees; of David. Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too marvellous for me. Surely I have stilled and quieted my soul, like a weaned child with his mother; my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and for evermore.

Psalm cxxxii.

A Song of Degrees. Lord, remember for David all his affliction; how he sware unto the Lord, and vowed unto the Mighty One of Jacob: Surely I will not come into the tent of my house, nor go up unto the couch of my rest; I will not give sleep to mine eyes, or slumber to mine eyelids; until I find out a place for the Lord, a habitation for the Mighty One of Jacob. Lo, we heard of it in Ephrathah: we found it in the fields of Jaar. Let us go into his habitation; let us worship

וְלֹא אָמְרוּ הָעֹבְרִים בְּרַבֹּת יְיָ אֱלֹהֵיכֶם. בִּרְכָנוּ אֶתְכֶם  
בְּשֵׁם יְיָ:

תהלים ק"ל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיךָ יְיָ: אֲדֹנָי שְׁמַעַה  
בְּקוֹלִי. תַּהֲיִינָה אָזְנוֹךָ בְּשִׁבּוֹת לְקוֹל תַּחֲנוּנָי: אִם-עֲוֹנוֹת  
תִּשְׁמָר-נָה. אֲדֹנָי מִי יַעֲמֵד: בִּי-עֲמֹךָ הַסְּלִיחָה לְמַעַן  
תִּגְדֹּל: קִנִּיתִי יְיָ קִנְיָתָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחֵלְתִּי: נַפְשִׁי  
לְאֲדֹנָי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר: יַחַל יִשְׂרָאֵל אֶל-  
יְיָ. בִּי-עֲסֵי יְיָ הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת: וְהוּא יִפְדֶּה אֶת־  
יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

תהלים קל"א

שִׁיר הַמַּעֲלוֹת לְדָוִד. יְיָ לֹא-נָבַה לִבִּי וְלֹא-רָמּוּ עֵינַי.  
וְלֹא-הִלָּכְתִּי בַּגְּדִלוֹת וּבִנְפִלְאוֹת מִמֶּנִּי: אִם-לֹא שְׁוִיתִי  
וְדוֹמָמְתִּי נַפְשִׁי בְּגִמְלָ עָלַי אָמוּ. בְּגִמְלָ עָלַי נַפְשִׁי: יַחַל  
יִשְׂרָאֵל אֶל-יְיָ מִעַתָּה וְעַד-עוֹלָם:

תהלים קל"ב

שִׁיר הַמַּעֲלוֹת. וְכוּר-יְיָ לְדָוִד אֶת כָּל-עֲוֹנוֹתָיו: אֲשֶׁר-נִשְׁבַּע  
לִי נִדָּר לְאָבִיר יַעֲקֹב: אִם-אָבֹא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה  
עַל-עָרֶשׁ יְצוּעֵי: אִם-אֶתֵּן שְׁנָת לְעֵינַי לְעַפְעַפִּי תַּנוּמָה:  
עַד-אֶמְצָא מָקוֹם לִי מִשְׁכְּנֹת לְאָבִיר יַעֲקֹב: הִנֵּה שְׁמַעְנוּךָ  
בְּאַפְרִתָּה מִצְּאֵנוּךָ בְּשִׁדְי־יָעַר: נִבְּוָה לְמִשְׁכְּנֹתָיו נִשְׁתַּחֲוֶה

at his footstool. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones exult. For the sake of David thy servant turn not away the face of thine anointed. The Lord hath sworn unto David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

Psalm cxxxiii.

A Song of Degrees; of David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion: for there the Lord commandeth the blessing, even life for evermore.

Psalm cxxxiv.

A Song of Degrees. Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

*"It is our duty," p. 262.*  
*Mourner's Kaddish, p. 263*

לַהֲדוֹם רַגְלָיו: קוֹמָה יְיָ לְמִנוּחָתָךְ אֶתָּה וְאַרְוֹן עֵינֶיךָ:  
 בְּהִנֵּיךָ יִלְבָּשׁוּ-צֶדֶק וְחִסְדֶּיךָ יִרְגְּנוּ: בַּעֲבוּר דָּוִד עַבְדְּךָ  
 אֶל-תֵּשֵׁב פָּנֶי מִשִּׁיחָךְ: נִשְׁבַּע יְיָ לְדָוִד. אֲמַת לֹא-יָשׁוּב  
 מִמֶּנָּה. מִפְּרִי בִטְנְךָ אֲשִׁית לְכֶסֶף-לָךְ: אִם-יִשְׁמְרוּ בְנֶיךָ  
 בְּרִיתִי וְעֲדָתִי זֶה אֶלְמָדָם. גַּם-בְּנֵיהֶם עָדִי-עַד יֵשְׁבוּ לְכֶסֶף  
 לָךְ: כִּי בָחַר יְיָ בְּצִיּוֹן אֹהֶה לְמוֹשֵׁב לָהּ: וְזֹאת מִנוּחָתִי  
 עָדִי-עַד. פֹּה אֲשֵׁב כִּי אֹוִיתִיהָ: אֵידָה בָּהּ אֶבְרָךְ אֲבִיוֹנֶיהָ  
 אֲשַׁבֵּיעַ לֶחֶם: וּכְהִנֵּיהָ אֶלְבִּישׁ יִשַׁע וְחִסְדֶּיךָ רַגְנָהּ יִרְגְּנוּ:  
 שֵׁם אֲצַמִּיחַ קָרֵן לְדָוִד עֶרְכָתִי גֵר לְמִשִּׁיחִי: אוֹיְבָיו אֶלְבִּישׁ  
 בִּשָּׁת. וְעָלָיו יֵצִיץ נֹרָא:

תהלים קל"ג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מֵה-טוֹב וּמֵה-נָעִים שָׁכֵת  
 אֲחִים גַּם-יָחֵד: בְּשִׁמְךָ הַטוֹב עַל-הָרֹאשׁ יָדַע עַל-הַזִּקְנָן  
 וְזֶקֶן אֶהְרֹן שִׁיבֵר עַל-פִּי מִדּוֹתָיו: כְּטַל-חֶרְמוֹן שִׁיבֵר עַל-  
 הַרְרֵי צִיּוֹן. כִּי-שֵׁם צִוָּה יְיָ אֶת-הַבְּרָכָה. חַיִּים עַד-הָעוֹלָם:

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת-יְיָ כָּל-עַבְדֵּי יְיָ הָעֹמְדִים  
 בְּבֵית יְיָ בַּלֵּילוֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת-יְיָ: וּבָרְכֵה  
 יְיָ מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ:

at his footstool. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones exult. For the sake of David thy servant turn not away the face of thine anointed. The Lord hath sworn unto David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

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A Song of Degrees; of David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion: for there the Lord commandeth the blessing, even life for evermore.

Psalm cxxxiv.

A Song of Degrees. Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

*"It is our duty," p. 262.*  
*Mourner's Kaddish, p. 263*



לְהַדּוּם רַגְלָיו: קוֹמָה יְיָ לְמִנוּחָתָךְ אֲתָה וְאֶרְצוֹן עַיִןךָ:  
 בְּהִנֵּיךְ יִלְבָּשׁוּ-אֶדְרֶק וְחִסְדֶּיךָ יִרְנְנוּ: בַּעֲבוּר דָּוִד עֲבָדְךָ  
 אֶל-תֵּשֶׁב פָּנֶי מְשִׁיחֶךָ: נִשְׁבַּע יְיָ לְדָוִד. אֲמַת לֹא-יָשׁוּב  
 מִמִּנָּה. מִפָּרִי בִטְנֶךָ אֲשִׁית לְכֶסֶּא-לְךָ: אִם-יִשְׁמְרוּ בְנֶיךָ  
 בְּרִיתִי וְעַדְתִּי זֶה אֶלְמָדָם. גַּם-בְּנֵיהֶם עַד-יָעַד יֵשְׁבוּ לְכֶסֶּא־  
 לְךָ: כִּי בָחַר יְיָ בְּצִיּוֹן אֹנֶה לְמוֹשָׁב לּוֹ: זֹאת מִנוּחָתִי  
 עַד-יָעַד. כֹּה אֵשֶׁב כִּי אוֹתִיתִי: אֵידָה בָרֶךְ אֲבֹתֶיךָ אֲבִינִיךָ  
 אֲשָׁכִיעַ לָחֶם: וּכְהֵנִיָּה אֲלַבִּישׁ יִשַׁע וְחִסְדֶּיךָ רַגְנִי יִרְנְנוּ:  
 שֵׁם אֲצַמִּית קָרָן לְדָוִד עֶרְכָּתִי גֵר לְמְשִׁיחִי: אוֹיְבָיו אֲלַבִּישׁ  
 בָּשֶׁת. וְעָלָיו יָצִיעַ גִּזְרוֹ:

תהלים קל"ג

שִׁיר הַמַּעֲלֹת לְדָוִד. הִנֵּה מִה-מוֹב וּמִה-נָּעִים שָׁכַת  
 אֲחִים גַּם-יָחֵד: בְּשֹׁמֵן הַמוֹב עַל-הָרֹאשׁ יָהֵד עַל-הַזֶּקֶן  
 זֶקֶן אֲהַרֵן שִׁינֵהד עַל-פִּי מִדְּוֹתָיו: כְּטַל-חֶרְמוֹן שִׁינֵהד עַל-  
 הַרְרֵי צִיּוֹן. כִּי-שֵׁם צִנֹּה יְיָ אֶת-הַבְּרָכָה. סִיִּים עַד-הָעוֹלָם:

תהלים קל"ד

שִׁיר הַמַּעֲלֹת. הִנֵּה בָרְכוּ אֶת-יְיָ כָּל-עַבְדֵי יְיָ הָעֹמְדִים  
 בְּבֵית יְיָ בַּלִּילֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת-יְיָ: וּבָרְכֵה  
 יְיָ מִצִּיּוֹן עֲשֵׂה שְׁמִים וְאֶרֶץ:

## ETHICS OF THE FATHERS.

*One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.*

All Israel have a portion in the world to come, as it is said (Isaiah lx, 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

## CHAPTER I.

(1.) Moses received the Torah\* on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue. They said three things: Be deliberate in judgment; raise up many disciples, and make a fence round the Torah. (2.) Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based: upon the Torah, upon the Temple service, and upon the practice of charity. (3.) Antigonos of Socho received the tradition from Simon the Just. He used to say, Be not like servants who minister to their master upon the condition of receiving a reward; but be like servants who minister to their master without the condition of receiving a reward; and let the fear of Heaven be upon you. (4.) José, the son of Joezer, of Zeredah, and José, the son of Jochanan, of Jerusalem, received the tradition from the preceding. José, the son of Joezer, of Zeredah, said, Let thy house be a meeting house for the wise; sit amidst the dust of their feet, and drink their words with thirst. (5.) José, the son of Jochanan, of Jerusalem, said, Let thy house be open wide; let the poor be the members of thy household,

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\*The word Torah is left untranslated. It is variously used for the Pentateuch, the Scriptures, the Oral Law, as well as for the whole body of religious truth, study and practice.

## פרקי אבות

*One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.*

בְּלִי יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הָבָא. שֶׁנֶּאֱמַר וְעַמּוּךָ כָּלֶךָ  
צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גִּזְרֵי מִשְׁפָּעִי מַעֲשֵׂה יָדַי לְהַתְפָּאֵרָה

## פֶּרֶק רִאשׁוֹן

(א) מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי. וּמִסְכָּה לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ  
לְזִקְנִים וְזִקְנִים לְנָבִיאִים וְנָבִיאִים מִסְרוּהָ לְאַנְשֵׁי כְּנָסֶת  
הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. הָיוּ מְתוּנִים בַּדִּין  
וְהַעֲמִידוּ מִלְמִידִים הִרְבֵּה וַעֲשׂוּ סִיג לַתּוֹרָה: (ב) שֶׁמָּעוֹן  
הַצַּדִּיק הָיָה מְשִׁיבֵי כְּנָסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר.  
עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוּדָה  
וְעַל גְּמִילוּת חֲסָדִים: (ג) אֲנִימִינּוּם אִישׁ שׁוֹכֵן קִבֵּל  
מִשְׁמָעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר. אַל־תִּהְיוּ כְּעֹבְדִים  
הַמְּשַׁמְשִׁים אֶת־הַרְבֵּעַ־מִנֶּת לְקִבֵּל פָּרָם. אֲלֹא־הֵיוּ כְּעֹבְדִים  
הַמְּשַׁמְשִׁים אֶת־הַרְבֵּעַ־שֶׁלֹּא עַל־מִנֶּת לְקִבֵּל פָּרָם. וַיְהִי מִזֶּרֶא  
שָׁמַיִם עָלֵיכֶם: (ד) יוֹסִי בֶן־יוֹעָזָר אִישׁ צַרְדָּה וְיוֹסִי בֶן־  
יִחְזָקָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי בֶן־יוֹעָזָר אִישׁ  
צַרְדָּה אוֹמֵר. יְהִי בֵיתְךָ בֵּית נֶעֱד לְחֻכְמִים וְהָיָה מִתְאַבֵּק  
בַּעֲפָר בְּגָלִיתָם וְהָיָה שׁוֹתֶה בַּצָּמָא אֶת־דְּבָרֵיהֶם: (ה) יוֹסִי  
בֶן־יִחְזָקָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר. יְהִי בֵיתְךָ פְּתוּחַ לְרוּחָה

and engage not in much gossip with women. This applies even to one's own wife; how much more then to the wife of one's neighbor. Hence the sages say, Whoso engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom.

(6.) Joshua, the son of Perachyah, and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perachyah, said, Provide thyself a teacher, and get thee a companion, and judge all men in the scale of merit. (7.) Nittai, the Arbelite, said, Keep thee far from a bad neighbor, associate not with the wicked, and abandon not the belief in retribution. (8.) Judah, the son of Tabbai, and Simeon, the son of Shatach, received the tradition from the preceding. Judah, the son of Tabbai, said, (In the judge's office) act not the counsel's part; when the parties to a suit are standing before thee, let them both be regarded by thee as guilty, but when they are departed from thy presence, regard them both as innocent, the verdict having been acquiesced in by them. (9.) Simeon, the son of Shatach, said, Be very searching in the examination, of witnesses, and be heedful of thy words, lest through them they learn to falsify. (10.) Shemayah and Abtalyon received the tradition from the preceding. Shemayah said, Love work, hate lordship, and seek no intimacy with the ruling power. (11.) Abtalyon said, Ye sages, be heedful of your words, lest ye incur the penalty of exile and be exiled to a place of evil waters, and the disciples who come after you drink thereof and die, and the Heavenly Name be profaned. (12.) Hillel and Shammai received the tradition from the preceding. Hillel said, Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow-creatures, and drawing them near to the Torah. (13.) He

וַיְהִיו עֲנִיִּים בְּגִי בֵיתְךָ. וְאַל־תִּרְבֶּה שְׂיֻחָה עִם הָאִשָּׁה.  
בְּאַשְׁתּוֹ אָמְרוּ קַל וְחָמָר בְּאַשְׁתְּ חֲבֵרוֹ. מִכֵּאֵן אָמְרוּ חֲכָמִים  
בְּלִי־הַמִּרְבֶּה שְׂיֻחָה עִם הָאִשָּׁה גֹוֶרֶם רָעָה לְעַצְמוֹ וּבֹמֶל  
מִדְּבָרֵי תוֹרָה וְסוֹפוֹ יוֹרֵשׁ גִּיהֶנָּם: (ו) יְהוֹשֻׁעַ בֶּן־פְּרִיחָה  
וְנָמִי הָאֲרֵבֶלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן־פְּרִיחָה אָמַר. עֲשֵׂה  
לְךָ רֵב וְקִנְיָה לְךָ חֵבֶר וְהָיָה דָן אֶת־כָּל־הָאָדָם לְבָרָה וְכוּת:  
(ז) נָמִי הָאֲרֵבֶלִי אָמַר הִרְחַק מִשְׁכַּן רָע וְאַל־תִּתְחַבֵּר לְרָשָׁע  
וְאַל־תִּתְיָאֵשׁ מִן־הַפְּרָעָנוֹת: (ח) יְהוּדָה בֶּן שִׁבִּי וְשִׁמְעוֹן  
בֶּן־שִׁשְׁמֹחַ קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן־שִׁבִּי אָמַר. אַל־תַּעֲשֵׂה  
עֲצָמְךָ בְּעוֹרְכֵי הַדִּינִים. וּכְשִׁיִּהְיוּ בְּעָלֵי הַדִּין עוֹמְדִים לְפָנֶיךָ  
יִהְיוּ בְּעֵינֶיךָ כְּרָשָׁעִים. וּכְשִׁנִּפְטָרִים מִלְּפָנֶיךָ יִהְיוּ בְּעֵינֶיךָ  
גְּזוֹכָאִים כְּשִׁקְבְּלוּ עֲלֵיהֶם אֶת־הַדִּין: (ט) שִׁמְעוֹן בֶּן־שִׁשְׁמֹחַ  
אָמַר. הָיָה מִרְבֶּה לַחֲקוֹר אֶת־הָעֲרִים. וְהָיָה זְחִיר בְּדַבָּרֶיךָ  
שָׁמָּה מִתּוֹכָם יִלְמְדוּ לְשִׁקָּר: (י) שִׁמְעִיָּה וְאַבְטָלְיוֹן קִבְּלוּ  
מֵהֶם. שִׁמְעִיָּה אָמַר. אֲהַב אֶת־הַמְּלָאכָה וּשְׂנֵא אֶת־הַרְבָּנוֹת  
וְאַל־תִּתְנוּדַע לְרִשּׁוֹת: (יא) אַבְטָלְיוֹן אָמַר. חֲכָמִים הִזְהִירוּ  
בְּדַבָּרֵיכֶם שָׁמָּה תְּחִיבוּ חֹזֶבֶת גָּלוֹת וְתִגְלוּ לְמָקוֹם מִיָּם  
הַרְעִים וַיִּשְׁתּוּ הַמְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם וַיָּמֹותוּ וַיִּמָּצֵא  
שֵׁם שְׁמִיָּם מִתְחַלֵּל: (יב) הֶלֶל וְשִׁמִּי קִבְּלוּ מֵהֶם. הֶלֶל  
אָמַר. הָיָה מִמְּלִמְדֵי שֶׁל־אַחֲרָן אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם  
אוֹהֵב אֶת־הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה: (יג) הוּא הָיָה אָמַר.

used to say, A name made great is a name destroyed; he who does not increase his knowledge decreases it; and he who does not study deserves to die; and he who makes a worldly use of the crown of the Torah shall waste away. (14.) He used to say, If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when? (15). Shammai said, Fix a period for thy study of the Torah; say little and do much; and receive all men with a cheerful countenance. (16.) Rabban Gamaliel said, Provide thyself a teacher, and be quit of doubt, and accustom not thyself to give tithes by a conjectural estimate. (17.) Simeon, his son, said, All my days I have grown up amongst the wise, and I have found nought of better service than silence; not learning but doing is the chief thing; and whoso is profuse of words causes sin. (18.) Rabban Simeon, the son of Gamaliel, said, By three things is the world preserved: by truth, by judgment, and by peace, as it is said, Judge ye the truth and the judgment of peace in your gates (Zech. viii. 16).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii, 21).

## CHAPTER II.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Rabbi said, Which is the right course that a man should choose for himself? That which he feels to be honorable to himself, and which also brings him honor from man-

וְגַד שְׁמָא אֲבַד שְׁמָא וְדָלָא מוֹסִיף יִסְף וְדָלָא יִלֵּף קִטְלָא  
 חֵיב וְדֹא שְׁתַּמֵּשׁ בְּתַגָּא חֵלְף: (יד) הוּא הָיָה אוֹמֵר אִם  
 אֵין אֲנִי לִי מִי לִי וּבְשִׁאֲנִי לְעִצְמִי מָה אֲנִי וְאִם לֹא עֲבָשׁוּ  
 אִימָתִי: (טו) שְׁמִי אוֹמֵר. עֲשֵׂה תוֹרָתְךָ קִבְעֵ אֲמֹר מִעַתָּה  
 נַעֲשֶׂה הִרְבָּה וְהָיָה מִקְבֵּל אֶת-כָּל-הָאָדָם בְּסֶבֶר פָּנִים יְפוֹת:  
 (טז) רַבֵּן גַּמְלִיאֵל אוֹמֵר. עֲשֵׂה לָּךְ רַב וְהִסְתַּלַּק מִן הַסִּפֵּק  
 וְאַל-תִּרְבֶּה לְעֵשֶׂר אוֹמְדוֹת: (יז) שְׁמַעוֹן בֶּנוֹ אוֹמֵר. כָּל-  
 יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים וְלֹא מָצָאתִי לַגּוֹף טוֹב מִשְׁתִּיקָה  
 וְלֹא הַמְדִּדְשׁ עֶקֶר אֶלָּא הַמַּעֲשֶׂה וְכָל-הַמִּרְבָּה דְּבָרִים מֵבִיא  
 חֲטָא: (יח) רַבֵּן שְׁמַעוֹן בֶּן-גַּמְלִיאֵל אוֹמֵר. עַל-שְׁלֹשָׁה  
 דְּבָרִים הָעוֹלָם בָּקִים עַל-הָאֲמֶת וְעַל-הַדִּין וְעַל-הַשְּׁלוֹם.  
 שֶׁנֶּאֱמַר אֲמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ בְּשַׁעְרֵיכֶם:

רַבִּי הֲנִינְיָא בֶּן-עֲקִיבָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא  
 לְזַכּוֹת אֶת-יִשְׂרָאֵל לְפִיכּוֹךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת.  
 שֶׁנֶּאֱמַר יְיָ חָפֵץ חֲמֵץ לְמַעַן צִדְקוֹ וְגִדְּלֵל תּוֹרָה וּבְאֵדִיר:

### בִּרְק שְׁנִי

כָּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמּוּךָ כָּלָם  
 צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גִּגְאָר מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר:  
 (א) רַבִּי אוֹמֵר. אֵיזִו הִיא הִרְבָּה יִשְׂרָאֵל שֶׁיְבוֹר לֹא הָאָדָם  
 כָּל-שֶׁהִיא תִּפְאָרֶת לְעֲשֵׂה וְתִפְאָרֶת לֹא מִן הָאָדָם, וְהָיָה

kind. Be heedful of a light precept as of a grave one, for thou knowest not the grant of reward for each precept. Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance, and the gain gotten by a transgression against the loss it involves. Reflect upon three things, and thou wilt not come within the power of sin: Know what is above thee—a seeing eye, and a hearing ear, and all thy deeds written in a book. (2.) Rabban Gamaliel, the son of Rabbi Judah the Prince, said, An excellent thing is the study of the Torah combined with some worldly occupation, for the labor demanded by them both makes sin to be forgotten. All study of the Torah without work must in the end be futile and become the cause of sin. Let all who are employed with the congregation act with them for Heaven's sake, for then the merit of their fathers sustains them, and their righteousness endures for ever. And as for you, (God will then say,) I account you worthy of great reward, as if you had wrought it all yourselves. (3.) Be on your guard against the ruling power; for they who exercise it draw no man near to them except for their own interests; appearing as friends when it is to their own advantage, they stand not by a man in the hour of his need. (4.) He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Nullify thy will before His will, that He may nullify the will of others before thy will. (5.) Hillel said, Separate not thyself from the congregation; trust not in thyself until the day of thy death; judge not thy neighbor until thou art come into his place; and say not anything which cannot be understood at once, in the hope that it will be understood in the end; neither say, When I have leisure I will study; perchance thou wilt have no leisure. (6.) He used to say, An empty-headed man cannot be a sinfearing man, nor can an ignorant person be pious, nor can a shamefaced man learn, nor a passionate man teach, nor



וְהִירָא בְּמִצְוֶה קָלָה בְּבַח־מוֹרָה שְׂאִין אֶתָּה יוֹדֵעַ מִמֶּן שְׂכָרָן  
 שֶׁל־מִצְוֹת. וְהִנֵּה מִחֲשֵׁב הַפֶּסֶד מִצְוֶה בְּנֶגֶד שְׂכָרָה וְשֹׁכֵר  
 עֲבָרָה בְּנֶגֶד הַפֶּסֶדָּה: הַסֵּתֶכֶל בְּשִׁלְשָׁה דְּבָרִים וְאִין אֶתָּה  
 בָּא לְיָדֵי עֲבָרָה. דַּע מַה־לְּמַעַלָּה מִמָּד עֵין רוֹאָה וְאִין  
 שׁוֹמֵעַת וְכָל־מַעֲשֵׂיךָ בַּסֵּפֶר נִכְתָּבִים: (ב) רַבֵּן גַּמְלִיאֵל בְּנוֹ  
 שֶׁל־רַבִּי יְהוּדָה הִנְשִׂיא אוֹמֵר. יָפָה תִּלְמוּד תּוֹרָה עִם דֶּרֶךְ  
 אֶרֶץ שְׂיָגִיעַת שְׁגִינָהם מִשְׁבַּחַת עוֹן. וְכָל־תּוֹרָה שְׂאִין עִמָּה  
 מְלָאכָה סוּפָה בְּטִלָּה וְגוֹהֲרֶת עוֹן. וְכָל־הָעוֹסְקִים עִם־  
 הַצְּבוּר יִהְיוּ עוֹסְקִים עִמָּהֶם לְשֵׁם שְׁמַיִם שְׁזִכּוֹת אֲבוֹתָם  
 מִסִּיעָתָם וְצִדְקָתָם עוֹמְדָת לְעַד. וְאַתָּם מַעַלָּה אֲנִי עֲלִיכֶם  
 שְׂכָר הַרְבֵּה בָּאֵלוּ עֲשִׂיתֶם: (ג) הָיוּ וְהִירִים בְּרָשׁוֹת שְׂאִין  
 מְקַרְבִּים לוֹ לְאַדָּם אֶלָּא לְצִדְקָה עֲצָמָם. נִרְאִים כְּאוֹהֲבִים  
 בְּשַׁעַת הַנֶּאֱתָם וְאִין עוֹמְדִים לוֹ לְאַדָּם בְּשַׁעַת דְּחִקּוֹ:  
 (ד) הוּא הָיָה אוֹמֵר. עֲשֵׂה רְצוֹנוֹ בְּרִצְוֹנָךְ כְּרִי שְׂיַעֲשֶׂה  
 רְצוֹנָךְ בְּרִצְוֹנוֹ. בְּטֵל רְצוֹנָךְ מִפְּנֵי רְצוֹנוֹ כְּרִי שְׂיִבְטֵל רְצוֹן  
 אֲחֵרִים מִפְּנֵי רְצוֹנָךְ: (ה) הִלֵּל אוֹמֵר. אֶל־תִּפְרוֹשׁ מִן־  
 הַצְּבוּר וְאֶל־תֵּאֱמָן בְּעֲצָמָךְ עַד יוֹם מוֹתָךְ וְאֶל־תִּדִּין אֶת־  
 חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמִקוֹמוֹ וְאֶל־תֹּאמַר דְּבַר שְׂאִי אֶפְשָׁר  
 לְשִׁמּוֹעַ שְׁסוּפוֹ לְהַשְׁמִיעַ וְאֶל־תֹּאמַר לְכִשְׂאֵפְנָה אֲשֶׁנָּה שְׂמָא  
 לֹא תִפְנָה: (ו) הוּא הָיָה אוֹמֵר. אִין בּוֹר יִרְא חֲטָא וְלֹא  
 עִם הָאֶרֶץ חֲסִיד וְלֹא הַבֵּישָׁן לְמַד וְלֹא הַקִּפְדָּן מְלַמֵּד וְלֹא

can one who is engaged overmuch in business grow wise. In a place where there are no men, strive to be a man. (7.) Moreover, he saw a skull floating on the surface of the water: he said to it, Because thou drownedst others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned. (8.) He used to say, The more flesh, the more worms; the more property, the more anxiety; the more women, the more witchcraft; the more maid-servants, the more lewdness; the more men-servants, the more robbery; —the more Torah, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more charity, the more peace. He who has acquired a good name, has acquired it for himself; he who has acquired for himself words of Torah, has acquired for himself life in the world to come. (9.) Rabban Jochanan, the son of Zacchai, received the tradition from Hillel and Shammai. He used to say, If thou hast learnt much Torah, ascribe not any merit to thyself, for thereunto wast thou created. (10.) Rabban Jochanan, the son of Zacchai, had five disciples, and these are they, Rabbi Eliezer, the son of Hyrcanus, Rabbi Joshua, the son of Chananya, Rabbi José, the Priest, Rabbi Simeon, the son of Nathaniel, and Rabbi Eleazar, the son of Arach. (11.) He used thus to recount their praise: Eliezer, the son of Hyrcanus, is a cemented cistern, which loses not a drop; Joshua, the son of Chananya—happy is she that bare him; José, the Priest, is a pious man; Simeon, the son of Nathaniel, is a fearer of sin; Eleazar, the son of Arach, is like a spring flowing with ever-sustaining vigor. (12.) He used to say, If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, in the other, he would outweigh them all. Abba Saul said in his name, If all the sages of

בְּלִי הַמְרָבָה בְּסִחוּרָה מִחֵבִים. וּבִמְקוֹם שְׂאִין אֲנָשִׁים הַשְׁתַּדֵּל  
 לְהִיּוֹת אִישׁ: (ז) אֵף הוּא רָאָה גִלְגֻּלֹת אַחַת שְׂצָפָה עַל־פְּנֵי  
 הַמָּיִם. אָמַר לָהּ. עַל דְּאִמִּיפֹת אִמִּיפֹד וְסוּף מִמִּיפֹד  
 יִטּוּפוּן: (ח) הוּא הָיָה אוֹמֵר. מְרָבָה בְּשׂוֹר מְרָבָה רַמָּה.  
 מְרָבָה נִכְסִים מְרָבָה דְּאָנָה. מְרָבָה זָשִׁים מְרָבָה כְּשָׁפִים.  
 מְרָבָה שְׁפָחוֹת מְרָבָה זָמָה. מְרָבָה עֲבָדִים מְרָבָה גִּזָּל.  
 מְרָבָה תוֹרָה מְרָבָה חַיִּים. מְרָבָה יְשִׁיבָה מְרָבָה חֲקָמָה.  
 מְרָבָה עֲצָה מְרָבָה תְּבוּנָה. מְרָבָה אֲדָקָה מְרָבָה שְׁלוֹם.  
 קָנָה שֵׁם טוֹב קָנָה לְעַצְמוֹ. קָנָה לוֹ דְּבָרֵי תוֹרָה קָנָה לוֹ  
 חַיֵּי הָעוֹלָם הָבֵא: (ט) רַבֵּן יוֹחָנָן בֶּן־זוּבִי קָבַל מֵהֵלֵל  
 וּמִשְׁמִי. הוּא הָיָה אוֹמֵר. אִם לְמִדַּת תוֹרָה הִרְבָּה אַל־  
 תִּתְּנוּק טוֹבָה לְעַצְמָךְ כִּי לְבָד נִזְעָרָת: (י) חֲמִשָּׁה תִּלְמִידִים  
 הָיוּ לוֹ לְרַבֵּן יוֹחָנָן בֶּן־זוּבִי. וְאֵלֵּי הֵן. רַבִּי אֱלִיעֶזֶר בֶּן־  
 הוֹרְקָנוֹס רַבִּי יְהוֹשֻׁעַ בֶּן־חֲנִנְיָא רַבִּי יוֹסִי הַבֶּהֱן רַבִּי  
 שְׁמַעוֹן בֶּן־נְתַנְאֵל וְרַבִּי אֱלִיעֶזֶר בֶּן־עֲרָד: (יא) הוּא הָיָה  
 מוֹנֶה שְׁבָחָם. אֱלִיעֶזֶר בֶּן־הוֹרְקָנוֹס בּוֹר סוּד שְׂאִינוֹ מְאֻבָּד  
 טָפָה. יְהוֹשֻׁעַ בֶּן־חֲנִנְיָא אִשְׁרֵי יוֹלְדָתוֹ. יוֹסִי הַבֶּהֱן חֲסִיד.  
 שְׁמַעוֹן בֶּן־נְתַנְאֵל יִרְאֵה חֲטָא. אֱלִיעֶזֶר בֶּן־עֲרָד כְּמַעֲיֵן הַמַּתְנַבֵּר:  
 (יב) הוּא הָיָה אוֹמֵר. אִם יִהְיוּ כָּל־חֲכָמֵי יִשְׂרָאֵל בְּכַף  
 מֵאֻנִּים וְאֱלִיעֶזֶר בֶּן־הוֹרְקָנוֹס בְּכַף שְׁנֵיהֶם בְּכַרְיעַ אֶת־כָּלָם:  
 אָבֹא שְׂאוֹל אוֹמֵר מִשְׁמוֹ. אִם יִהְיוּ כָּל־חֲכָמֵי יִשְׂרָאֵל בְּכַף

Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, also with them, and Eleazar, the son of Arach, in the other scale, he would outweigh them all. (13.) He said to them, Go forth and see which is the good way to which a man should cleave. R. Eliezer said, A good eye; R. Joshua said, A good friend; R. José said, A good neighbor; R. Simeon said, One who foresees the fruit of an action; R. Eleazar said, A good heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (14.) He said to them, Go forth and see which is the evil way that a man should shun. R. Eliezer said, An evil eye; R. Joshua said, A bad friend; R. José said, A bad neighbor; R. Simeon said, One who borrows and does not repay,—it is the same whether one borrows from man or from the all-present God; as it is said, The wicked borroweth, and payeth not again, but the righteous dealeth graciously and giveth (Psalm xxxvii. 21); R. Eleazar said, A bad heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (15.) They each said three things. R. Eliezer said, Let thy friend's honor be as dear to thee as thine own; and be not easily moved to anger; and repent one day before thy death. And (he further said), Warm thyself by the fire of the wise; but beware of their glowing coals, lest thou be burnt, for their bite is the bite of the fox, and their sting is the scorpion's sting, and their hiss is the serpent's hiss, and all their words are like coals of fire.\* (16.) R. Joshua said, The evil eye, the evil inclination, and hatred of his fellow-creatures put a

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\*The highest gifts, if abused, may prove a source of suffering to those whom they are designed to benefit.

מֵאֲנָנִים וְאֵלִיעֶזֶר בֶּן־הוֹרְקָנוֹס אֶף עִמָּהֶם וְאֵלֶעָזָר בֶּן־עֶרְדָּה  
בָּכָה שְׁנֵיָה מִבְּרִיעַ אֶת־כָּלָם: (יג) אָמַר לָהֶם. צֹאוּ וּרְאוּ  
אִיזוֹ הִיא דֶּרֶךְ טוֹבָה שְׂדֵיבָק בָּהּ הָאָדָם. רַבִּי אֵלִיעֶזֶר  
אוֹמֵר עֵין טוֹבָה רַבִּי יְהוֹשֻׁעַ אוֹמֵר חֶבֶר טוֹב רַבִּי יוֹסִי  
אוֹמֵר שָׁבֵן טוֹב רַבִּי שְׁמַעוֹן אוֹמֵר הַרֹאֶה אֶת־הַנוֹלָד רַבִּי  
אֵלֶעָזָר אוֹמֵר לֵב טוֹב: אָמַר לָהֶם. רוֹאֶה אֲנִי אֶת־דְּבָרֶיךָ  
אֵלֶעָזָר בֶּן־עֶרְדָּה מִדְּבָרֶיכֶם שֶׁבְּכָלֵל דְּבָרָיו דְּבָרֶיכֶם:  
(יד) אָמַר לָהֶם. צֹאוּ וּרְאוּ אִיזוֹ הִיא דֶּרֶךְ רָעָה שְׂדֵיבָרְחָק  
מִמֶּנָּה הָאָדָם. רַבִּי אֵלִיעֶזֶר אוֹמֵר עֵין רָעָה רַבִּי יְהוֹשֻׁעַ  
אוֹמֵר חֶבֶר רָע רַבִּי יוֹסִי אוֹמֵר שָׁבֵן רָע רַבִּי שְׁמַעוֹן אוֹמֵר  
הַלֹּאֶה וְאֵינוֹ מִשְׁלָם. אַחֵד הַלֹּאֶה מִן־הָאָדָם כָּלֹאֶה מִן־הַמָּקוֹם.  
שֶׁנֶּאֱמַר לֹאֶה רָשָׁע וְלֹא יִשְׁלָם וְצָדִיק חוֹנֵן וְנוֹתֵן. רַבִּי  
אֵלֶעָזָר אוֹמֵר לֵב רָע: אָמַר לָהֶם. רוֹאֶה אֲנִי אֶת־דְּבָרֶיךָ  
אֵלֶעָזָר בֶּן־עֶרְדָּה מִדְּבָרֶיכֶם שֶׁבְּכָלֵל דְּבָרָיו דְּבָרֶיכֶם:  
(טו) הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. רַבִּי אֵלִיעֶזֶר אוֹמֵר. יְהִי  
כְבוֹד חֶבְרָה חֶבְרָה חֶבְרָה עָלֶיךָ כְּשֶׁלָּךְ וְאַל־תִּהְיֶה נוֹת לְכַעֲוֹם  
וְשׁוֹב יוֹם אַחֵד לִפְנֵי מִיתָתְךָ וְהָיָה מִתְחַמֵּם כְּגִדֵּי אוֹר  
שֶׁל־חֲבָמִים וְהָיָה זְהִיר בְּגַחְלָתָן שְׁלֹא תִכְּוֶה. שְׁנֵי־שִׁיבְתָן  
נִשְׁיבֹת שׁוֹעֵל וְעִקִּיצָתָן עִקִּיצַת עֲקָרָב וּלְחִישָׁתָן לְחִישַׁת  
שָׂרָף וְכָל־דְּבָרֵיהֶם בְּגַחְלֵי אֵשׁ: (טז) רַבִּי יְהוֹשֻׁעַ אוֹמֵר.  
עֵין הַרְעָה וְנִצָּר הַרְעָה וּשְׁנֵאת הַבְּרִיּוֹת מוֹצִיאִים אֶת־הָאָדָם

man out of the world. (17.) R. José said, Let the property of thy friend be as dear to thee as thine own; qualify thyself for the study of the Torah, since the knowledge of it is not an inheritance of thine, and let all thy deeds be done for the sake of Heaven. (18.) R. Simeon said, Be careful to read the Shema' and to say the Amidah; and when thou prayest, regard not thy prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-present, as it is said, For he is gracious and full of mercy, slow to anger and abounding in lovingkindness, and repenteth him of the evil (Joel ii. 13); and be not wicked in thine own esteem. (19.) R. Eleazar said, Be watchful in the study of the Torah, and know what answer to give to the unbeliever; know also before whom thou toilest, and who thy Employer is, who will pay thee the reward of thy labor. (20.) Rabbi Tarphon said, The day is short, and the work is great, and the laborers are sluggish, and the reward is much, and the Master of the house is urgent. (21.) He used also to say, It is not thy duty to complete the work, but neither art thou free to desist from it; if thou hast studied much Torah, much reward will be given thee; and faithful is thy Employer to pay thee the reward of thy labor; and know that the grant of reward unto the righteous will be in the time to come.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

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מִן־הָעוֹלָם: (יז) רַבִּי יוֹסִי אוֹמֵר. יְהִי מָמוֹן חֲבֵרָה חֲבִיב  
עָלֶיךָ בְּשֻׁלְךָ וְהִתְקַן עֲצָמְךָ לְלִמּוּד תּוֹרָה שְׂאִינָה יִרְשָׁה  
לְךָ וְכָל־מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שְׁמַיִם: (יח) רַבִּי שְׁמַעוֹן אוֹמֵר.  
הָיָה זֶהִיר בְּקִרְיַאת שְׁמַע וּבִתְפִּלָּה וּכְשֶׁאַתָּה מִתְפַּלֵּל אֵלֶּי  
תַּעֲשֵׂה תְּפִלָּתְךָ קָבַע אֶלָּא בְּחַמִּים וְתַחֲנוּגִים לִפְנֵי הַמָּקוֹם.  
שֶׁנֶּאֱמַר כִּי־חֲנוּן וְרַחוּם הוּא אֲרָךְ אַפַּיִם וְרַב־חֶסֶד וְנָחָם  
עַל־הָרָעָה. וְאֵל־הִתְהִי רָשָׁע בְּפָנַי עֲצָמְךָ: (יט) רַבִּי אֶלְעָזָר  
אוֹמֵר. הָיָה שְׁקוּד לְלִמּוּד תּוֹרָה וְדַע מַה־שֶּׁתְּשִׁיב  
לְאַפִּיקוּרוֹס וְדַע לִפְנֵי מִי אַתָּה עֹמֵל וְכִי הוּא בָּעַל מְלַאכְתְּךָ  
שִׁישְׁלֵם־לְךָ שְׂכָר פְּעֻלָּתְךָ: (כ) רַבִּי טַרְפוֹן אוֹמֵר. הַיּוֹם  
קָצָר וְהַמְּלָאכָה מְרֻבָּה וְהַפּוֹעָלִים עֲצָלִים וְהַשְׂכָּר הֶרְבֵּה  
וּבָעַל הַבֵּית דּוֹחֵק: (כא) הוּא הִזָּה אוֹמֵר. לֹא עָלֶיךָ  
הַמְּלָאכָה לְגִמּוּר וְלֹא־אַתָּה בֶן־חֹרִיץ לְהַבְטִיל מִמֶּנָּה. אִם  
לְמַדְתָּ תּוֹרָה הֶרְבֵּה נּוֹתְנִים לְךָ שְׂכָר הֶרְבֵּה וְנִנְאָמָן הוּא  
בָּעַל מְלַאכְתְּךָ שִׁישְׁלֵם לְךָ שְׂכָר פְּעֻלָּתְךָ. וְדַע שֶׁמִּתֵּן  
שְׂכָרָם שְׁלֹש־צְדִיקִים לְעֶתִיד לָבוֹא:

רַבִּי חֲנִנְיָא בֶן־עֲקִשָּׁא אוֹמֵר. רָצָה הַקְדוֹשׁ בְּרוּךְ הוּא  
לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הֶרְבֵּה לָהֶם תּוֹרָה וּמַצּוֹת.  
שֶׁנֶּאֱמַר יִי חַפֵּץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיֹּאדִיר:

## CHAPTER III.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Akabya, the son of Mahalalel, said, Reflect upon three things, and thou wilt not come within the power of sin: know whence thou camest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning. Whence thou camest:—from a putrefying drop; whither thou art going:—to a place of dust, worms and maggots; and before whom thou wilt in future have to give account and reckoning:—before the Supreme King of kings, the Holy One, blessed be he. (2.) R. Chanina, the Vice-High-Priest, said, Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive. (3.) R. Chananya, the son of Teradyon, said, If two sit together and interchange no words of Torah, they are a meeting of scorners, concerning whom it is said, The godly man sitteth not in the seat of the scorners (Ps. i. 1); but if two sit together and interchange words of Torah, the Divine Presence abides between them; as it is said, Then they that feared the Lord spake one with the other: and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name (Mal. iii. 16). Now, the Scripture enables me to draw this inference in respect to two persons; whence can it be deduced that if even one person sedulously occupies himself with the Torah, the Holy One, blessed be he, appoints unto him a reward? Because it is said, Though he sit alone, and meditate in stillness, yet he taketh it (the reward) upon him (Lam. iii. 27).\* (4.) R. Simeon said, If three have eaten at a table and have spoken there no words of Torah, it is as if they had eaten

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\*Where biblical verses are employed not in a strictly literal sense, it is to be observed that the Rabbis, like other preachers, made use of such passages for homiletical purposes, as illustrations of their meaning rather than as logical foundations for their teaching. It was felt that additional weight would attach to any opinion with which some point of contact could be found in the Scriptures.



## פָּרָק שְׁלִישִׁי

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא . שֶׁנֶּאֱמַר וְעַמּוּךָ כָּלָם  
צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גִּנְזָר מִטְעֵי מַעֲשֵׂה יְדֵי לַהֲתַפְאָר׃

(א) עֲקֹבְיָא בֶן־מִהֶלְלָאֵל אוֹמֵר הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים  
וְאֵין אַתָּה בָּא לִידֵי עֲבָרָה דַּע מֵאֵין בָּאתָ וּלְאֵן אַתָּה הוֹלֵךְ  
וּלְפָנֵי מִי אַתָּה עֲתִיד לַתֵּן דִּין וְחֶשְׁבּוֹן . מֵאֵין בָּאתָ מִטְּפָה  
סְרוּחָה . וּלְאֵן אַתָּה הוֹלֵךְ לְמָקוֹם עֶפְרָר רַמָּה וְתוֹלַעָה .  
וּלְפָנֵי מִי אַתָּה עֲתִיד לַתֵּן דִּין וְחֶשְׁבּוֹן לְפָנֵי מַלְךְ מַלְכֵי  
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא : (ב) רַבִּי חֲנִינְיָא סֵגֵן הַבִּהָנִים  
אוֹמֵר . הִנֵּה מִתְפַּלֵּל בְּשִׁלּוּמָה שֶׁל־מַּלְכוּת שְׂאֵל מִלֵּא מוֹרָאָה  
אִישׁ אֶת־רֵעֵהוּ חַיִּים בָּלְעוּ : (ג) רַבִּי חֲנִינְיָא בֶן־תַּרְדִּיּוֹן  
אוֹמֵר . שְׁנַיִם שְׂיוֹשְׁבִים וְאֵין בִּינֵיהֶם דְּבָרֵי תוֹרָה הֲרִי זֶה  
מוֹשֵׁב לְצִים . שֶׁנֶּאֱמַר וּבְמוֹשֵׁב לְצִים לֹא יָשָׁב . אָכֵל שְׁנַיִם  
שְׂיוֹשְׁבִים וַיֵּשׁ בִּינֵיהֶם דְּבָרֵי תוֹרָה שְׂכִינָה שְׂרוּיָה בִּינֵיהֶם .  
שֶׁנֶּאֱמַר אֲזַנְדְּבִירוּ יִרְאֵי יְיָ אִישׁ אֶל־רֵעֵהוּ וַיִּקְשָׁב יְיָ וַיִּשְׁמַע  
וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו לִירְאֵי יְיָ וּלְחֹשְׁבֵי שְׁמוֹ . אֵין  
לִי אֵלָּא שְׁנַיִם . מִנֵּין אֶפִּילוּ אַחֵר שְׂיוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה  
שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר . שֶׁנֶּאֱמַר יָשָׁב בְּכֹד  
וַיִּדָּם כִּי נָטַל עָלָיו : (ד) רַבִּי שִׁמְעוֹן אוֹמֵר . שְׁלֹשָׁה שְׂאֵבְלוּ  
עַל שְׁלֹחַן אַחֵר וְלֹא אָמְרוּ עָלָיו דְּבָרֵי תוֹרָה כְּאֵלוּ אָבְלוּ

of sacrifices to dead idols, of whom it is said, For all their tables are full of vomit and filthiness; the All-present is not (in their thoughts) (Isa. xxviii. 8). But if three have eaten at a table and have spoken there words of Torah, it is as if they had eaten at the table of the All-present, to which the Scripture may be applied, And he said unto me, This is the table that is before the Lord (Ezek. xli. 22). (5.) R. Chanina, the son of Chachinai, said, He who keeps awake at night, and goes on his way alone, while turning his heart to vanity, such a one forfeits his own life. (6.) R. Nechunya, son of Hakkanah, said, Whoso receives upon himself the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care will be removed; but whoso breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care. (7.) R. Chalafta, the son of Dosa, of the village of Chananya, said, When ten people sit together and occupy themselves with the Torah, the **Shechinah** abides among them, as it is said, God standeth in the congregation\* of the godly (Psalm lxxxii. 1). And whence can it be shown that the same applies to five? Because it is said, He hath founded his band† upon the earth (Amos ix. 6). And whence can it be shown that the same applies to three? Because it is said, He judgeth among the judges‡ (Psa. lxxxii. 1). And whence can it be shown that the same applies to two? Because it is said, Then they that feared the Lord spake one with the other; and the Lord hearkened, and heard (Mal. iii. 16). And whence can it be shown that the same applies even to one? Because it is said, In every place where I cause my name to be remembered I will come unto thee and I will bless thee (Exod. xx. 24)§. (8.) R. Eleazar, of Bertotha, said, Give unto Him of what is His, seeing that thou and what thou hast are His: this is also found expressed by David, who said, For all things come of Thee, and of Thine own we have given Thee (1 Chron. xxix. 14). (9.) R. Jacob said, He who is walking by the way and studying, and breaks off his study and says, How fine is that tree, how fine is that fallow, him the Scripture regards as if he had forfeited his life. (10.) R. Dostai, the son of Jannai, said

\*Ten are the minimum to form a "congregation" (Edah).

†Five, the minimum to constitute a "band" (Aguddah).

‡The smallest judicial tribunal was composed of three judges.

מִזְבְּחֵי מַתִּים שֶׁנֶּאֱמַר כִּי כָל־שְׁלֹחֲנוֹת מְלָאוּ קִיָּא צֹאֵה בְּלִי  
מְקוֹם. אָבֵל שְׁלֹשָׁה שָׁאָבְלוּ עַל שְׁלֹחַן אֶחָד וְאָמְרוּ עָלֵינוּ  
דְּבָרֵי תוֹרָה בָּאֵלוּ אָבְלוּ מִשְׁלֹחֲנוּ שֶׁל־מְקוֹם שֶׁנֶּאֱמַר וַיְבַרֵּךְ  
אֱלֹהֵינוּ הַשְּׁלֹחַן אֲשֶׁר לִפְנֵי יְיָ: (ה) רַבִּי חֲנִינְיָא בֶן־חַבִּיבִי  
אָמַר. הִנְעוֹר בְּלִילָה וְהִמְהִלָּךְ בַּדֶּרֶךְ יְחִידִי וּמִפְנֵה לְבוֹ  
לְבַשְׁתָּה הָרִי וְהָ מִתְחַיֵּב בְּנִפְשׁוֹ: (ו) רַבִּי נְחוֹנִיָּא בֶן־הֶקְנָה  
אָמַר. כָּל־הַמְקַבֵּל עָלָיו עַל תּוֹרָה מַעֲבִירִים מִמֶּנּוּ עַל  
מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ. וְכָל־הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה נוֹתֵנִים  
עָלָיו עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ: (ז) רַבִּי חֵלְפָתָא בְּרִי  
הוֹסָא אִישׁ בָּפֵר חֲנִינְיָא אָמַר. עֲשֶׂהָ שְׁיֹשְׁבִים וְעוֹסְקִים  
בַּתּוֹרָה שְׂכִינָה שְׂרוּיָה בִּינֵיהֶם. שֶׁנֶּאֱמַר אֱלֹהִים נָצַב בַּעֲדַת־  
אֵל. וּמִנִּין אֶפִּילוּ חֲמִשָּׁה. שֶׁנֶּאֱמַר וְאֶגְדָּתוֹ עַל־אֶרֶץ יִסְדָּה.  
וּמִנִּין אֶפִּילוּ שְׁלֹשָׁה. שֶׁנֶּאֱמַר בִּקְרֵב אֱלֹהִים יִשְׁפֹּט. וּמִנִּין  
אֶפִּילוּ שְׁנַיִם. שֶׁנֶּאֱמַר אֲזַנְיָה וְרָאִי יְיָ אִישׁ אֶל־רַעְיוֹ  
וַיִּקְשֹׁב יְיָ וַיִּשְׁמָע. וּמִנִּין אֶפִּילוּ אֶחָד. שֶׁנֶּאֱמַר בְּכָל־הַמְּקוֹם  
אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבָא אֱלִיָּה וּבִבְרִכְתִּיהָ: (ח) רַבִּי אֶלְעָזָר  
אִישׁ בִּרְתוּמָא אָמַר. תֵּן־לּוֹ מִשְׁלוֹ שְׂאֵתָה וְשִׁלָּךְ שְׁלוֹ  
וְכֵן בְּדוֹד הוּא אָמַר כִּי־מִמָּךְ הִבֵּל וּמִיָּדְךָ נִתְּנוּ לָךְ:  
(ט) רַבִּי יַעֲקֹב אָמַר. הִמְהִלָּךְ בַּדֶּרֶךְ וְשׁוֹנֶה וּמִפְסִיק  
מִמִּשְׁנָתוֹ וְאָמַר מַה־נָּאֵר אֵילָן זֶה מַה־נָּאֵה נִיר זֶה מַעֲלָה  
עָלָיו הַכְּתוּב בָּאֵלוּ מִתְחַיֵּב בְּנִפְשׁוֹ: (י) רַבִּי הוֹסָתִי בֵּר

in the name of R. Meir, Whoso forgets one word of his study, him the Scripture regards as if he had forfeited his life, for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen (Deut. iv. 9). Now, one might suppose that the same result follows even if a man's study has been too hard for him. To guard against such an inference, it is said (*ibid.*), And lest they depart from thy mouth all the days of thy life. Thus, a person's guilt is not established until he deliberately and of set purpose removes those lessons from his heart. (11.) R. Chanina, the son of Dosa, said, He in whom the fear of sin comes before wisdom, his wisdom shall endure; but he in whom wisdom comes before the fear of sin, his wisdom will not endure. (12.) He used to say, He whose works exceed his wisdom, his wisdom shall endure; but he whose wisdom exceeds his works, his wisdom will not endure. (13.) He used to say, He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the All-present takes delight; and he in whom the spirit of his fellow-creatures takes not delight, in him the Spirit of the All-present takes not delight. (14.) R. Dosa, the son of Horkinas, said, Morning sleep, and midday wine, and children's talk, and attending the houses of assembly of the ignorant put a man out of the world. (15.) R. Eleazar Hammudai said, He who profanes things sacred, and despises the festivals, and puts his fellow-man to shame in public, and makes void the covenant of Abraham our father, and makes the Torah bear a meaning other than the right, such a one, even though knowledge of the Torah and good deeds be his, has no share in the world to come. (16.) R. Ishmael said, Be submissive to a superior, affable to a suppliant, and receive all men with

יְיָ מִשֶּׁם רַבִּי מֵאִיר אֹמֵר. כָּל־הַשּׁוֹכֵת דָּכָר אֶחָד מִמִּשְׁנָתוֹ  
 מַעֲלָה עָלָיו הַכָּתוּב כָּאֵלּוּ מִתְחַיֵּב בְּנִפְשׁוֹ. שֶׁנֶּאֱמַר רַק  
 הִשָּׁמַר לָךְ וְשָׁמַר גִּפְשֶׁךָ מֵאֵד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים  
 אֲשֶׁר רָאוּ עֵינֶיךָ. וְכוּל' אֶפִּילוֹ תִּקְפָּה עָלָיו מִשְׁנָתוֹ. תִּלְמוּד  
 לומר וּפְנִיָּסוּרָו מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ. הָאֵינִי מִתְחַיֵּב  
 בְּנִפְשׁוֹ עַד־שֶׁיָּשֵׁב וַיְסִירֵם מִלְּבוֹ: (יא) רַבִּי חֲנִינָא בֶן־דּוּסָא  
 אֹמֵר. כֹּל שֶׁיֵּרָאֵת חֲטָאוֹ קוֹדֶמֶת לְחֻכָּתוֹ חֻכָּתוֹ  
 מִתְקַיֶּמֶת וְכֹל שֶׁחֻכָּתוֹ קוֹדֶמֶת לִירְאָת חֲטָאוֹ אֵין חֻכָּתוֹ  
 מִתְקַיֶּמֶת: (יב) הוּא הָיָה אֹמֵר. כֹּל שֶׁמַּעֲשִׂי מְרִבִּים  
 מִחֻכָּתוֹ חֻכָּתוֹ מִתְקַיֶּמֶת וְכֹל שֶׁחֻכָּתוֹ מְרִבָּה מִמַּעֲשִׂיו  
 אֵין חֻכָּתוֹ מִתְקַיֶּמֶת: (יג) הוּא הָיָה אֹמֵר. כֹּל שְׁרוּת  
 הַבְּרִיּוֹת גּוֹחָה הַיָּמִינוֹ רוּחַ הַמָּקוֹם גּוֹחָה הַיָּמִינוֹ. וְכֹל שֶׁאֵין  
 רוּחַ הַבְּרִיּוֹת גּוֹחָה הַיָּמִינוֹ אֵין רוּחַ הַמָּקוֹם גּוֹחָה הַיָּמִינוֹ:  
 (יד) רַבִּי דּוּסָא בֶן־הֶרְכֵּינִס אֹמֵר. שְׁנֵה שְׁל־שְׁחִירִית וְגִין  
 שְׁל־צִהָרִים וְשִׁיחַת הַיְלָדִים וְיִשִּׁיבַת בְּתִי כְּנִסְיוֹת שְׁל־עַמִּי  
 הָאָרֶץ מוֹצִיאֵם אֶת־הָאָדָם מִן־הָעוֹלָם: (טו) רַבִּי אֶלְעָזָר  
 הַמּוֹדֵעִי אֹמֵר. הַמַּחֲלִיל אֶת־הַקְּדָשִׁים וְהַמְבִּיָּה אֶת־הַמּוֹעֲדוֹת  
 וְהַמְלַבֵּין פְּנֵי חֲבֵרוֹ בְּרָבִים וְהַמִּפְרֵ בְּרִיתוֹ שְׁל־אַבְרָהָם  
 אֲבִינוֹ וְהַמְגַלָּה פָּנִים בַּתּוֹרָה שְׁלֵא בְּהִלְכָּה אֶת עַל פִּי שִׁישׁ  
 בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים מוֹכִיִּים אֵין לוֹ חֶלֶק לָעוֹלָם הַבָּא:  
 (טז) רַבִּי יִשְׁמַעֵאל אֹמֵר. הֵנָּה קָל לְדַאֵשׁ וְגוֹחַ לַתִּשְׁחָרַת

cheerfulness. (17.) R. Akiba said, Jestings and levity lead a man on to lewdness. The Massorah\* is a fence to the Torah; tithes are a fence to riches; vows are a fence to abstinence; a fence to wisdom is silence. (18.) He used to say, Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God, as it is said, For in the image of God made he man (Gen. ix. 6). Beloved are Israel, for they were called children of the All-present; but it was by a special love that it was made known to them that they were called children of the All-present, as it is said, Ye are children unto the Lord your God (Deut. xiv. 1). Beloved are Israel, for unto them was given the desirable instrument; but it was by a special love that it was made known to them that that desirable instrument was theirs, through which the world was created, as it is said, For I give you good doctrine; forsake ye not my Law (Prov. iv. 2). (19.) Everything is foreseen, yet freedom of choice is given; and the world is judged by grace, yet all is according to the amount of the work. (20.) He used to say, Everything is given on pledge, and a net is spread for all the living: the shop is open; and the dealer gives credit; and the ledger lies open; and the hand writes; and whosoever wishes to borrow may come and borrow; but the collectors regularly make their daily round, and exact payment from man whether he be content or not, and they have that whereon they can rely in their demand; and the judgment is a judgment of truth; and everything is prepared for the feast. (21.) R. Eleazar, the son of Azaryah, said, Where there is no Torah, there are no manners; where there are no manners, there is no Torah: where there is no wisdom, there is no fear of God; where there is no fear of God, there is no wisdom; where there is no knowledge, there is no understanding; where there is no understanding, there is no

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\*The oral tradition, in accordance with which the text of the Scriptures is determined and interpreted.

וְהָיָה מִקְבֵּל אֶת־כָּל־הָאָדָם בְּשִׁמְחָה: (י) רַבִּי עֲקִיבָא  
אוֹמֵר. שְׁחוּק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת־הָאָדָם לְעִרְוָה:  
בְּמִסְרָת סִיג לַתּוֹרָה מִעֲשָׂרוֹת סִיג לְעֶשֶׂר נִדְרִים סִיג  
לְפִרְיָיוֹת סִיג לַחֲכָמָה שְׂתִיקָה: (יח) הוּא הָיָה אוֹמֵר.  
חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם חֶבֶה יִתְרָה נֹדֶעַת לוֹ שֶׁנִּבְרָא  
בְּצֶלֶם אֱלֹהִים. שֶׁנֶּאֱמַר כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:  
חֲבִיבִים יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם חֶבֶה יִתְרָה נֹדֶעַת  
לָהֶם שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם. שֶׁנֶּאֱמַר בָּנִים אַתֶּם לַיְי  
אֱלֹהֵיכֶם: חֲבִיבִים יִשְׂרָאֵל שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה חֶבֶה  
יִתְרָה נֹדֶעַת לָהֶם שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה שָׁבוּ נִבְרָא  
הָעוֹלָם. שֶׁנֶּאֱמַר כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל־תַּעֲזֹבוּ:  
(יט) הַכֹּל צָפוּי וְהָרְשׁוֹת נְתוּנָה וּבְטוֹב הָעוֹלָם נָדוֹן וְהַכֹּל  
לְפִי רֹב הַמַּעֲשֵׂה: (כ) הוּא הָיָה אוֹמֵר. הַכֹּל נָתַן בְּעֶרְבוֹן  
וּמִצוּדָה פְּרוּשָׁה עַל־כָּל־הַחַיִּים. הַחֲנוּת פְּתוּחָה וְהַחֲנוּנִי  
מִקְרִי וְהַפְּגָקָם פְּתוּחִים וְהִיד כּוֹתֶכֶת וְכָל הָרוּצָה לְלוֹוֹת יָבֹא  
וְיִלְוֶה וְהַנִּבְאִים מִחֲזִירִים תְּדִיר בְּכָל־יוֹם וּנְפַרְעִים מִן־הָאָדָם  
מִדַּעַת וְשִׁלָּא מִדַּעַת וְיֵשׁ לָהֶם עַל מַה־שִּׁיסְמָכוֹ וְהִידִין  
דִּין אֱמֶת. וְהַכֹּל מִתְקַן לְסַעֲוִדָה: (כא) רַבִּי אֶלְעָזָר בֶּן־  
עֲזַרְיָה אוֹמֵר. אִם אֵין תּוֹרָה אֵין דֶּרֶךְ אֶרֶץ אִם אֵין דֶּרֶךְ  
אֶרֶץ אֵין תּוֹרָה. אִם אֵין חֲכָמָה אֵין יִרְאָה אִם אֵין יִרְאָה  
אֵין חֲכָמָה. אִם אֵין בָּעֵת אֵין בִּינָה אִם אֵין בִּינָה אֵין



knowledge: where there is no meal, there is no Torah; where there is no Torah, there is no meal. (22.) He used to say, He whose wisdom exceeds his works, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its face, as it is said, And he shall be like a lonely juniper tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited (Jeremiah xvii. 6). But he whose works exceed his wisdom, to what is he like? To a tree whose branches are few, but whose roots are many, so that even if all the winds in the world come and blow upon it, it cannot be stirred from its place, as it is said, And he shall be as a tree planted by the waters; and that spreadeth out its roots by the river, and shall not perceive when heat cometh, but his leaf shall be green; and shall not be troubled in the year of drought, neither shall cease from yielding fruit (Jeremiah xvii. 8). (23.) R. Eleazar Chisma said, The laws concerning the sacrifices of birds and the purification of women are ordinances of moment; astronomy and geometry are the after-courses of wisdom.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

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#### CHAPTER IV.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Ben Zoma said, Who is wise? He who learns from



בַּעֲתָא, אִם אֵין קָמַח אֵין תּוֹרָה אִם אֵין תּוֹרָה אֵין קָמַח:  
 (כב) הוּא הָיָה אוֹמֵר. כָּל שְׁחָכְמָתוֹ מְרַבָּה מִמַּעֲשָׂיו לָמָּה  
 הוּא דוֹמָה. לְאֵילָן שְׁעָנְפָיו מְרַבִּים וְשָׂרְשָׁיו מְעַטִּים וְהָרוּחַ  
 בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו. שְׁנֵאֹמֵר וְהָיָה כְּעָרְעָר  
 בְּעֶרְבָּה וְלֹא יֵרָאֶה כִּי־יָבֹוא טוֹב וְשָׁכֵן חֲרָרִים בַּמִּדְבָּר אֶרֶץ  
 מִלְחָה וְלֹא תֵשֵׁב. אֲבָל כָּל שְׁמַעֲשָׂיו מְרַבִּים מִחֲכָמָתוֹ  
 לָמָּה הוּא דוֹמָה. לְאֵילָן שְׁעָנְפָיו מְעַטִּים וְשָׂרְשָׁיו מְרַבִּים  
 שְׂאֵפִילוּ כָּל־הָרוּחוֹת שְׂבָעוּלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִינִים  
 אוֹתוֹ מִמְּקוֹמוֹ. שְׁנֵאֹמֵר וְהָיָה כְּעֵץ שְׁתוּל עַל־מָוֶם וְעַל־יֹבֵל  
 יִשְׁלַח שָׂרְשָׁיו וְלֹא יֵדָאֵה כִּי־יָבֹא חֹם וְהָיָה עָלָיו רַעֲנָן  
 וּבִטְנָת בְּצֶרֶת לֹא יֵדָאֵג וְלֹא יָמִישׁ מַעֲשׂוֹת פָּרִי: (כג) רַבִּי  
 אֶלְעָזָר חֲסִמָּא אוֹמֵר. קִנְיִן וּפְתִיחֵי גִדָּה הֵן הֵן גּוֹפִי  
 הַלְבוֹת. תְּקוּפוֹת וְגִמְטְרֵיאוֹת פְּרָפְרִיּוֹת לַחֲכָמָה:

רַבִּי חֲנִנְיָא בֶן־עֲקִישָׁא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא  
 לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת.  
 שְׁנֵאֹמֵר יֵי חֶפֶץ לְמַעַן צְדָקוֹ יִגְדִּיל תּוֹרָה וְנֹאדִיר:

### פֶּרֶק רַבִּיעִי:

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שְׁנֵאֹמֵר וְעַמּוּד כָּלָם  
 צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גִּגְצָר מַטְעִי מַעֲשֵׂה יְדֵי לַהֲתַפְאֵר:

(א) בֶּן זִימָא אוֹמֵר. אֵיזְהוּ חֲכָם. הַלּוֹמֵד מִכָּל־אֲדָמָה

all men, as it is said, From all my teachers I have gotten understanding (Psalm cxix. 99). Who is mighty? He who subdues his passions, as it is said, He that is slow to anger is better than the mighty, and he that ruleth over his spirit than he that taketh a city (Prov. xvi. 32). Who is rich? He who rejoices in his portion, as it is said, When thou eatest the labor of thine hands, happy art thou, and it shall be well with thee (Psalm cxxviii. 2); happy art thou in this world, and it shall be well with thee in the world to come. Who is honored? He who honors others, as it is said, For them that honor me I will honor, and they that despise me shall be held in contempt (1 Sam. ii. 30). (2.) Ben Azzai said, Run to do even a slight precept, and flee from transgression; for precept draws precept in its train, and transgression, transgression; for the recompense of a precept is a precept, and the recompense of a transgression, a transgression. (3.) He used to say, Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place. (4.) R. Levitas, of Jabneh, said, Be exceedingly lowly of spirit, since the hope of man is but the worm. (5.) R. Jochanan, the son of Berokah, said, Whosoever profanes the Name of Heaven in secret will suffer the penalty for it in public; and this, whether the Heavenly Name be profaned in ignorance or in wilfulness. (6.) R. Ishmael, his son, said, He who learns in order to teach, to him the means will be vouchsafed both to learn and to teach; but he who learns in order to practice, to him the means will be vouchsafed to learn and to teach, to observe and to practice. (7.) R. Zadok said, Separate not thyself from the congregation; (in the judge's office) act not the counsel's part; make not of the Torah a crown wherewith to aggrandise thyself, nor a spade wherewith to dig. So also used Hillel to say, He who makes a worldly use of the crown of the Torah shall waste away. Hence thou mayest infer, that whosoever derives a profit for himself from the words of the Torah is

שנאמר מכל־מלמדי השכלתי: איזהו גבור. הבובש את־  
יצרו. שנאמר טוב ארך אפים מגבור ומשל ברוחו מדכד  
עיר: איזהו עשיר. השמח בחלקו. שנאמר יגיע בפיך  
כי תאכל אשריך וטוב לך. אשריך בעולם הזה וטוב  
לך לעולם הבא: איזהו מכבד. המכבד את־הבריות.  
שנאמר כי מכבדי אכבד ובני יקלו: (ב) בן־עזי אומר.  
הנה רץ למצוה קלה ובורח מן־העברה. שמצוה גוררת  
מצוה ועברה גוררת עברה ששכר מצוה מצוה ושכר  
עברה עברה: (ג) הוא היה אומר. אל־תהי כו לכל־אדם  
ואל־תהי מפליג לכל־דבר שאין לך אדם שאין לו שעד  
ואין לך דבר שאין לו מקום: (ד) רבי לויטס איש יבנה  
אומר. מאד מאד הנה שפל רוח שתקנת אנוש רמה:  
(ה) רבי יוחנן בן־ברוקה אומר. כל־המחלל שם שמים  
בסתר נפרעים ממנו בגלוי. אחד בשוגג ואחד במזיד  
בחלול השם: (ו) רבי ישמעאל בנו אומר. הלומד על־  
מנת ללמד מספיקים בידו ללמוד וללמד. והלומד על־  
מנת לעשות מספיקים בידו ללמוד וללמד לשמור  
ולעשות: (ז) רבי צדוק אומר. אל־תפרוש מן־הצבור  
ואל־תעש עצמך בעורכי הדינים ואל־תעשה עטרה  
להתגדל־בה ולא קרדם לחפר־בה. וכך היה הלל אומר.  
ידאשתמש בתנא חלה. הא למדת כל־הנהנה מדברי

helping on his own destruction. (8.) R. José said, Whoso honors the Torah will himself be honored by mankind, but whoso dishonors the Torah will himself be dishonored by mankind. (9.) R. Ishmael, his son, said, He who shuns the judicial office rids himself of hatred, robbery and vain swearing; but he who presumptuously lays down decisions is foolish, wicked and of an arrogant spirit. (10.) He used to say, Judge not alone, for none may judge alone save One; neither say (to thy judicial colleagues), Accept my view, for the choice is theirs (to concur); and it is not for thee (to compel concurrence). (11.) R. Jonathan said, Whoso fulfils the Torah in the midst of poverty shall in the end fulfil it in the midst of wealth; and whoso neglects the Torah in the midst of wealth shall in the end neglect it in the midst of poverty. (12.) R. Meir said, Lessen thy toil for worldly goods, and be busy in the Torah; be humble of spirit before all men; if thou neglectest the Torah, many causes for neglecting it will present themselves to thee, but if thou labor-est in the Torah, He has abundant recompense to give thee. (13.) R. Eliezer, the son of Jacob, said, He who does one precept has gotten himself one advocate; and he who commits one transgression has gotten himself one accuser. Repentance and good deeds are as a shield against punishment. (14.) R. Jochanan, the sandal maker, said, Every assembly which is in the Name of Heaven will in the end be established, but that which is not in the Name of Heaven will not in the end be established. (15.) R. Eleazar, the son of Shammua, said, Let the honor of thy disciple be as dear to thee as thine own, and the honor of thine associate be like the fear of thy master, and the fear of thy master like the fear of Heaven. (16.) R. Judah said, Be cautious in study, for an error in study may

תורה נוטל חַיִּיו מִן־הָעֶלָם: (ח) רבי יוסי אומר, כָּל־  
הַמְּכַבֵּד אֶת־הַתּוֹרָה גּוֹפּוֹ מְכַבֵּד עַל־הַבְּרִיּוֹת. וְכָל־הַמְּחַלֵּל  
אֶת־הַתּוֹרָה גּוֹפּוֹ מְחַלֵּל עַל־הַבְּרִיּוֹת: (ט) רבי יִשְׁמָעֵאל  
בֵּנוּ אֹמֵר. הַחֹשֶׁךְ עֲצָמוֹ מִן־הַדִּין פּוֹרֵק מִמֶּנּוּ אִיבָה וְגוֹל  
וְשׁוֹבֵעַת שָׁוָא. וְהֵגַם לְבוֹ בְּהוֹרָאָה שׁוֹמֵה רָשָׁע וְגַם רוֹחַ  
(י) הוּא הָיָה אֹמֵר. אֶל־תְּהִי בֶן יְחִידִי שְׂאִין בֶּן יְחִידִי  
אֶלָּא אֶחָד. וְאֶל־תֹּאמַר בְּבִלּוֹ בְּעִתִּי שֶׁהֵם רָשָׁאִים וְלֹא אֶתָּה:  
(יא) רבי יוֹנָתָן אֹמֵר. כָּל־הַמְּקַנֵּם אֶת־הַתּוֹרָה מַעֲנִי סוּפּוֹ  
לְקַיָּמָהּ מַעֲשֶׂר. וְכָל־הַמְּבַטֵּל אֶת־הַתּוֹרָה מַעֲשֶׂר סוּפּוֹ לְבַטְלָהּ  
מַעֲנִי: (יב) רבי מֵאִיר אֹמֵר. הֵנּוּ מְמַעֵט בְּעַסְק וְעַסְק  
בַּתּוֹרָה וְהֵנּוּ שֹׁפֵל רוֹחַ בְּפָנָי כָּל־אָדָם. וְאִם־בְּטִלְתָּ מִן־הַתּוֹרָה  
יִשְׁלַךְ בְּטִלִּים הַרְבֵּה בְּגִגְדָּךְ. וְאִם־עֲמַלְתָּ בַתּוֹרָה יִשְׁלּוּ  
שָׂכָר הַרְבֵּה לְתֶן־לָךְ: (יג) רבי אֶלִיעֶזֶר בֶּן־יַעֲקֹב אֹמֵר.  
הַעֲשֵׂה מַצָּה אַחַת קוֹנֶה לוֹ פָּרִקְלִיט אֶחָד. וְהַעֲזֹב עֲבָרָה  
אַחַת קוֹנֶה לוֹ קַטְגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים מוֹכִים  
בְּתָרִים בְּפָנֵי הַפְּרָעִנוֹת: (יד) רבי יוֹחָנָן הַסַּנְדְּלָר אֹמֵר.  
כָּל־בְּגִסְיָה שֶׁהִיא לְשֵׁם שָׁמַיִם סוּפָה לַהֲתַקְנֵם. וְשֶׁאִינָהּ לְשֵׁם  
שָׁמַיִם אֵין סוּפָה לַהֲתַקְנֵם: (טו) רבי אֶלְעָזָר בֶּן שָׁמוּעַ  
אֹמֵר. יְהִי כְבוֹד תְּלִמִידְךָ חָקִיב עָלֶיךָ כְּשֶׁלָּךְ וְכְבוֹד  
תַּבְּרִךְ כְּמוֹרָא רַבָּךְ וּמוֹרָא רַבָּךְ כְּמוֹרָא שָׁמַיִם: (טז) רבי  
יְהוּדָה אֹמֵר. הֵנּוּ זְהִיר בְּתִלְמוּד שִׁשְׁנֵגַת תִּלְמוּד עוֹלָה

amount to presumptuous sin. (17.) R. Simeon said, There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all. (18.) R. Nehorai said, Wander forth to a home of the Torah, and say not that the Torah will come after thee; for there thy associates will establish thee in the possession of it; and lean not upon thine own understanding. (19.) R. Jannaï said, It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous. (20.) R. Mattithyah, the son of Cheresch, said, Be beforehand in the salutation of peace to all men; and be rather a tail to lions than a head to foxes. (21.) R. Jacob said, This world is like a vestibule before the world to come; prepare thyself in the vestibule, that thou mayest enter into the hall. (22.) He used to say, Better is one hour of repentance and good deeds in this world than the whole life of the world to come; and better is one hour of blissfulness of spirit in the world to come than the whole life of this world. (23.) R. Simeon, the son of Eleazar, said, Do not appease thy fellow in the hour of his anger, and comfort him not in the hour when his dead lies before him, and question him not in the hour of his vow, and strive not to see him in the hour of his disgrace. (24.) Samuel the younger used to quote, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it and it displease him, and he turn away his wrath from him (Prov. xxiv. 17, 18). (25.) Elisha, the son of Abuyah, said, If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper.

וְרוֹן: (י) רַבִּי שְׁמַעוֹן אוֹמֵר. שְׁלֹשָׁה כְּתָרִים הֵן. כְּתָר תּוֹרָה  
 וְכְתָר כְּהֻנָּה וְכְתָר מַלְכוּת. וְכְתָר שֵׁם טוֹב עוֹלָה עַל  
 גְּבִיּוֹתָן: (יח) רַבִּי נְהוֹרִי אוֹמֵר. הֵנּוּ גּוֹלָה לְמָקוֹם תּוֹרָה  
 וְאַל־תֵּאמַר שֶׁהִיא תָּבוּא אַחֲרֶיהָ: שְׁחֲבִירָה יְבִימוּהָ בְּיָדָהּ.  
 וְאַל־בִּינְתָּהּ אֶל־תִּשְׁעֵן: (יט) רַבִּי יְנִי אוֹמֵר. אֵין בְּיָדֵינוּ  
 לֹא מִשְׁלוֹת הָרָשָׁעִים וְאֵף לֹא מִסּוּרֵי תַצְדִּיקִים: (כ) רַבִּי  
 מִתְתִּיָּה בֶן־חֲרָשׁ אוֹמֵר. הֵנּוּ מְקַדִּים בְּשָׁלוֹם כָּל־אָדָם.  
 וְהֵנּוּ זָנְבִי לְאַרְיוֹת וְאַל־תְּהִי רֹאשׁ לְשָׁעֲלִים: (כא) רַבִּי יַעֲקֹב  
 אוֹמֵר. הָעוֹלָם הַזֶּה דּוֹמֶה לְפָרוֹזְדוֹר בְּפָנֵי הָעוֹלָם הַבֶּא.  
 הַתֵּקֵן עֲצָמָהּ בְּפָרוֹזְדוֹר כְּדִי שֶׁתִּכְנֹס לְטַרְקָלִין: (כב) הוּא  
 הָיָה אוֹמֵר. יָפָה שָׁעָה אַחַת בְּתִשְׁבָּעָה וּמַעֲשִׂים טוֹבִים  
 בְּעוֹלָם הַזֶּה מְכַל־חַיֵּי הָעוֹלָם הַבֶּא. וְיָפָה שָׁעָה אַחַת שְׁלֹשֶׁ  
 קֶבֶת רוֹם בְּעוֹלָם הַבֶּא מְכַל־חַיֵּי הָעוֹלָם הַזֶּה: (כג) רַבִּי  
 שְׁמַעוֹן בֶּן־אֶלְעָזָר אוֹמֵר. אֶל־תִּבְרָכָה אֶת־חֲבִירָהּ בְּשַׁעַת  
 בָּעָם וְאַל־תִּנְחַמְנֶהּ בְּשַׁעַת שְׁמִתוֹ מִטָּל לְפָנָיו וְאַל־תִּשְׁאַל  
 לוֹ בְּשַׁעַת נִדְרוֹ וְאַל־תִּשְׁתַּדֵּל לְרֹאוֹתוֹ בְּשַׁעַת קְלָקְלָתוֹ:  
 (כד) שְׂמוּאֵל הַקָּטָן אוֹמֵר. בְּנִפְל אֵיבָהּ אֶל־תִּשְׁמַח וּבְכַשְׁלוֹ  
 אֶל־יִגְלֵל לָבָד. פֶּן־יֵרָאֶה יְיָ וְרַע בְּעֵינָיו וְהָשִׁיב מִעָלָיו אָפּוֹ:  
 (כה) אֶלִישֶׁע בֶּן־אַבְוִיָּה אוֹמֵר. הַלּוֹמֵד יֵלֵךְ לְמָה הוּא דּוֹמֶה.  
 לְדִיו בְּתוֹבָה עַל־נֶגֶד חֲדָשׁ. וְהַלּוֹמֵד זָקֵן לְמָה הוּא דּוֹמֶה  
 לְדִיו בְּתוֹבָה עַל־נֶגֶד מְחוּק: (כו) רַבִּי יוֹסִי בֶר יְהוּדָה אִישׁ

(26.) R. José, the son of Judah, of Chephar Babli, said, He who learns from the young, to what is he like? To one who eats unripe grapes, and drinks wine from his vat. And he who learns from the old, to what is he like? To one who eats ripe grapes, and drinks old wine. (27.) R. Meir said, Look not at the flask, but at what it contains: there may be a new flask full of old wine, and an old flask that has not even new wine in it. (28.) R. Eleazar Hakkappar said, Envy, cupidity and ambition take a man from the world. (29.) He used to say, They that are born are destined to die; and the dead to be brought to life again; and the living to be judged, to know, to make known, and to be made conscious that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; he it is that will in future judge, blessed be he, with whom there is no unrighteousness, nor forgetfulness, nor respect of persons, nor taking of bribes: know also that everything is according to the reckoning: and let not thy imagination give thee hope that the grave will be a place of refuge for thee; for perforce thou wast formed, and perforce thou wast born, and thou livest perforce, and perforce thou wilt die, and perforce thou wilt in the future have to give account and reckoning before the Supreme King of kings, the Holy One, blessed be he.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21)



כפר הבבלי אומר. הלומד מן-הקטנים למה הוא דומה  
לאוכל ענבים קהות ושותה-יין מוגתו. והלומד מן-הזקנים  
למה הוא דומה. לאוכל ענבים בשולות ושותה-יין ישן:  
(כו) רבי מאיר אומר. אל-תסתכל בקנקן אלא במה שיש  
בו. יש קנקן חדש מלא ישן וישן שאפילו חדש אין בו:  
(כח) רבי אלעזר הקפר אומר. הקנאה והתאווה והכבוד  
מוציאים את-האדם מן העולם: (כט) הוא היה אומר.  
הילודים למות והמתים להחיות והחיים לדון לידע  
ולחוקיע ולהודיע שהוא אל הוא היוצר הוא הבורא הוא  
המבין הוא הבין הוא העד הוא בעל דין הוא עתיד לדון  
הרוח הוא שאין לפניו לא עולה ולא שכיחה ולא משוא  
פנים ולא מקח שחר. ודע שהכל לפי החשבון. ואל  
יבטיחה יצירה שהשואל בית מנוס לה. שעל כרחוק אמה  
נוצר ועל כרחוק אמה נולד ועל כרחוק אמה חי ועל  
כרחוק אמה מת ועל כרחוק אמה עתיד לתן דיין וחשבון  
לפני מלך מלכי המלכים הקדוש ברוך הוא.

רבי חנניא בן-עקשיא אומר. רצה הקדוש ברוך הוא  
לזכות את-ישראל לפיכך הרבה להם תורה ומצוות  
שנאמר יי חפץ למען צדקו וגדיל תורה וגאון:

## CHAPTER V.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) With ten Sayings\* the world was created. What does this teach us? Could it not have been created with one Saying? It is to make known the punishment that will befall the wicked who destroy the world that was created with ten Sayings, as well as the goodly reward that will be bestowed upon the just who preserve the world that was created with ten Sayings. (2.) There were ten generations from Adam to Noah, to make known how longsuffering God is, seeing that all those generations continued provoking him, until he brought upon them the waters of the flood. (3.) There were ten generations from Noah to Abraham, to make known how longsuffering God is, seeing that all those generations continued provoking him, until Abraham our father came, and received the reward they should all have earned. (4.) With ten trials our father Abraham was tried, and he stood firm in them all, to make known how great was the love of our father Abraham. (5.) Ten miracles were wrought for our fathers in Egypt, and ten at the Sea. (6.) Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea. (7.) With ten temptations did our fathers tempt the Holy One, blessed be he, in the wilderness, as it is said, And they have tempted me these ten times, and have not hearkened to my voice (Numb. xiv. 22). (8.) Ten miracles were wrought for our fathers in the Temple: no woman miscarried from the scent of the holy flesh; the holy flesh never became putrid; no fly was seen in the slaughter house; no unclean accident ever befell the high priest on the Day of

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\* In Genesis i. the sentence, "And God said," occurs nine times. Verse 1, "In the beginning God created heaven and earth," is taken as another "Saying" in accordance with Psalm xxxiii. 6 "By the word of the Lord were the heavens made."

## פָּרָק הַמִּישִׁי :

כִּלְיֵי־שָׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמְּךָ כָּלָם  
צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ נִגְזָר מִטְּעִי מַעֲשֵׂה יְדִי לְהַתְּפָאֵר:

(א) בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמִה־תִּלְמוֹד לִזְמִר  
וְהָלֹא בְּמֻאֲמָר אֶחָד יָכוֹל לְהַבְרָאוֹת. אֲלֵא לְהַפְרֵעַ מִן־  
הַרְשָׁעִים שֶׁמֻּאֲבָרִים אֶת־הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת  
וְלִמֵּן שָׂכָר טוֹב לְצַדִּיקִים שֶׁמְקַנְיִים אֶת־הָעוֹלָם שֶׁנִּבְרָא  
בַּעֲשָׂרָה מְאֻמְרוֹת: (ב) עֲשָׂרָה דוּרוֹת מֵאָדָם וְעַד נֹחַ  
לְהוֹדִיעַ בְּמָה אֶרֶץ אֲפִים לְפָנָיו. שְׁכָל־הַדוּרוֹת הָיוּ מְכַעֲסִים  
לְפָנָיו עַד שֶׁהֵבִיא עָלֵיהֶם אֶת־מִי הַמַּבּוּל: (ג) עֲשָׂרָה  
דוּרוֹת מִנֹּחַ וְעַד אַבְרָהָם לְהוֹדִיעַ בְּמָה אֶרֶץ אֲפִים לְפָנָיו.  
שְׁכָל־הַדוּרוֹת הָיוּ מְכַעֲסִים לְפָנָיו עַד שֶׁבָּא אַבְרָהָם אֲבִינוּ  
וְקָבַל שָׂכָר כָּלָם: (ד) עֲשָׂרָה נְסִיוֹנוֹת נִתְּנָסָה אַבְרָהָם  
אֲבִינוּ וְעַמְּךָ כָּלָם לְהוֹדִיעַ בְּמָה חֶבְדּוֹ שֶׁל־אַבְרָהָם אֲבִינוּ:  
(ה) עֲשָׂרָה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּמִצְרַיִם וְעֲשָׂרָה עַל  
הָיִם: (ו) עֲשָׂר מִכּוֹת הֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל  
הַמִּצְרִיִּים בְּמִצְרַיִם וְעֲשָׂר עַל הָיִם: (ז) עֲשָׂרָה נְסִיוֹנוֹת  
נִסּוּ אַבְרָהָם אֶת־הַקָּדוֹשׁ בְּרוּךְ הוּא בַּמִּדְבָּר. שֶׁנֶּאֱמַר וַיִּנָּסּוּ  
אֹתִי זֶה עֲשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: (ח) עֲשָׂרָה  
נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּבֵית הַמִּקְדָּשׁ. לֹא הִפְלִיחַ אִשָּׁה

Atonement; the rain never quenched the fire of the wood-pile on the altar; neither did the wind overcome the column of smoke that arose therefrom; nor was there ever found any disqualifying defect in the omer (of new barley, offered on the second day of Passover), or in the two loaves (the first fruits of the wheat-harvest, offered on Pentecost), or in the shewbread; though the people stood closely pressed together, they found ample space to prostrate themselves; never did serpent or scorpion injure any one in Jerusalem; nor did any man ever say to his fellow, The place is too strait for me to lodge over night in Jerusalem. (9.) Ten things were created on the eve of Sabbath in the twilight: \* the mouth of the earth (Numb. xvi. 32); the mouth of the well (*Ibid.* xxi. 16); the mouth of the ass (*Ibid.* xxii. 28); the rainbow; the manna; the rod (Exod. iv. 17); the Shamir; † the shape of the written characters; the writing, and the tables of stone: some say the destroying spirits also, and the sepulchre of Moses, and the ram of Abraham our father; and others say, tongs also made with tongs ‡ (10.) There are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom; and does not break in upon the speech of his fellow; he is not hasty to answer; he questions according to the subject matter, and answers to the point; he speaks upon the first thing first, and upon the last last; regarding that which he has not understood he says, I do not understand it, and he acknowledges the truth. The reverse of all this is to be found in an uncultured man. (11.) Seven kinds of punishment come into the world for seven important transgressions. If some give their tithes and others do not, a dearth ensues from drought, and some suffer hunger while others are full. If they all determine to give no tithes, a dearth ensues from tumult and drought. If they further re-

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\*All phenomena that seemed to partake at once of the natural and the supernatural, were conceived as having had their origin in the interval between the close of the work of creation and the commencement of the Sabbath.

†A worm, spoken of in the legendary history of Solomon (See *Gittin*, 68a, *Sotah*, 48b). It is said to have had the power of splitting the hardest stone upon which it was placed, and was therefore used by Solomon in building the Temple, in the construction of which no iron tool was to be employed.

‡A type of the various means and instruments which, tending in their descent and distribution to the benefit of mankind, have their origin with God.

מִרְיִם בְּשֹׁר הַקֹּדֶשׁ. וְלֹא הִסְרִיחַ בְּשֹׁר הַקֹּדֶשׁ מֵעוֹלָם  
וְלֹא נִרְאָה זָכוּב בְּבֵית הַמִּטְבָּחִים. וְלֹא אָרַע קָרִי לְכַהֵן  
זָרוֹל בְּיוֹם הַכִּפָּרִים. וְלֹא כָבוּ הַנְּשָׁמִים אֶשׁ שְׁלִי-עֲצִי  
הַמַּעֲרָכָה. וְלֹא נִצְחָה הָרוּחַ אֶת-עֲמֹד הָעֶשֶׂן. וְלֹא נִמְצָא  
פָּסוּל בְּעֹמֶר וּבְשֵׁתֵי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים. עֲמִידִים צְבוּפִים  
וּמְשִׁתְּחוּיִם רוּחִים. וְלֹא הִזִּיק נֶחֱשׁ וְעֶקְרָב בִּירוּשָׁלַיִם  
מֵעוֹלָם. וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צַר לִי הַמָּקוֹם שְׂאֵלִין  
בִּירוּשָׁלַיִם: (ט) עֲשָׂרָה דְּבָרִים נִבְּרָאוּ בְּעֶרְבַּ שַׁבָּת בֵּין  
הַשְּׁמֵשׁוֹת וְאֵלוּ הֵן. פִּי הָאָרֶץ פִּי הַבָּאָר פִּי הָאֵתוֹן  
הַקָּשֶׁת וְהַמָּן וְהַמָּטָה וְהַשְּׁמִיר הַכֶּתֶב וְהַמִּכְתָּב וְהַלְחוֹת.  
וַיֵּשׁ אֹמְרִים אֵף הַמַּזְיָקִין וְקִבּוּרָתוֹ שְׁלִי-מִשָּׁה וְאֵילוֹ שְׁלִי-  
אֲבָרָהָם אֲבִינוּ. וַיֵּשׁ אֹמְרִים אֵף צִבְתַּב בְּצִבְתַּב עֲשׂוּיָה:  
(י) שְׁבַעַה דְּבָרִים בְּגֻלָּם וְשְׁבַעַה בְּחֻכָּם. חֻכָּם אֵינוֹ  
מִדְּבַר לִפְנֵי מִי שֶׁגְּדוֹל מִמֶּנּוּ בְּחֻכָּמָה. וְאֵינוֹ נִכְנָכַ  
לְתוֹךְ דְּבָרֵי חֲבֵרוֹ. וְאֵינוֹ נִבְּהֵל לְהָשִׁיב. שׂוֹאֵל בְּעֵנֶן  
וּמְשִׁיב בְּהִלָּקָה. וְאוֹמֵר עַל-רֹאשׁוֹן רֹאשׁוֹן וְעַל-אַחֲרוֹן  
אַחֲרוֹן. וְעַל מַה-שֶּׁלֹּא שָׁמַע אֹמֵר לֹא שָׁמַעְתִּי. וּמוֹדָה  
עַל-הָאֵמֶת. וְחִלּוּפֵיהֶם בְּגֻלָּם: (יא) שְׁבַעַה מִיָּנִי פְרָעָנִיּוֹת  
בָּאִים לְעוֹלָם עַל-שְׁבַעַה גּוֹפִי עֲבָרָה: מִקְצָתָם מְעַשְׂרִים  
וּמִקְצָתָם אֵינָם מְעַשְׂרִים רָעַב שְׁלִי-בִצְרָתָהּ בְּאִמְקָצָתָם רָעָבִים  
וּמִקְצָתָם שְׁבַעִים. וְנָמְרוּ שְׁלִי לְעֵשֶׂר רָעַב שְׁלִי-מְהוּמָה וְשְׁלִי-

solve not to give the dough-cake (Numb. xv. 20), an exterminating dearth ensues. Pestilence comes into the world to fulfil those death penalties threatened in the Torah, the execution of which, however, is not within the function of a human tribunal, and for the violation of the law regarding the fruits of the seventh year (Levit. xxv. 1—7). The sword comes into the world for the delay of justice, and for the perversion of justice, and on account of the offence of those who interpret the Torah not according to its true sense. Noxious beasts come into the world for vain swearing, and for the profanation of the Divine Name. Captivity comes into the world on account of idolatry, immorality, bloodshed, and the neglect of the year of rest for the soil. (12.) At four periods pestilence grows apace: in the fourth year, in the seventh, at the conclusion of the seventh year, and at the conclusion of the Feast of Tabernacles in each year: in the fourth year, for default of giving the tithe to the poor in the third year (Deut. xiv. 28, 29); in the seventh year, for default of giving the tithe to the poor in the sixth year; at the conclusion of the seventh year, for the violation of the law regarding the fruits of the seventh year, and at the conclusion of the Feast of Tabernacles in each year, for robbing the poor of the grants legally assigned to them.\* (13.) There are four characters among men: he who says, What is mine is mine and what is thine is thine, his is a neutral character:—some say, this is a character like that of Sodom; he who says, What is mine is thine and what is thine is mine, is a boor; he who says, What is mine is thine and what is thine is thine, is a saint; he who says, What is thine is mine and what is mine is mine, is a wicked man. (14.) There are four kinds of tempers: he whom it is easy to provoke and easy to pacify, his loss disappears in his gain; he whom it is hard to provoke and hard to pacify, his gain disappears in his loss; he whom it is hard to provoke and easy to pacify is a saint; he whom it is easy to provoke and hard to pacify is a wicked man. (15.) There are four qualities in disciples: he who quickly understands and quickly forgets, his gain disappears in his loss; he who understands with difficulty and forgets with difficulty, his loss dis-

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\*The gleanings, the forgotten sheaves, and the corners of the field. See Levit xix. 9; Deut. xxiv. 19.

בְּצֶרֶת בָּא. וְשָׁלֵא לְמוֹל אֶת־הַחֶלֶה רָעַב אֶל־כְּלֶיהָ בָּא.  
 דָּבָר בָּא לְעוֹלָם עַל־מִיתוֹת הָאֻמוֹת בַּתּוֹרָה שְׁלֵא נִמְסְרוּ  
 לְבֵית דִּין וְעַל פְּרוֹת שְׁבִיעִית. חָרַב בָּאָה לְעוֹלָם עַל־עֲנוּי  
 הַדִּין וְעַל־עוֹת הַדִּין וְעַל־הַמּוֹרִים בַּתּוֹרָה שְׁלֵא כִּהְלָכָה.  
 חָיָה רָעָה בָּאָה לְעוֹלָם עַל־שְׁבוּעַת שָׁוֵא וְעַל־חֲלוּל הַשֵּׁם.  
 גְּלוּת בָּאָה לְעוֹלָם עַל־עֲבוֹדַת אֱלִילִים וְעַל־גְּלוּי עֲרִיזוֹת וְעַל־  
 שְׁפִיכוֹת דָּמִים וְעַל־שְׁמִשַׁת הָאָרֶץ: (יב) בָּאֲרֻבָּעָה פָּרְקִים  
 הַדָּבָר מִתְּרַבֵּה. בְּרִבִּיעִית וּבְשְׁבִיעִית וּבְמוֹצָאֵי שְׁבִיעִית  
 וּבְמוֹצָאֵי הַחֹג שְׁבַב־ל־שָׁנָה וְשָׁנָה: בְּרִבִּיעִית מִפְּנֵי מַעֲשֵׂר  
 עָנִי שְׁבַשְׁלִישִׁית. בְּשְׁבִיעִית מִפְּנֵי מַעֲשֵׂר עָנִי שְׁבַשְׁשִׁית.  
 בְּמוֹצָאֵי שְׁבִיעִית מִפְּנֵי פְרוֹת שְׁבִיעִית. בְּמוֹצָאֵי הַחֹג  
 שְׁבַב־ל־שָׁנָה וְשָׁנָה מִפְּנֵי גִּוּל מִתְּנוֹת עֲנִיִּים: (יג) אֲרֻבָּע  
 מִדּוֹת בָּאֲכֶם. הָאוֹמֵר שְׁלִי שְׁלִי וְשִׁלָּה שִׁלָּה זֶה מִדָּה  
 בִּינוֹנִית וַיֵּשׂ אוֹמְרִים זֶה מִדַּת סְדוּם. שְׁלִי שִׁלָּה וְשִׁלָּה  
 שְׁלִי עִם הָאָרֶץ. שְׁלִי שִׁלָּה וְשִׁלָּה שִׁלָּה חֲסִיד. שִׁלָּה  
 שְׁלִי וְשְׁלִי שְׁלִי רָשָׁע: (יד) אֲרֻבָּע מִדּוֹת בְּהַעוֹת. גּוֹחַ  
 לִכְעוֹם וְגוֹחַ לְרָצוֹת יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ. קָשָׁה לִכְעוֹם  
 וְקָשָׁה לְרָצוֹת יֵצֵא שִׁכְרוֹ בְּהַפְּסָדוֹ. קָשָׁה לִכְעוֹם וְגוֹחַ  
 לְרָצוֹת חֲסִיד. גּוֹחַ לִכְעוֹם וְקָשָׁה לְרָצוֹת רָשָׁע: (טו) אֲרֻבָּע  
 מִדּוֹת בְּתִלְמִידִים. מָהִיר לְשִׁמּוֹעַ וּמָהִיר לְאַבֵּד יֵצֵא שִׁכְרוֹ  
 בְּהַפְּסָדוֹ. קָשָׁה לְשִׁמּוֹעַ וְקָשָׁה לְאַבֵּד יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ.



appears in his gain; he who understands quickly and forgets with difficulty, his is a good portion; he who understands with difficulty and forgets quickly, his is an evil portion. (16.) As to almsgiving there are four dispositions: he who desires to give, but that others should not give, his eye is evil towards what appertains to others (since almsgiving brings blessing to the giver); he who desires that others should give, but will not give himself, his eye is evil against what is his own; he who gives and wishes others to give is a saint; he who will not give and does not wish others to give is a wicked man. (17.) There are four characters suggested by those who attend the house of study: he who goes and does not practise secures the reward for going; he who practises but does not go secures the reward for practising; he who goes and practises is a saint; he who neither goes nor practises is a wicked man. (18.) There are four qualities among those that sit before the wise: they are like a sponge, a funnel, a strainer, or a sieve: a sponge, which sucks up everything; a funnel, which lets in at one end and out at the other; a strainer, which lets the wine pass out and retains the lees; a sieve, which lets out the bran and retains the fine flour. (19.) Whenever love depends upon some material cause, with the passing away of that cause, the love too passes away; but if it be not dependent upon such a cause, it will not pass away for ever. Which love was that which depended upon a material cause? Such was the love of Amnon and Tamar. And that which depended upon no such cause? Such was the love of David and Jonathan. (20.) Every controversy that is in the Name of Heaven shall in the end lead to a permanent result, but every controversy that is not in the Name of Heaven shall not lead to a permanent result. Which controversy was that which was in the Name of Heaven? Such was the controversy of Hillel and Shammai. And that which was not in the Name of Heaven? Such was the controversy of Korah and all his company. (21.) Whosoever causes the multitude to be righteous, through him no sin shall be brought about: but he who causes the multitude to sin



מִהִיר לְשִׁמּוֹעַ וְקָשָׁה לְאַבֵּר זֶה חֶלֶק טוֹב. קָשָׁה לְשִׁמּוֹעַ  
וּמִהִיר לְאַבֵּר זֶה חֶלֶק רָע: (טו) אַרְבַּע מִדּוֹת בְּנוֹתָנִי  
אַדְקָה. הַרְוָצָה שִׁיתָן וְלֹא יִתְּנוּ אַחֲרִים עֵינֵינוּ רָעָה בְּשָׁלֹ-  
אֲחֵרִים. יִתְּנוּ אַחֲרִים וְהוּא לֹא יִתֵּן עֵינֵינוּ רָעָה בְּשָׁלֹ. יִתֵּן  
וְיִתְּנוּ אַחֲרִים חֲסִיד. לֹא יִתֵּן וְלֹא יִתְּנוּ אַחֲרִים רָשָׁע:  
(יז) אַרְבַּע מִדּוֹת בְּהוֹלִכֵי בֵּית הַמִּדְרָשׁ. הוֹלֵךְ וְאִינוֹ עֹשֶׂה  
שֹׁכֵר הַלִּיכָה בִּידּוֹ. עֹשֶׂה וְאִינוֹ הוֹלֵךְ שֹׁכֵר מַעֲשֶׂה בִּידּוֹ.  
הוֹלֵךְ וְעֹשֶׂה חֲסִיד. לֹא הוֹלֵךְ וְלֹא עֹשֶׂה רָשָׁע: (יח) אַרְבַּע  
מִדּוֹת בְּיוֹשְׁבִים לִפְנֵי חֲכָמִים. סָפּוֹג וּמִשְׁפָּךְ מִשְׁמֶרֶת וְנִפְתָּ.  
סָפּוֹג שֶׁהוּא סוֹפֵג אֶת־הַכֹּל. וּמִשְׁפָּךְ שֶׁמִּכְנִים בּוֹזֵז וּמוֹצִיא  
בּוֹזֵז. מִשְׁמֶרֶת שֶׁמוֹצִיָּאָה אֶת־הַיֵּן וְקוֹלָטֶת אֶת־הַשְּׂמֵרִים.  
וְנִפְתָּ שֶׁמוֹצִיָּאָה אֶת־הַקָּמַח וְקוֹלָטֶת אֶת־הַסֵּלֶת: (יט) כָּל־  
אַהֲבָה שֶׁהִיא־תְלוּיָה בְּדָבָר בָּטֹל דָּבָר בְּטֹלָה אֶהְבָּה.  
וְשֶׁאִינָה תְלוּיָה בְּדָבָר אִינָה בְּטֹלָה לְעוֹלָם. אִיזֹו הִיא  
אַהֲבָה שֶׁהִיא־תְלוּיָה בְּדָבָר זֶה אֶהְבַּת אֲמִנוֹן וְהָמֵר. וְשֶׁאִינָה  
תְלוּיָה בְּדָבָר זֶה אֶהְבַּת דָּוִד וִיהוֹנָתָן: (כ) כָּל־מַחְלָקֶת  
שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָה לְהִתְקַיֵּם וְשֶׁאִינָה לְשֵׁם שָׁמַיִם  
אֵין סוֹפָה לְהִתְקַיֵּם. אִיזֹו הִיא מַחְלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם  
זֶה מַחְלָקֶת הַלֵּל וְשָׁמִי. וְשֶׁאִינָה לְשֵׁם שָׁמַיִם זֶה מַחְלָקֶת  
קָרַח וְכָל עֲדָתוֹ: (כא) כָּל־הַמְּזֻכָּה אֶת־הָרַבִּים אֵין חֲטָא  
בָּא עַל־יָדוֹ וְכָל־הַמִּחְטִּיא אֶת־הָרַבִּים אֵין־מִסְפִּיקִים בְּיָדוֹ

shall not have the means to repent (the sins of others being beyond the remedial action of his repentance). Moses was righteous and made the multitude righteous; the righteousness of the multitude was laid upon him, as it is said, He executed the justice of the Lord and his judgments with Israel (Deut. xxxiii. 21). Jeroboam, the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, For the sins of Jeroboam which he sinned and which he made Israel to sin (I Kings xv. 30). (22.) Whosoever has these three attributes is of the disciples of Abraham our father, but whosoever has three other attributes is of the disciples of Balaam the wicked. A good eye, a humble mind and a lowly spirit (are the tokens) of the disciples of Abraham our father; an evil eye, a haughty mind and a proud spirit (are the signs) of the disciples of Balaam the wicked. What is the difference between the disciples of Abraham our father and those of Balaam the wicked? The disciples of Abraham our father enjoy this world and inherit the world to come, as it is said, That I may cause those that love me to inherit substance, and may fill all their treasures (Prov. viii. 21); the disciples of Balaam the wicked inherit Gehinnom and descend into the pit of destruction, as it is said, But thou, O God, wilt bring them down into the pit of destruction: bloodthirsty and deceitful men shall not live out half their days; but I will trust in thee (Psalm lv. 24). (23.) Judah, the son of Tema, said, Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father who is in heaven. He used to say, The bold-faced are for Gehinnom, the shame-faced for the Garden of Eden. (He said further) May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. (24.)) He used to say, At five years the age is reached for the study of the Scripture, at ten for the study of the Mishnah, at thirteen for the

לַעֲשׂוֹת תְּשׁוּבָה. מִשָּׁה וְנָה וְנָה אֶת־הַרְבִּים זְכוֹת הַרְבִּים  
תְּלֹוּ בּוֹ. שֶׁנֶּאֱמַר צִדְקַת יְיָ עֲשָׂה וּמִשְׁפָּטיו עִם־יִשְׂרָאֵל. יִרְבְּעֵם  
בֶּן־נִבְט חֲטָא וְהַחֲטִיא אֶת־הַרְבִּים חֲטָא הַרְבִּים תְּלֹוּ בּוֹ.  
שֶׁנֶּאֱמַר עַל־חַטָּאוֹת יִרְבְּעֵם אֲשֶׁר חֲטָא וְאֲשֶׁר הִחֲטִיא אֶת־  
יִשְׂרָאֵל: (כב) כָּל מִי שֶׁיֵּשֶׁב־בּוֹ שְׁלֹשָׁה דְּבָרִים הֵלָלוּ הוּא  
מִתְלַמְּדוֹ שֶׁל־אַבְרָהָם אָבִינוּ. וְשְׁלֹשָׁה דְּבָרִים אַחֲרִים הוּא  
מִתְלַמְּדוֹ שֶׁל־בִּלְעָם הָרָשָׁע. עֵין טוֹבָה וְרוּחַ נְמוּכָה וְנִפְשָׁה  
שְׂפָלָה מִתְלַמְּדוֹ שֶׁל־אַבְרָהָם אָבִינוּ. עֵין רָעָה וְרוּחַ גְּבוּהָה  
וְנִפְשָׁה רַחְקָה מִתְלַמְּדוֹ שֶׁל־בִּלְעָם הָרָשָׁע: מֵה בֵּין תְּלַמְּדוֹ  
שֶׁל־אַבְרָהָם אָבִינוּ לְתַלְמִידוֹ שֶׁל־בִּלְעָם הָרָשָׁע. תְּלַמְּדוֹ  
שֶׁל־אַבְרָהָם אָבִינוּ אוֹכְלִים בְּעוֹלָם הוּא וְנוֹחֲלִים הָעוֹלָם  
הַבָּא. שֶׁנֶּאֱמַר לַחֲנִיחַל אֶהְיֶה יֵשׁ וְאַצְרֵהֶם אִמְלֵא.  
תְּלַמְּדוֹ שֶׁל־בִּלְעָם הָרָשָׁע יוֹרְשִׁים גִּי־הֵנָּם וְיוֹרְדִים לְבָאֵר  
שְׁחַת. שֶׁנֶּאֱמַר וְאַתָּה אֱלֹהִים תּוֹרְדֵם לְבָאֵר שְׁחַת אֲנִישֵׁי  
דָּמִים וּמִרְמָה לֹא־יִחַצּוּ יְמֵיהֶם וְאֲנִי אֶבְטַח־בָּךְ: (כג) יְהוּדָה  
בֶּן־תִּיכָא אוֹמֵר. הָיָה עוֹ בְּנִמֵּר וְקַל בְּנִשֵּׁר רָע בְּכָבִי וְגִבּוֹר  
בְּאֵרִי לַעֲשׂוֹת רָצוֹן אָבִיךָ שֶׁבִשְׁמָיִם: הוּא הָיָה אוֹמֵר.  
עוֹ פָּנִים לְגִי־הֵנָּם וּבּוֹשׁ פָּנִים לְבֹן־עַדָּן: יְהִי רָצוֹן מִלְּפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאַל־הִי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה  
בְּיָמֵינוּ וְתֵן חֲלֻקָּנוּ בְּתוֹרָתְךָ: (כד) הוּא הָיָה אֹמֵר. בֶּן־  
חֲמִשׁ שָׁנִים לַמֶּקְרָא בֶּן־עָשָׂר שָׁנִים לַמִּשְׁנָה בֶּן־שְׁלֹשׁ עָשָׂר

fulfilment of the commandments, at fifteen for the study of the Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for entering into one's full strength, at forty for understanding, at fifty for counsel, at sixty a man attains old age, at seventy the hoary head, at eighty the gift of special strength (Psalm xc. 10), at ninety he bends beneath the weight of years, at a hundred he is as if he were already dead and had passed away from the world. (25.) Ben Bag Bag said, Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it, and wax gray and old over it, and stir not from it, for thou canst have no better rule than this. (26.) Ben He He said, According to the labor is the reward.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

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## CHAPTER VI\*

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

The sages taught the following in the style of the Mishnah, —Blessed be he that made choice of them and their Mishnah. (1.) R. Meir said, Whosoever labors in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind: it clothes him

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\*This chapter, called Chapter on the Acquisition of the Torah, or Boraitha of R. Meir, is not a part of the Mishnah, but of the collection of rabbinical dicta next in authority to it, and known as Boraithoth, or "External Teachings."

למִצֻּוֹת בֶּן־חֲמִשׁ עָשָׂרָה לַמִּלְמוֹד בֶּן־שְׁמֹנֶה עָשָׂרָה לַחֹפֶה  
 בֶּן־עָשָׂרִים לְרֵדוֹף בֶּן־שְׁלֹשִׁים לִבְחַם בֶּן־אַרְבָּעִים לִבְיִנָּה בֶּן־  
 חֲמִשִּׁים לַעֲצָה בֶּן־שִׁשִּׁים לְזִקְנָה בֶּן־שִׁבְעִים לְשִׁיבָה בֶּן־  
 שְׁמוֹנִים לְגִבּוֹרָה בֶּן־תְּשָׁעִים לְשִׁוּם בֶּן־מֵאָה כָּאֵלֹו מֵת וְעֶבֶר  
 וּבָטָל מִן הָעוֹלָם: (כה) בֶּן־בַּג בַּג אוֹמֵר. הִפְדָּ־בָה וְהִפְדָּ־  
 בָּה דִּכְלָא בָּה וּבָה תִּחְוָא וְסִיב וּבְלָה בָּה וּמִנָּה לָא תְזוּעַ  
 שְׂאִין לָךְ מִדָּה טוֹבָה הִימְנָה: (כו) בֶּן־הָא הָא אוֹמֵר.  
 לָפָם צַעֲרָא אַגְרָא:

רַבִּי חֲנִינְיָא בֶּן־עֲקִיבָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא  
 לְזַבּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת.  
 שְׁנָאֵמַר יְיָ חֲפֵץ לְמַעַן צִדְקוֹ גִּדְּלִיל תּוֹרָה וְנֹאדִיר:

## פָּרָק שִׁשִּׁי:

פרק קנין תורה או ברייתא דר' מאיר

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שְׁנָאֵמַר וְעַמָּךְ כָּלָם  
 צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גִּזְרֵי מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהִתְפָּאֵר:  
 שְׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה בָרוּךְ שֶׁבַחַר בָּהֶם וּבְמִשְׁנָתָם:  
 (א) רַבִּי מֵאִיר אוֹמֵר. כָּל־הָעוֹסֵק בַּתּוֹרָה לְשִׁמְיָהּ זוֹכֶה לְדַבְּרִים  
 הִרְבָּה וְלֹא עוֹד אֵלָּא שֶׁכָּל־הָעוֹלָם כָּלֹו כְּדִי הוּא לוֹ. נִקְרָא  
 רַע אֲהוּב אֲהוּב אֶת־הַמָּקוֹם אֲהוּב אֶת־הַבְּרִיּוֹת. וּמִלְבָּשָׁתוֹ

in meekness and reverence; it fits him to become just, pious, upright and faithful; it keeps him far from sin, and brings him near to virtue: through him the world enjoys counsel and sound knowledge, understanding and strength, as it is said, Counsel is mine, and sound knowledge; I am understanding; I have strength (Prov. viii. 14\*); and it gives him sovereignty and dominion and discerning judgment; to him the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a river that flows on with ever-sustained vigor; he becomes modest, longsuffering, and forgiving of insults; and it magnifies and exalts him above all things. (2.) R. Joshua, the son of Levi, said, Every day a Bath-kol (a heavenly voice) goes forth from Mount Sinai, proclaiming these words, Woe to mankind for contempt of the Torah, for whoever does not labor in the Torah is said to be under the divine censure, as it is said, As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion (Prov. xi. 22); and it says, And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Read not *charuth* (graven), but *cheruth* (freedom), for no man is free but he who labors in the Torah. But whosoever labors in the Torah, behold he shall be exalted, as it is said, And from Mattanah to Nachaliel, and from Nachaliel to Bamoth‡ (Numb. xxi. 19). (3.) He who learns from his fellow a single chapter, a single rule, a single verse, a single expression, or even a single letter, ought to pay him honor, for so we find with David, King of Israel, who learnt only two things from Ahitophel,§ and yet regarded him as his master, his guide and his familiar friend, as it is said, But it was thou, a man, mine equal, my guide, and my familiar friend (Psalm lv. 14). Now, is it not an argument from minor to major? If David, the King of Israel, who learned only two things from Ahitophel, regarded him as his master, guide and familiar

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\*Wisdom, of which the Torah is the embodiment, speaks these words.

‡A play upon the words of the text: Mattanah = "gift"; Nachaliel = "the heritage of God"; Bamoth = "high places."

§In the two matters referred to in Psalm lv. 15, "We took sweet counsel together," and "We walked into the house of God with the throng," David is said to have followed the teaching of Ahitophel.

עָנָה וַיִּרְאֶה וּמִבְשָׂרָתוֹ לִהְיוֹת צָדִיק חָסִיד יִשְׂרָאֵל וְנֶאֱמָן  
וּמִרְחֻקָּתוֹ מִן־הַחֲטָא וּמִקְרָבָתוֹ לִידֵי זְכוּת וְנִהְיִים מִמֶּנּוּ עֲצָה  
וְתוֹשִׁיָּה בִּינָה וְגִבּוּרָה. שֶׁנֶּאֱמַר לִי עֲצָה וְתוֹשִׁיָּה אֲנִי בִּינָה  
לִי גִבּוּרָה. וְנוֹתַנָּת לֹא מַלְכוּת וּמִשְׁעָלָה וְחֻקּוֹר דִּין וּמַגְלִים  
לֹא רָצִי תוֹרָה וְנַעֲשֶׂה כְּמַעֲשֵׂן שְׂאִינוּ פּוֹסֵק וְכִנְהָר שְׂמִתְגִּבֵּר  
נְהוֹלֵךְ וְהִנֵּה צָנוּעַ וְאַרְךְ רְיוֹם וּמוֹחֵל עַל־עֲלֻבוֹנוֹ וּמְגַבֵּלָתוֹ  
וּמְרוֹמְמָתוֹ עַל כָּל־הַמַּעֲשִׂים: (ב) אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן־לֵוִי.  
בְּכָל־יוֹם וַיּוֹם בֵּת־קוֹל יוֹצֵאת מִהַר חוֹרֵב וּמִכְרֹזֹת וְאוֹמְרַת  
אוֹי לָהֶם לִבְרִיּוֹת מַעַלְבוֹנָה שְׁל־תוֹרָה. שְׁכַל־מִי שְׂאִינוּ עוֹסֵק  
בַּתוֹרָה נִקְרָא גָזוּף. שֶׁנֶּאֱמַר גָּזוּם זָהָב בְּאַף חַיִּיר אִשָּׁה יָפָה  
וְסָרַת טָעֵם: וְאוֹמַר. וְהִלַּחַת מַעֲשֶׂה אֱלֹהִים הֵמָּה וְהַמִּקְתָּב  
מִקְתָּב אֱלֹהִים הוּא חֲרוּת עַל־הַלַּחַת. אֶל־תִּקְרָא חֲרוּת אֶלָּא  
חֲרוּת שְׂאִין לָךְ בֶּן־חֲרוּיִן אֶלָּא מִי שֶׁעוֹסֵק בֵּת־לְמוֹד תוֹרָה.  
וְכָל־מִי שֶׁעוֹסֵק בֵּת־לְמוֹד תוֹרָה הֵרִי זֶה מִתְעַלָּה. שֶׁנֶּאֱמַר  
וּמִמִּתְנָה גִּילְיָאֵל וּמִנְחִילְיָאֵל בְּמוֹת: (ג) הִלְזֹמֵר מִחֲבֵרוֹ פָּרַק  
אֶחָד אוֹ הִלְכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפִּילוֹ  
אוֹת אַחַת צָרִיף לָנֶהֱג בּוֹ כְּבוֹד. שֶׁבֶן מַצִּינוּ בְּדוֹד מִלָּךְ  
יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאַחִיתָפָל אֶלָּא שְׁנֵי דְבָרִים בְּלִבָּד קָרָאוּ  
רַבּוֹ אֶלּוּפּוֹ וּמִידְעוֹ שֶׁנֶּאֱמַר וְאַתָּה אֲנִי שֶׁכְּעָרְכִי אֶלּוּפִי וּמִידְעִי:  
וְהִלָּא דְבָרִים קָל וְחֻמֵּר. וּמִה דְּוִד מִלָּךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד  
מֵאַחִיתָפָל אֶלָּא שְׁנֵי דְבָרִים בְּלִבָּד קָרָאוּ רַבּוֹ אֶלּוּפּוֹ וּמִידְעוֹ.



friend, how much more ought one who learns from his fellow a chapter, rule, verse, expression, or even a single letter, to pay him honor? And honor is nothing but Torah, as it is said, The wise shall inherit honor (Prov. iii. 35); and the perfect shall inherit good (*Ibid.* xxviii. 10). And good is nothing but Torah, as it is said, For I give you good doctrine, forsake ye not my Torah (*Ibid.* iv. 2). (4.) This is the way that is becoming for the study of the Torah: a morsel of bread with salt thou must eat, and water by measure thou must drink, thou must sleep upon the ground, and live a life of trouble the while thou toilest in the Torah. If thou doest this, Happy shalt thou be and it shall be well with thee (Psalm cxxviii. 2); happy shalt thou be in this world, and it shall be well with thee in the world to come. (5.) Seek not greatness for thyself, and court not honor; let thy works exceed thy learning; and crave not after the table of kings; for thy table is greater than theirs, and thy crown is greater than theirs, and thy Employer is faithful to pay thee the reward of thy work. (6.) The Torah is greater than the priesthood and than royalty, seeing that royalty demands thirty qualifications,\* the priesthood twenty-four,† while the Torah is acquired by forty-eight. And these are they: By audible study; by distinct pronunciation; by understanding and discernment of the heart; by awe, reverence, meekness, cheerfulness; by ministering to the sages, by attaching oneself to colleagues, by discussion with disciples; by sedateness; by knowledge of the Scripture and of the Mishnah; by moderation in business, in intercourse with the world, in pleasure, in sleep, in conversation, in laughter; by longsuffering; by a good heart; by faith in the wise; by resignation

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\*See *Sanhedrin* ch. ii.

†See *Baba Kama*, 110b, and *Mid. Tanchuma*, section *Bamidbar*.



הלוֹמֵד מִחֲבֵרוֹ פָּרַק אֶחָד אוֹ הִלְכָּה אַחַת אוֹ פָּסוּק אֶחָד אוֹ  
דְּבוּר אֶחָד אוֹ אָפִילוֹ אוֹת אַחַת עַל־אַחַת כַּמָּה וְכַמָּה שְׁעָרֶיךָ  
לְנִהְגַּב בּוֹ כְּבוֹד. וְאֵין כְּבוֹד אֶלָּא תוֹרָה. שְׁנֵאֲמַר כְּבוֹד חֲכָמִים  
יִנְחָלוּ וְחֲמִימִים יִנְחָלוּ טוֹב. וְאֵין טוֹב אֶלָּא תוֹרָה. שְׁנֵאֲמַר  
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תוֹרָתִי אֶל־תַּעֲזוּבוּ: (ד) כִּדּוּ הִיא  
בִּרְכָּה שֶׁל־תוֹרָה. פֶּת בְּמַלְחָת תֹּאכֵל וּמִים בְּמִשְׁוֹרָה תִּשְׁתֶּה  
וְעַל הָאָרֶץ תִּישָׁן וְחַי צֶעַר תַּחֲתֶיהָ וּבַתוֹרָה אֲתָה עֹמֵל. אִם־  
אַתָּה עֹשֶׂה בֵּן אֲשֶׁרֶיךָ וְטוֹב לָךְ. אֲשֶׁרֶיךָ בְּעוֹלָם הַזֶּה וְטוֹב  
לָךְ לְעוֹלָם הַבָּא: (ה) אֶל־תִּבְקָשׁ גְּדֻלָּה לְעֶצְמְךָ וְאֶל־תַּחֲמֹד  
כְּבוֹד. יוֹתֵר מִלְּמוּדֶךָ עֹשֶׂה. וְאֶל־תִּתְאוּוֹת לְשִׁלְחָנֶם שֶׁל־  
מַלְכִּים. שִׁשְׁלֻחָנְךָ גְּדוֹל מִשְׁלֻחָנֶם וּכְתִירֶךָ גְּדוֹל מִכְתָּרֶם.  
וְנֵאֱמָן הוּא בָּעַל מְלֹאכְתְּךָ שִׁישְׁלֵם לָךְ שֹׁכֵר פְּעֻלָּתְךָ:  
(ו) גְּדוֹלָה תוֹרָה יוֹתֵר מִן־הַבְּהֵמָה וּמִן־הַמְּלָכוֹת. שֶׁהַמְּלָכוֹת  
נִקְנִית בְּשָׁלְטִים מַעֲלוֹת וְהַבְּהֵמָה בְּעֶשְׂרִים וָאַרְבַּע וְהַתוֹרָה  
נִקְנִית בְּאַרְבָּעִים וְשִׁמּוֹנָה דְּבָרִים. וְאֵלוֹ הֵן. בְּתִלְמוּד  
בְּשִׁמִּיעַת הָאָזֶן. בְּעִרְיַכַּת שְׂפָתַיִם. בְּכִינַת הֶלֶב בְּשִׁכּוּל  
הֶלֶב. בְּאַיִמָּה. בְּיִרְאָה. בְּעִנְיָה בְּשִׁמְחָה. בְּשִׁמוּשׁ חֲכָמִים.  
בְּדְבוּק חֲבֵרִים. בְּפִלְפּוּל הַתְלָמוּדִים. בְּיִשׁוּב. בְּמִקְרָא  
וּבְמִשְׁנָה. בְּמַעֲוֵט סְחוּרָה. בְּמַעֲוֵט דֶּרֶךְ אֶרֶץ. בְּמַעֲוֵט  
תַּעֲנוּג. בְּמַעֲוֵט שִׁנָּה. בְּמַעֲוֵט שִׂיחָה. בְּמַעֲוֵט שְׂחוּק. בְּאֶרֶךְ  
אַפָּיִם. בְּלֵב־טוֹב. בְּאַמוּנַת חֲכָמִים. בְּקִבְלַת הַיְסוּדִים.

under chastisement; by recognizing one's place, rejoicing in one's portion, putting a fence to one's words, claiming no merit for oneself; by being beloved, loving the All-present, loving mankind, loving just courses, rectitude and reproof; by keeping oneself far from honor, not boasting of one's learning, nor delighting in giving decisions; by bearing the yoke with one's fellow, judging him favorably, and leading him to truth and peace; by being composed in one's study; by asking and answering, hearing and adding thereto (by one's own reflection); by learning with the object of teaching, and by learning with the object of practising; by making one's master wiser, fixing attention upon his discourse, and reporting a thing in the name of him who said it. So thou hast learnt, Whosoever reports a thing in the name of him who said it brings deliverance into the world, as it is said, And Esther told the king in the name of Mordecai (Esther ii. 22). (7.) Great is the Torah which gives life to those that practise it in this world and in the world to come, as it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv. 22); and it says, It shall be health to thy navel, and marrow to thy bones (*Ibid.* iii. 8); and it says, It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy (*Ibid.* iii. 18); and it says, For they shall be a chaplet of grace unto thy head, and chains about thy neck (*Ibid.* i. 9); and it says, It shall give to thine head a chaplet of grace: a crown of glory it shall deliver to thee (*Ibid.* iv. 9); and it says, For by me thy days shall be multiplied, and the years of thy life shall be increased (*Ibid.* ix. 11); and it says, Length of days is in its right hand; in its left hand are riches and honor (*Ibid.* iii. 16); and it says, For length of days, and years of life, and peace shall they add to thee (*Ibid.* iii. 2). (8.) R. Simeon, the son of Judah, in the name of R. Simeon, the son of Jochai, said, Beauty, strength, riches, honor, wisdom, old age and a hoary head and children are comely to the righteous and comely to the world, as it is said, The hoary head is a crown of glory, if it be found

המכיר את־מקומו. והשמן בְּחֶלְקוֹ. והעושה סִיג לְדַבְּרֵיוֹ.  
וְאֵינוֹ מְחַוֵּק מוֹכָה לְעַצְמוֹ. אֲהוּב. אוֹהֵב אֶת־הַמָּקוֹם.  
אוֹהֵב אֶת־הַבְּרִיּוֹת. אוֹהֵב אֶת־הַצְּדָקוֹת. אוֹהֵב אֶת־  
הַמִּישָׁרִים. אוֹהֵב אֶת־הַתּוֹכָחוֹת. וּמְתַרַחֵק מִן־הַכְּבוֹד.  
וְלֹא־מִגֵּים לְבּוֹ בְּתִלְמוּדוֹ. וְאֵינוֹ שֹׂמֵחַ בְּהוֹרָאוֹ. נוֹשֵׂא בְּעַל  
עַם־חֲבֵרוֹ. וּמְכַרִּיעוֹ לְבָרָא זְכוֹת. וּמַעְמִידוֹ עַל־הָאֲמִתּוֹ.  
וּמַעְמִידוֹ עַל־הַשְּׁלוֹם. וּמְתַיֵּשֵׁב בְּתִלְמוּדוֹ. שׁוֹאֵל. וּמַשִּׁיב.  
שׁוֹמֵעַ וּמוֹסִיף. הַלּוֹמֵד עַל־מִנּוּת לְלַמֵּד. וְהַלּוֹמֵד עַל־מִנּוּת  
לְעִשׂוֹת. הַמְּחַבִּים אֶת־רֵבּוֹ. וְהַמְּבִינִים אֶת־שְׂמוּעָתוֹ. וְהַאֲמִיר  
דָּבָר בְּשֵׁם אוֹמְרוֹ. הֵא לְמַדָּת בְּלִי־הָאוֹמֵר דָּבָר בְּשֵׁם  
אוֹמְרוֹ מְבִיא גְּאֻלָּה לְעוֹלָם. שֶׁנֶּאֱמַר וּתְאֹמַר אֶסְתֵּר לְמַלְכָּךְ  
בְּשֵׁם מַרְדֳּכָי: (ו) גְּדוּלָּה תוֹרָה שֶׁהִיא נֹתֶנֶת חַיִּים לְעוֹשֶׁיהָ  
בְּעוֹלָם הַזֶּה וּבְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר כִּי־חַיִּים הֵם לְמַצְאֵיהֶם  
וּלְכָד־בְּשָׂרוֹ מִרְפָּא. וְאוֹמֵר רַפָּאוֹת תְּהִי לְשִׁכְךָ וְשִׁקּוֹי  
לְעַצְמוֹתֶיךָ. וְאוֹמֵר עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכִּיָּהּ  
מֵאֲשֶׁר. וְאוֹמֵר כִּי לִנְתַחֵן הֵם לְרֹאשֶׁךָ וְעֲנָקִים לְגִרְגְּלֶתְךָ.  
וְאוֹמֵר תִּתֵּן לְרֹאשֶׁךָ לִנְתַחֵן עֲמֻרֶת תַּפְאֶרֶת תְּמַגְנֶנָּה.  
וְאוֹמֵר כִּי בִי יִרְבּוּ יְמֶיךָ וְיוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים. וְאוֹמֵר  
אַרְךָ יָמִים בִּימִינָה בְּשִׂמְאוּלָּה עֲשֵׂר וְכְבוֹד. וְאוֹמֵר כִּי  
אַרְךָ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ: (ח) רַבִּי שְׂמֵעוֹן  
בֶּן־יְהוּדָה מִשָּׁם רַבִּי שְׂמֵעוֹן בֶּן־יוֹחִי אוֹמֵר. הֵנּוּי וְהִקָּם  
וְהַעֲשֵׂר וְהַכְּבוֹד וְהַחֲכָמָה הַזִּקְנָה וְהַשִּׁיבָה וְהַבְּנִים נִגְאָה  
לְצַדִּיקִים וְנִגְאָה לְעוֹלָם. שֶׁנֶּאֱמַר עֲמֻרֶת תַּפְאֶרֶת שִׁיבָה

in the way of righteousness (*Ibid.* xvi. 31); and it says, The glory of young men is their strength, and the adornment of old men is the hoary head (*Ibid.* xx. 29); and it says, A crown unto the wise is their riches (*Ibid.* xiv. 24); and it says, Children's children are the crown of old men, and the adornment of children are their fathers (*Ibid.* xvii. 6); and it is said, Then the moon shall be confounded and the sun ashamed; for the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his elders shall be glory (Isaiah xxiv. 23). R. Simeon, the son of Menasya, said, These seven qualifications which the sages enumerated as becoming to the righteous were all realized in Rabbi Judah the Prince, and in his sons. (9.) R. José, the son of Kisma, said, I was once walking by the way, when a man met me and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him, Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the book of Psalms by the hands of David, King of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Psalm cxix. 72); and not only so, but in the hour of man's departure neither silver nor gold nor precious stones nor pearls accompany him, but only Torah and good works, as it is said, When thou walkest it shall lead thee; when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee (Prov. vi. 22):—when thou walkest it shall lead thee—in this world; when thou liest down it shall watch over thee—in the grave; and when thou awakest it shall talk with thee—in the world to come. And it says, The silver is mine, and the gold is

בְּדַרְךְ אֲדָקָה תִּמְצָא. וְאוֹמֵר תִּפְאֶרֶת בַּחוּרִים כָּחֵם וְהַדָּר  
וְקָנִים שִׁיבָה. וְאוֹמֵר עֲטָרַת חֲכָמִים עֲשֶׂרָם. וְאוֹמֵר עֲטָרַת  
וְקָנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם. וְאוֹמֵר וְחִפְרָה  
הַלְבֵּנָה וְבוֹשֶׁה הַחֲמָה כִּי־מֶלֶךְ יִצְבֹּאֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַם  
וְנִגְדַּר וְקָנִיו כְּבוֹד: רַבִּי שְׁמַעוֹן בֶּן־מִנְסִיא אָמַר. אֱלֹהֵי שְׁבַע  
מַדּוֹת שְׁמֵנוּ חֲכָמִים לְצַדִּיקִים בָּלָם נִתְקַיְּמוּ בְּרַבִּי וּבְבָנָיו:  
(ט) אָמַר רַבִּי יוֹסִי בֶן־קֶסְמָא. פַּעַם אַחַת הָיִיתִי מְהֵלֵךְ בְּדַרְךְ  
וַיִּגַּע בִּי אָדָם אֶחָד וְנִתְּן־לִי שְׁלוֹם וְהִתְחַוְּרָתִי לוֹ שְׁלוֹם. אָמַר  
לִי. רַבִּי מֵאִי־זֶה מָקוֹם אָתָּה. אָמַרְתִּי לוֹ. מַעִיר גְּדוֹלָה שֶׁל־  
חֲכָמִים וְשְׁלֹס־פָּרִים אָנִי. אָמַר לִי. רַבִּי רַצוֹנְךָ שֶׁתְּדוּר עֲמָנוּ  
בְּמִקְוֵמָנוּ וְאֲנִי אֶתֵּן לְךָ אֶלֶף־אֶלְפִים דִּינָרֵי זָהָב וְאַבְנִים טוֹבוֹת  
וּמְרַגְלִיּוֹת. אָמַרְתִּי לוֹ. אִם אַתָּה נוֹתֵן לִי כָּל־כֶּסֶף וְזָהָב  
וְאַבְנִים טוֹבוֹת וּמְרַגְלִיּוֹת שֶׁבָּעוֹלָם אֵינִי דָר אֶפְיָא בְּמִקְוֹם  
תּוֹרָה. וְכֵן כְּתוּב בְּכֶסֶף תִּהְיֶים עַל־יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל.  
טוֹב לִי תּוֹרַת פִּיךָ מֵאֶלְפֵי זָהָב וְכֶסֶף. וְלֹא עוֹד אֶלָּא  
שֶׁבִשְׁעַת פְּטִירָתוֹ שֶׁל־אָדָם אֵין מְלִיזִים לוֹ לְאָדָם לֹא כֶסֶף  
וְלֹא זָהָב וְלֹא אַבְנִים טוֹבוֹת וּמְרַגְלִיּוֹת אֶלָּא תּוֹרַה וּמַעֲשִׂים  
טוֹבִים בְּלָבָד. שֶׁנֶּאֱמַר בְּהִתְהַלֵּכְךָ מִנְּחָה אֶתְךָ בְּשִׁבְבְּךָ  
תִּשְׁמַר עֲלֶיךָ וְהִקִּיצוֹת הִיא תְּשִׁיחָךָ. בְּהִתְהַלֵּכְךָ מִנְּחָה  
אֶתְךָ בָּעוֹלָם הַזֶּה בְּשִׁבְבְּךָ תִּשְׁמֹר עֲלֶיךָ בְּקֶבֶר וְהִקִּיצוֹת  
הִיא תְּשִׁיחָךָ לְעוֹלָם הַבָּא. וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב

mine, saith the Lord of hosts (Haggai ii. 8). (10.) Five possessions the Holy One, blessed be he, made especially his own in his world, and these are they, The Torah, heaven and earth, Abraham, Israel, and the house of the sanctuary. Whence know we this of the Torah? Because it is written, The Lord possessed me as the beginning of his way, before his works, from of old (Prov. viii. 22). Whence of heaven and earth? Because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what manner of place for my rest? (Isaiah lxvi. 1); and it says, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions (Psalm civ. 24). Whence of Abraham? Because it is written, And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth (Genesis xiv. 19). Whence of Israel? Because it is written, Till thy people pass over, O Lord, till the people pass over which thou hast acquired (Exod. xv. 16); and it says, As for the saints that are in the earth, they are noble ones in whom is all my delight (Psalm xvi. 3). Whence of the house of the sanctuary? Because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have prepared (Exod. xv. 17) and it says, And he brought them to the border of his sanctuary, to this mountain which his right hand had acquired (Psalm lxxviii. 54). (11). Whatsoever the Holy One, blessed be he, created, in his world he created but for his glory, as it is said, Everything that is called by my name, it is for my glory I have created it, I have formed it, yea, I have made it (Isaiah xliii. 7); and it says, The Lord shall reign for ever and ever (Exod. xv. 18).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

*"It is our duty," etc., p. 262. Mourner's Kaddish, p. 263.*

וְאֵם יְיָ צְבָאוֹת: (י) חֲמִשָּׁה קִנְיָנִים קָנָה לוֹ הַקָּדוֹשׁ בָּרוּךְ  
 הוּא בְּעוֹלָמוֹ וְאֵלֹהֵי הַזֶּן. תוֹרָה קִנְיָן אֶחָד שְׁמִינִים וָאַרְבַּע קִנְיָנִים  
 אֶחָד אַבְרָהָם קִנְיָן אֶחָד יִשְׂרָאֵל קִנְיָן אֶחָד בֵּית הַמִּקְדָּשׁ  
 קִנְיָן אֶחָד: תוֹרָה מִנְיָן. דְּכַתִּיב יְיָ קָנָנִי רַאשִׁית דְּרַבּוֹ קָדָם  
 מִפְּעֻלָּיו מֵאִז: שְׁמִינִים וָאַרְבַּע מִנְיָן. דְּכַתִּיב כֹּה אָמַר יְיָ הַשְׁמִימִם  
 כְּסֵאִי וְהָאָרֶץ הָדָם רִגְלֵי אִי־זָה בֵּית אֲשֶׁר תִּבְנוּ לִי וְאִי־זָה  
 מְקוֹם מִנוּחָתִי. וְאוֹמֵר מָה רַבּוֹ מַעֲשֵׂיָךְ יְיָ כָּלֵם בְּחֻכְמוֹ  
 עֲשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָךְ: אַבְרָהָם מִנְיָן. דְּכַתִּיב וַיִּבְרָכְהוּ  
 וַיֹּאמֶר בָּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן קָנָה שְׁמִינִים וָאַרְבַּע: יִשְׂרָאֵל  
 מִנְיָן. דְּכַתִּיב עַד־יַעֲבֹר עִמָּךְ יְיָ עַד־יַעֲבֹר עִם־זוֹ קִנְיָתָ. וְאוֹמֵר  
 לְקָדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הַזֶּה וְאֵדִירִי כָּל־חֻפְצֵי כֶּם: בֵּית  
 הַמִּקְדָּשׁ מִנְיָן. דְּכַתִּיב מִכּוֹן לְשִׁבְתָּךְ פָּעִלְתָּ יְיָ מִקְדָּשׁ אֲדָנִי  
 בּוֹנֵנִי יָדְיָךְ. וְאוֹמֵר וַיָּבִיֵּאם אֶל־גִּבּוֹל קְדָשׁוֹ הַר־זֶה קִנְיָתָ  
 יְמִינוֹ: (יא) כֹּל מַה־שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ לֹא  
 בָּרָאוֹ אֶלָּא לְכַבּוֹדוֹ. שְׁנַאֲמַר כֹּל הַנִּקְרָא בְּשִׁמִּי וּלְכַבּוֹדִי  
 בָּרָאתִיו וַיִּצְרָתִיו אֶף עֲשִׂיתִיו: וְאוֹמֵר. יְיָ וַיִּמְלֹךְ לְעֵלְמִם וָעַד:  
 רַבִּי חֲנִנְיָא בֶן־עֲקִישָׁיָא אָמַר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא  
 לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תוֹרָה וּמִצְוֹת.  
 שְׁנַאֲמַר יְיָ חֲפֵץ לְמַעַן צַדִּיק וְגִדִּיל תוֹרָה וַיִּאֲדִיר:



## SERVICE FOR THE CONCLUSION OF THE SABBATH

Psalm cxliv.

A Psalm of David. Blessed be the Lord my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my stronghold, and my deliverer; my shield, and he in whom I take refuge: who subdueth my people under me. Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity: his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Flash forth lightning, and scatter them; send out thine arrows, and discomfit them. Stretch forth thine hands from above; rescue me, and deliver me out of great waters, out of the hand of strangers; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a harp of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.—When our sons shall be as plants grown tall in their youth, and our daughters as corner-stones hewn after the fashion of a palace; when our garners are full, affording all manner of store, and our sheep bring forth by thousands; yea, are multiplied by tens of thousands in our fields; when our oxen are well laden; when there is no breach and no surrender, and no



# ערבית למוצאי שבת :

תהלים קמ"ד

לְדָוִד | בָּרוּךְ יְהוָה צוּרִי, הַמְלַמֵּד יָדַי לְקָרֵב  
אֲצָבָעוֹתַי לַמִּלְחָמָה: חֲסִדֵי וּמִצֻּדֹתַי, מִשֹּׁנָה  
וּמִפְּלִטֵי-לִי, מִגָּנִי וּבֹו חֲסִיתִי, הָרוּדֵד עַמִּי תַחְתִּי  
יְהוָה, מִהָאָדָם וּתְדַעְהוּ, בֶּן-אָנוּשׁ, וּתְחַשְׁבֵהוּ  
אָדָם לַהֲבֵל דָּמָה, יָמָיו כָּצֵל עוֹבֵר: יְהוָה, הַטֵּ  
שִׁמְיֶךָ וְתִרְדּוּ, נַע בְּהָרִים וַיַּעֲשֵׂנוּ: בָּרֶק בְּרֶגְלֵי  
וּתְפִיזֵם, שְׁלַח חֲצִיךָ וּתְהַיָּם: שְׁלַח יָדֶיךָ מִמָּרוֹם  
כְּאֲנִי וְהַצִּילֵנִי מִמָּוִם רַבִּים, מִיַּד בְּנֵי-נֹכַר: אֲשֶׁר-  
פִּיהֶם דִּבְרֵי-שָׁוְא, וַיִּמְיָם יָמִין שֶׁקֶר: אֱלֹהִים, שִׁיר  
חֲדָשׁ אֲשִׁירָה לָךְ, בְּנִגְּלָ עֲשׂוֹר אֲזַמְּרָה-לָךְ,  
הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים, הַפּוֹצֵה אֶת-דָּוִד עַבְדּוֹ  
מִתְּקֵב רָעָה: כְּאֲנִי וְהַצִּילֵנִי מִיַּד בְּנֵי-נֹכַר, אֲשֶׁר-  
פִּיהֶם דִּבְרֵי-שָׁוְא, וַיִּמְיָם יָמִין שֶׁקֶר: אֲשֶׁר בְּגִינוּ  
בְּנִטְעִים מְגֻדָּלִים בְּנִעְוָרֵיהֶם, בְּנוֹתֵינוּ בְּזוּיוֹת  
מִחֲטָבוֹת תְּבִנִית הַיָּבֵל: מְזוּנֵינוּ מְלֵאִים, מִפִּיקִים  
זֶעַן אֶל-זֶן, צֹאוּנֵנוּ מֵאֲלִיפוֹת, מְרַבָּבוֹת, בְּחֻצוֹתֵינוּ:  
אֲלוּפֵינוּ מִסִּבָּלִים, אֵין פֶּרֶץ וְאֵין יוֹצֵאת, וְאֵין

lamentation in our streets; happy is the people, that is in such a case: yea, happy is the people, whose God is the Lord.

Psalm lxvii.

For the Chief Musician; on Neginoth. A Psalm. A Song. May God be gracious unto us, and bless us; may he cause his face to shine upon us. (Selah.) That thy way may be known upon the earth, thy salvation among all nations. Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. O let the nations rejoice and exult: for thou wilt judge the peoples with equity, and lead the nations upon the earth. (Selah.) Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. The earth hath yielded her increase: God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

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*For Evening Service, Amidah and Kaddish to "And say ye Amen," see pp. 128-149. Then say the following:*

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

צוּחָה, בְּרַחֲבֵינוּ: אֲשֶׁר־יָהּ שֶׁכָּכָה לוֹ, אֲשֶׁר  
יָהּ, שִׁיחָה אֱלֹהֵינוּ:

תהלים ס"ז

לְמַנְצָךְ בְּנִינָת, מִזְמוֹר שִׁיר: אֱלֹהִים יִחַנֵּנִי  
וַיִּבְרַכֵּנִי, יָאֵר פָּנָיו אֶתְנוּ סֵלָה: לְדַעַת בְּאֶרֶץ  
יִרְדֵּךְ בְּכָל־גּוֹיִם יִשְׁוַעֲתֶךָ: יוֹדוּךְ עַמִּים | אֱלֹהִים  
יוֹדוּךְ עַמִּים כָּלָם: יִשְׁמְחוּ וַיִּרְנְנוּ לְאֲמִים, כִּי  
תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֲמִים בְּאֶרֶץ תִּנָּחֵם סֵלָה  
יוֹדוּךְ עַמִּים | אֱלֹהִים, יוֹדוּךְ עַמִּים כָּלָם: אֶרֶץ  
נִתְּנָה יְבוּלָהּ, וַיִּבְרַכֵּנוּ אֱלֹהִים, אֱלֹהֵינוּ: וַיִּבְרַכֵּנוּ  
אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ, בְּלֹא־אִפְסֵי־אֶרֶץ:

בְּעֶלְמָא *For Evening Service, Amidah and Kaddish to*  
וַאֲמָרוּ אָמֵן, *see pp. 128—149. Then say the following.*

וַיְהִי נָעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ,  
בּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ, בּוֹנֵנָהוּ:  
יֵשֶׁב בְּסֶתֶר עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוּנָן: אִמֵּר  
לִיחָה, מַחְסִי וּמַצֻּדָתִי, אֱלֹהֵי, אֲבֹתֵינוּ: כִּי  
הוּא יִצְיָלָךְ מִפֶּחַ יְקוֹשׁ, מִדְּבַר הַוֹּת: בְּאֶבְרָתוֹ

He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. \*And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radi-

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\* The Chaldee paraphrase of the preceding verse.

יִסְדֹּךָ לָךְ, וְתַחַת כְּנָפָיו תִּתְחַסֵּךְ, צָנָה וְסִחָרָה אָמְתוּ:  
 לֹא-תִירָא מִפֶּחֶד לְיִלְלָהּ, מִחֵץ יַעֲוֶף יוֹמָם: מִדְּבַר  
 בָּאֵפֶל יִהְיֶה, מִקָּטָב יִשׁוּד צִהָרִים: יִפֹּל מִצִּדְךָ  
 אֲלֶיךָ, וְרָבָכָה מִיְמִינְךָ, אֲלֶיךָ לֹא יִנָּשׁ: רַק בְּעֵינֶיךָ  
 תִּבְטֵא, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה: כִּי-אַתָּה יְהוָה  
 מַחְסִי, עֲלִיּוֹן שָׁמַת מְעוֹנֶךָ: לֹא-תֵאָנֶה אֲלֶיךָ  
 רָעָה, וְנִגַּע לֹא-יִקְרַב בְּאַהֲלֶיךָ: כִּי מִלְּאֲכָיו  
 יִצְוֶה-לָךְ, לְשִׁמְרֶךָ, בְּכָל-דֶּרֶכֶיךָ: עַל-כַּפֵּי  
 יְשָׁאִינֶךָ, בֶּן תִּגֹּף בְּאֶבֶן רִגְלֶךָ: עַל-שַׁחַל וּפְתָן  
 תִּדְרֹךְ, תִּרְמַם כְּפִיר וְתַנִּין: כִּי בִי חָשַׁק וְאַפְלִטָהוּ,  
 אֶשְׁגָּבְהוּ, כִּי-יָדַע שְׁמִי: יִקְרָאֵנִי וְאַעֲנֶהוּ, עֲמוּ  
 אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאַכְבֶּהוּ: אֲרֹךְ יָמִים  
 אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ, בִּישׁוּעָתִי: *Repeat the last verse.*

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה  
 אֶל-זֶה וְאָמַר, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא  
 כָּל-הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵינָּהּ מִן-יָדוֹ, וְאָמְרִין  
 קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָא, בֵּית שְׂכִינְתָּהּ. קְדִישׁ  
 עַל-אַרְעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעָלַם וּלְעָלְמֵי  
 עָלְמֵיָא. יְיָ צְבָאוֹת, מְלִיָּא כָּל-אַרְעָא זִיו יִקְרֶה:

ance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. \*Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. \*The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah). The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we

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\* The Chaldee paraphrase of the preceding verse.

וּתְשֹׁאֲנִי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל,  
 בָּרוּךְ כְּבוֹדֵי מִמְּקוֹמוֹ: וְנִטְלֹתָנִי רוּחָא, וְשִׁמְעֵת  
 בְּתַרִּי קוֹל וְיַע שִׁנְיָא, דִּי מְשַׁבְּחִין וְאַמְרִין. בָּרוּךְ  
 יְקָרָא דִּי יִמְאַתֵּר בֵּית שְׂכִינְתָּהּ: יִי וַיְמַלֵּךְ לְעָלָם  
 וָעֶד: יִי מַלְכוּתָהּ קָאָם לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:  
 יִי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמַרְהוּ  
 זֹאת לְעוֹלָם, לְיֹצֵר מַחְשְׁבוֹת לִבָּב עַמּוּךְ, וְהִבֵּן  
 לְבָבָם אֱלֹהִים: וְהוּא רַחוּם, יִכְפֹּר עֲוֹן וְלֹא יִשְׁחִית,  
 וְהִרְבָּח לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ: כִּי־  
 אַתָּה אֲדֹנָי טוֹב וְסֶלָה, וְרַב־חֶסֶד לְכָל־קְרֹאֲיָךְ:  
 צִדְקָתְךָ צִדֵּק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת  
 לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ  
 מִיָּמֵי קֶדֶם: בָּרוּךְ אֲדֹנָי, יוֹם וָיוֹם, יַעֲמֹס־לָנוּ  
 הָאֵל יִשׁוּעָתָנוּ סֶלָה: יִי צְבָאוֹת עֲמָנוּ מִשְׁנֵב־לָנוּ  
 אֱלֹהֵי יַעֲקֹב סֶלָה: יִי צְבָאוֹת, אֲשֶׁר־יִי אָדָם בְּמִחָ  
 בָּךְ: יִי הוֹשִׁיעָה. הַמְּלִיךְ יַעֲנֵנוּ כְּיוֹם־קְרֹאֵנוּ: בָּרוּךְ  
 אֱלֹהֵינוּ שֶׁבְּרָאֵנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים,  
 וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נֹטֵעַ בְּתוֹכָנוּ. הוּא  
 יִפְתַּח לְבָנֵינוּ בְּתוֹרָתוֹ, וַיִּשֶׂם בְּלִבָּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ.

may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*Should a Festival occur on any day of the following week, "And let the pleasantness," etc., and "But thou art holy," are not said. If the Fast of the Ninth of Ab commences at the termination of the Sabbath, "And let the pleasantness," etc., is omitted.*

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*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.



וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵבב שָׁלֵם. לְמַעַן לִי  
 נִינֵעַ לָרִיק, וְלֹא גִלְדַּר לְבַהֲלָהּ: יְהִי רְצוֹן מִלְּפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנֵשְׁמֹר חֻקְךָ בְּעוֹלָנוֹ  
 הַזֶּה. וְנִזְכֶּה וְנִתְּנָה וְנִרְאָה, וְנִירָשׁ מִטּוֹבָה וּבִכְרֹת  
 לְשָׁנֵי יָמוֹת הַמַּשִּׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן  
 יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם. יְיָ אֱלֹהֵי לְעוֹלָם אוֹהֶךָ  
 בְּרוּךְ הַנֶּגֶבֶר אֲשֶׁר יִבְטַח בֵּינוּ, וְהִנֵּה יְיָ מִבְּטָחוֹ  
 בְּטָחוֹ בֵּנוּ עַד־עַד, כִּי בָיָה יְיָ צוּר עוֹלָמִים  
 וּבְבְטָחוֹ בָּךְ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עֲזָבְתָּ הִרְשִׁיף יְיָ  
 יְיָ חֲפֵץ לְמַעַן צְדָקוֹ, יִגְדִּיל תוֹרָה וַיֹּאדִיר:

*Should a Festival occur on any day of the following week,  
 and וַיְהִי קָדוֹשׁ are not said. If the Fast of the  
 9th of Ab commences at the termination of the Sabbath,  
 וַיְהִי גָעַם is omitted.*

*Reader.* יִתְגַּבֵּל וַיִּתְקַדֵּשׁ שְׁמֶה רַבָּא. בְּעֶלְמָא דִּי־בְרָא  
 בְּרִעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דִי־  
 כָּל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי

עֲלָמָא.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

*On Chanukah the lights are here kindled by the Reader.*

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And God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: let peoples serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. From the God of thy father—

*Reader.* יִתְכַּבֵּד וְיִשְׁתַּכַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא

וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיד הוּא.  
לְעֵלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דִּי-  
אֲמִירָן בְּעֵלְמָא. וְאֲמָרוּ אָמֵן:

*Cong.* קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תַּפְלָתָנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דִּי-כָל-יִשְׂרָאֵל קִדְּם

אֲבוּהוֹן דִּי בְשִׁמְיָא. וְאֲמָרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם:

*Reader.* יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאֲמָרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְעִי:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאֲמָרוּ אָמֵן:

*On Chanukah the lights are here kindled by the Reader.*

וְיִתְּן-לָךְ הָאֱלֹהִים מַטְל הַשְּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דְּגָן  
וְתִירֹשׁ: וְעֲבִידֶיךָ עַמִּים וְיִשְׁתַּחֲוּ לָךְ לְאֻמִּים הֵנּוּ גִבִּיר  
לְאַחֶיךָ וְיִשְׁתַּחֲוּ לָךְ בְּגִי אֲמָךְ אֲבִרֶיךָ אֲרוּר וּמְבָרְכֶיךָ  
בְּרוּךְ: וְאֵל שְׂדֵי יִבְרַךְ אֶתְךָ וְיִפְרֶךְ וְיַרְבֶּךָ וְהִיִּימָ לְקַהֵל  
עַמִּים: וְיִתְּן-לָךְ אֶת-בְּרַכַּת אֲבִרְהָם לָךְ וּלְיִצְחָק אֲמָךְ  
לְדִשְׁתָּךְ אֶת-אֶרֶץ מִצְרַיִם אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם:

may he help thee,—and the Almighty—may he bless thee with blessings of the heavens above, blessings of the deep that coucheth beneath, blessings of the breasts and the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: may they be on the head of Joseph, and on the crown of the head of him that is prince among his brethren. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the offspring of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. The Lord, the God of your fathers, make you a thousand times so many more as you are, and bless you, as he hath promised you.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Blessed shall be thy basket and thy kneading-trough. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the young of thy flock. The Lord shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall open unto thee his good treasury, the heavens, to give the rain of thy land in its season, and to bless

מֵאֵל אָבִיךָ וְנִעְזְרָךָ וְאֵת שְׂדֵי וַיְבָרְכֶךָ בְּרִכַּת שָׁמַיִם מֵעַל  
 בְּרִכַּת תְּהוֹם רִבְצָת תַּחַת בְּרִכַּת שְׂדֵי וְרַחֵם: בְּרִכַּת  
 אָבִיךָ גָּבְרוּ עַל-בְּרִכַּת הַזֵּרִי עַד-תְּאֻנֹּת גְּבַעַת עוֹלָם תִּהְיֶינָה  
 לְרֹאשׁ יוֹסֵף וּלְקֶדֶד נְזִיר אֶחָיו: וְאַהֲבָךָ וּבִרְכָּךָ וְהִרְבָּךָ  
 וּבִרְךָ פְּרִי-בִטְנְךָ וּפְרִי-אֲדָמָתְךָ וְגִנְיָךָ וְתִירְשֶׁךָ וְנֹצְהָרְךָ שֹׁגֵר  
 אֶלְפִיךָ וְעֹשֶׂתְרֹת צֹאנְךָ עַל-הָאָדָמָה אֲשֶׁר-נִשְׁבַּע לְאַבְרָהָם  
 לָתֵת לָךְ: בָּרוּךְ תִּהְיֶה מְכַל־הָעַמִּים לֹא-יִהְיֶה כָךְ עָקֹר  
 וְעֶקְרָה וּבְהֶמְתָּךְ: וְהַסִּיר יְיָ מִמֶּךָ כָּל-חֲלִי וְכָל-מִדְּוֵי  
 מִצָּרִים הָרָעִים אֲשֶׁר יִדְעָתָ לֹא יִשְׁמָם כָּךְ וּנְתָנָם בְּכָל-  
 שְׁנְאִיךָ:

הַמְלֵאךְ הַגָּאֵל אֹתִי מְכַל־רָע וּבָרַךְ אֶת-הַנְּעָרִים וַיִּקְרָא  
 בָּהֶם שְׁמִי וְשֵׁם אֲבֹתִי אֲבָרְהָם וַיִּצְחָק וַיִּדְגּוּ לָרֹב בְּקָרֶב  
 הָאָרֶץ: יְיָ אֱלֹהֵיכֶם הִרְבָּה אֹתְכֶם וְהִנֵּכֶם הַיּוֹם כְּבוֹכָבֵי  
 הַשָּׁמַיִם לָרֹב: יְיָ אֱלֹהֵי אֲבוֹתְכֶם יוֹסֵף עֲלֵיכֶם בָּכֶם אֶלְף  
 פְּעָמִים וַיְבָרַךְ אֹתְכֶם בְּאֶשֶׁר דִּבֶּר לָכֶם:

בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה: בָּרוּךְ אַתָּה בְּבֹאֶךָ  
 וּבָרוּךְ אַתָּה בְּצֵאתְךָ: בָּרוּךְ מְנַאֶךָ וּמְשַׁאֲרֶתְךָ: בָּרוּךְ פְּרִי-  
 בִטְנְךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שֹׁגֵר אֶלְפִיךָ וְעֹשֶׂתְרֹת  
 צֹאנְךָ: יֵצֵו יְיָ אֶתְךָ אֶת-הַבְּרָכָה בְּאַסְמִיךָ וּבְכָל מִשְׁלַח יָדְךָ  
 וּבִבְרָכָה בְּאָרֶץ אֲשֶׁר-יְיָ אֱלֹהֶיךָ נָתַן לָךְ: וּפַתַּח יְיָ לָךְ אֶת-  
 אוֹצְרוֹ הַטּוֹב אֶת-הַשָּׁמַיִם לָתֵת מִטֶּר-אֲרָצְךָ בְּעֵת וּלְבָרַךְ אֶת

all the work of thy hand: and thou shalt lend unto many nations, but thou shalt not borrow. For the Lord thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy majesty! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places.

I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye nethermost parts of the earth; break forth into singing, ye mountains, and forest, and every tree therein; for the Lord hath redeemed Jacob, and will glorify himself in Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Israel is saved by the Lord with an everlasting salvation: ye shall not be ashamed nor confounded for ever and ever. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else: and my people shall never be ashamed. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is made known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. And one shall say in that day, Lo, this is our God;

כֹּל־מַעֲשֵׂה יָדָךְ וְהַלְוִיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא־תָלוּהָ: כִּי  
 יִהְיֶה אֱלֹהֶיךָ בְּרִכָּךְ בְּאֲשֶׁר דִּבַּרְתָּ לָךְ וְהַעֲבַטְתָּ גּוֹיִם רַבִּים  
 וְאַתָּה לֹא תַעֲבֹט וּמַשְׁלַת בְּגוֹיִם רַבִּים וְכָךְ לֹא יִמְשְׁלוּ  
 אֲשֶׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עִם נוֹשַׁע בְּנֵי מִגְן עֶזְרֶךָ וְאֲשֶׁר  
 חָרַב גְּאוֹתֶיךָ וַיִּכְחָשׁוּ אִיְיָךְ לָךְ וְאַתָּה עַל־בְּמוֹתֵימוֹ תִּדְרֹךְ  
 מִחִיתִי כָעֵב פִּשְׁעֶיךָ וְכַעֲנָן חֲטָאתֶיךָ שׁוֹבָה אֵלַי כִּי  
 גֹאֲלִתִּיךָ: דָּנוּ שָׁמַיִם כִּי־עָשָׂה יְיָ הִרְעִינוּ תַּחְתִּיּוֹת אָרֶץ פִּצְּצוּ  
 הָרִים רָגָה יַעַר וְכָל־עֵץ בּוֹ כִּי־גָאֹל יְיָ יַעֲקֹב וּבִי־יִשְׂרָאֵל  
 יִתְפָּאֵר: גָּאֲלָנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

יִשְׂרָאֵל נוֹשַׁע בְּנֵי תִשׁוּעַת עוֹלָמִים לֹא־תִבְשׁוּ וְלֹא־תִכָּלֵם  
 עַד־עוֹלָמִי עַד: וְאֶכְלֶתֶם אֹכּוֹל וְשָׂבֹעַ וְהַלְלֶתֶם אֶת־שֵׁם יְיָ  
 אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם  
 וַיַּדְעֶתֶם כִּי בִקְרֹב יִשְׂרָאֵל אָנִי וְאַנִּי יְיָ אֱלֹהֵיכֶם וְאִין עוֹד וְלֹא־  
 יִבְשׁוּ עַמִּי לְעוֹלָם: כִּי־בִשְׁמִיחָה תִצְאֹוּ בְּשָׁלוֹם תִּבְלוּ הַהָרִים  
 וְהַגְּבָעוֹת וּפְצַחוּ לִפְנֵיכֶם רָגָה וְכָל־עֵצִי הַשָּׂדֶה יִמְחֹאוּ־כָךְ  
 הִנֵּה אֵל יִשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִי וְזִמְרַת יְיָ יְיָ  
 וַיְהִי־לִי לִישׁוּעָה: וּשְׂאֲבָתֶם־מַיִם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה  
 וְאַמְרַתֶּם בַּיּוֹם הַהוּא הוֹדוּ לִי קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ בְּעַמִּיב  
 עֲלִילָתֵינוּ הִזְקִירוּ כִּי נִשְׁגָּב שְׁמוֹ: וּמָרוּ יְיָ כִּי גֹאוֹת עָשׂוּ  
 מוֹדַעַת זֹאת בְּכָל־הָאָרֶץ: צִהְלִי וְרָנִי יִשְׁבֶּת צִיּוֹן כִּי־גָדוֹל  
 בִּקְרֹבךָ קְדוֹשׁ יִשְׂרָאֵל: וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֶלְתֵּינוּ וְ



we have waited for him that he should save us: this is the Lord; we have waited for him, let us be glad and rejoice in his salvation.

O house of Jacob, come ye, and let us walk in the light of the Lord. And abundance of salvation, wisdom and knowledge shall be the steadfastness of thy times: the fear of the Lord is his treasure. And David prospered in all his ways; and the Lord was with him. He hath rescued my soul in peace so that none might come nigh me, for they were many that were striving with me. And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? Far be it; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not. And the rescued of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness. And the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

He createth the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith the Lord, and I will heal him. Then the spirit came upon Amasai, who was chief of the captains (and he said), Thine are we, David, and on thy side, O son of Jesse; peace, peace be unto thee, and peace be to him that helpeth thee; for thy God helpeth thee. Then David received them, and made them chiefs of the band. And thus ye shall say, All hail, and peace be unto thee, and peace be to thy house, and peace be unto all that thou hast. The Lord will give strength unto his people; the Lord will bless his people with peace.

Rabbi Jochanan said, In every passage where thou findest



קנינו לו וישיענו זה יי קנינו לו נגילה ונשמחה בישועתו:  
 בית בצקב לבו ונלכה באור יי: ויהי אמונת עתיד  
 וסן ישועת חכמת ודעת יראת יי היא אוצרו: ויהי  
 דוד לכל-דרך משכיל ויי עמו: פדה בשלום נפשי מקרב-  
 לי כי-גרים היו עמדי: ויאמר העם אל-שאול היונתן  
 ימות אשר עשה הישועה הגדולה הזאת בישראל חלילה  
 מי-יי אם-יפל משערת ראשו ארצה כי-עם-אלהים עשה  
 היום הזה ויפדו העם את-יונתן ולא-מות: ופדויי יי ישבון  
 וקאו ציון ברגה ושמחת עולם על-ראשם ששון ושמחה  
 ושיגו ונסו יגון ואנחה: הפקת מספדי למחול לי פתחת  
 שקי ובמאורני שמחה: ולא-אבה יי אלקה לשמוע אל-  
 בלעם ונתפך יי אלקה דף את-הקללה לברכה כי אהבה  
 יי אלקה: אז תשמח בתולה במחול ובחורים וזקנים יחדו  
 והפקתי אבלם לששון ונחמתיים ושמחתיים מיגונם:  
 בורא ניב שפתיים שלום ו שלום לרחוק ולקרוב אמר יי  
 ורפאתיו: ורוח לבשה את-עמשי ראש השלישים לה דוד  
 ועמד בן-ישי. שלום ו שלום לה ושלום לעזרה כי עזרה  
 אלקה ונקבלם דויד ויתנם בראשי הגדוד: ואמרתם כה  
 לחי ואמה שלום וביתך שלום וכל אשר-לה שלום:  
 יי עז לעמו יתן יי ויברה את-עמו בשלום:  
 אמר רבי יוחנן בכל-מקום שאתה מוצא נדחתו של-

the greatness of God mentioned, there thou findest also his humility. This is written in the Law, repeated in the Prophets, and a third time stated in the Writings.\* It is written in the Law, for the Lord your God, he is God of gods, and Lord of lords, the great, mighty and revered God, who regardeth not persons, nor taketh a bribe. And it is written afterwards, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. It is repeated in the Prophets, as it is written, For thus saith the high and lofty One that inhabiteth eternity, and whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. It is a third time stated in the Writings, Sing unto God, sing praises to his name: extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. And it is written afterwards, A father of the fatherless, and a judge of the widows, is God in his holy habitation. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. And ye that cleave unto the Lord your God are alive every one of you this day. For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. It pleased the Lord for his righteousness' sake, to magnify the Law and to make it honorable.

Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy

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\* The third division of the Holy Scriptures, the first two being the Law and the Prophets.

מקדוש ברוך הוא שם אתה מוצא ענותנותו. דבר זה  
 כתוב בתורה. וישנוי בגביאים. ומישלש בכתובים: כתוב  
 בתורה כי יי אלהיכם הוא אלהי האלהים ואדני האדנים  
 האל הגדל הגבור והנורא אשר לא יישא פנים ולא יקח  
 שחד: וקתיב בתורה עשה משפט תום ואלקנה ואהב  
 גר לתת לו לחם ושמלה: ישנוי בגביאים דקתיב כי כה  
 אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכנז  
 ואת דבקה ושלל רות להחיות רוח שפלים ולהחיות לב  
 גרביאים: מישלש בכתובים דקתיב שירו לאלהים וקרו  
 שמו סלו לרכב בערבות בנה שמו ועלו לפניו: וקתיב  
 בתורה אבי יתומים ודין אלקנות אלהים במעון קדשו:  
 יהי יי אלהינו עמנו באשר הנה עם אבותינו אל יעזובנו  
 ואל ימשינו: ואתם הדבקים ביי אלהיכם חיים בלכם חיים:  
 כי נחם יי ציון נחם כל חרבתי וישם מדרבה בעדן  
 וערבתי בגונו יששון ושמחה ימצא בה תודה וקול ומקהל:  
 יי חפץ למצן צדקו ונדיל תודה ונאדיר:

תחלים קכ"ח

שיר המעלות אשרי כל ירא יי הלה בדרביו: וייע  
 בפיה כי תאכל אשריה ושוב לך: אשתך כנפן פרה  
 בירבתי ביתך בנה בשתלי ויתים סביב לשלחנה: הגה

table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

*The Reader says Habdalah, p. 310, omitting the Introductory Verses.*

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know

כִּי־כֵן יִכְרֹךְ גִּבּוֹר יְהוָה יִכְרֹךְ יְהוָה כִּי־כֵן יִכְרֹךְ יְהוָה כִּי־כֵן יִכְרֹךְ יְהוָה  
וְרוּשָׁלַם כָּל יְמֵי חַיָּו יִכְרֹךְ יְהוָה בְּנִים לְבָנֵיךְ שְׁלוֹם עַל־יִשְׂרָאֵל:

*The Reader says הַבְּדִלָּה p. 310, omitting the  
Introductory Verses.*

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר  
בְּרָאשִׁית. שְׁלֹא עָשָׂנוּ כְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ בָהֶם,  
וְגָרְלָנוּ בְּכָל־הַמּוֹנָם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בָּרוּךְ  
הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרוּ  
בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת עֶזוֹ בְּנִגְבְּהֵי מְרוֹמִים:  
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵנוּ. אָפֶס זוּלָתוֹ.  
בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבָךְ,  
כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִבְרָא לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה  
בְּתַפְאֲרַת עֲגוּד. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ  
וְהָאֱלִילִים בָּרוֹת וּבְרֵיתֵינוּ. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שְׁדֵי, וְכָל־בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֶלֶיךָ  
כָּל־רִשְׁעֵי אֲרָץ: וּבִירוֹ וַיִּדְעוּ כָּל־יִשְׂרָאֵל תְּהִלָּה.

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Mourner.*—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

בִּי לֹךְ תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לִשׁוֹן: לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיָּפֹלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנֶנּוּ.  
 וַיִּקְבְּלוּ כָל־אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם  
 מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שֶׁלֹּךְ הוּא.  
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרָתֶךָ.  
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיֵּאמֶר. וְהָיָה יְיָ לְמֶלֶךְ עַל־  
 כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:  
 Mourner. יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמָהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא  
 בְּרִעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיִּי דִּי־  
 כָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:  
 Cong. and Mourner. יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעַלְמִי  
 עֲלֵמָא.

Mourner. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַבֵּם וַיִּתְנַשֵּׂא  
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָהּ דִּי־קִדְשָׁא בְּרִיךְ הוּא.  
 לְעֶלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דִּי־  
 אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׂמִינָא, וְחַיִּים עֲלֵינוּ  
 וְעַל־כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרִי מַעַם יְיָ, עֲשֵׂה שְׂמִיךְ וְאַרְעִי:

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עֲלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:



## THE HABDALAH SERVICE

*A cup of wine is taken in the right hand, and the following is said:—*

Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our refuge. (Selah.) The Jews had light and joy and gladness and honor. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

Blessed art thou, O Lord our God, King of the universe who createst the fruit of the vine.

*The spice-box is taken, and the following is said:—*

Blessed art thou, O Lord our God, King of the universe who createst divers kinds of spices.

*The hands are spread towards the light, and the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

*The cup is again taken in the right hand, and the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel



*A cup of wine is taken in the right hand, and the following is said:—*

הִנֵּה אֵל יִשְׁוּעָתִי אֶבְשֹׁת וְלֹא אֶפְחָד כִּי עָוִי  
 יִזְמֶרֶת יְהוָה יְיָ וַיְהִי־לִי לִישׁוּעָה: וּשְׂאֲבָתָם מִיָּם  
 בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה: לִי הַיְשׁוּעָה עַל־עַמּוּךְ  
 בְּרִבְתֶּךָ סֵלָה: יְיָ צְבָאוֹת עֲמָנוּ מִשְׁנֵב־לָנוּ אֱלֹהֵי  
 יַעֲקֹב סֵלָה: לַיהוּדִים הִתָּה אוֹרָה וְשִׁמְחָה  
 יִשְׁשׁוֹן וִיקָר: בֶּן תִּהְיֶה לָנוּ: בּוֹס יִשׁוּעוֹת אֲשָׁא  
 בְּשֵׁם יְיָ אֱלֹהֵינוּ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי  
 הַגֶּפֶן:

*The spice-box is taken, and the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיָּנִי  
 בְּשִׁמִּים:

*The hands are spread towards the light, and the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא  
 זְאוּרֵי הָאֵשׁ:

*The cup is again taken in the right hand, and the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדִּיל  
 בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל

and other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

The day hath declined like the palm tree's shade; I call upon God who performeth all things for me; the watchman saith, The morning cometh, though it now be night.

Thy righteousness is like Mount Tabor: O pass thou wholly over my sins; let them be as yesterday which is past, and as a watch in the night.

The season of mine oblations is over: would that rest again were mine! I am weary with my groaning; in my tears I melt away every night.

Hear my voice, let it not be cast away; open to me the lofty gate, for my head is filled with dew, my locks with the drops of the night.

Be entreated, O dreaded and awful God; while I cry, grant me thy redemption, in the twilight, in the evening of the day, yea, in the blackness of the night.

I call upon thee, Lord, save thou me; make me to know the path of life; from pining sickness snatch thou me, from day to night.

Cleanse the impurity of my deeds, lest my foes should say, Where is the God that made me, who giveth songs in the night?

We are like clay in thy hand; forgive, we beseech thee, our sins both light and grave, and day shall pour forth the word unto day, and night unto night.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

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לַעֲמִים. בֵּין יוֹם הַשְּׁבִיעִי לַשְּׁשִׁית יָמֵי הַמַּעֲשֶׂה.  
בָּרוּךְ אַתָּה יְיָ. הַמְבָדִיל בֵּין קֹדֶשׁ לְחֹל:

הַמְבָדִיל בֵּין קֹדֶשׁ לְחֹל. חֲטֵאתֵינוּ וְיָמָחַל. וְרַעְנוּ וְכִסְפֵנוּ  
וְרָבָה בְּחֹל. וְכַבּוֹכָבִים בְּלֵילָה:

יוֹם פָּנָה בָּצַל תִּמְרָ. אֶקְרָא לֹאֵל עָלֵי גִמְרָ. אָמַר שׁוּמְרָ.  
אַתָּא בְּקָר וְגַם-לֵילָה:

אַדְקָתָךְ בְּהַר תְּבוּרָ. עַל חֲטָאֵי עָבוּר תַּעֲבוּרָ. בְּיוֹם  
אַתְמוּל כִּי יַעֲבוּרָ. וְאַשְׁמוּרָה בְּלֵילָה:

חֲלָפָה עֹנֶת מְנוּחָתִי. מִי יִתֵּן מְנוּחָתִי. יִגְעָתִי בְּאַנְחָתִי.  
אַשְׁחָה בְּכָל לֵילָה:

קוֹלִי שְׁמָעָה בֶּל יִגְטַל. פֶּתַח לִי שַׁעַר הַמְּנוּטָל. שְׁרָאֲשִׁי  
נִמְלָא טָל. קְנוּצוֹתִי רְסִיסֵי לֵילָה:

הַעֲתֵר נוֹרָא וְאִיוֹם. אֲשׁוּעַ תָּנָה בְּדִיוֹם. בְּגִשְׁךָ בְּעָרֵב יוֹם.  
בְּאִישׁוֹן לֵילָה:

קָרְאֲתִיךָ יְהִי הוֹשִׁיעֲנִי. אֶרְחַח חַיִּים תּוֹדִיעֲנִי. מִדָּלָה  
תְּבַצְעֲנִי. מִיוֹם עַד לֵילָה:

טַהֲרַ טְנוּף מַעֲשֵׂי. פֶּן יֵאמְרוּ מְכַעֲסִי. אֵיךְ נָא אֶלּוֹף  
עָשִׂי. נִתֵּן וּמִירוֹת בְּלֵילָה:

נִחְנוּ בְּיָדְךָ בְּחֶמְרָ. סֶלַח נָא עַל כָּל גְּחֶמְרָ. יוֹם לִיוֹם  
יָבִיעַ אָמַר. וְלֵילָה לְלֵילָה:

הַמְבָדִיל בֵּין קֹדֶשׁ לְחֹל. חֲטֵאתֵינוּ וְיָמָחַל. וְרַעְנוּ וְכִסְפֵנוּ  
וְרָבָה בְּחֹל. וְכַבּוֹכָבִים בְּלֵילָה:

## MEDITATION AND BLESSINGS ON TAKING THE LULAB.

*On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:—*

Lo, I am prepared and ready to fulfil the command of my Creator, who hath commanded us in his Law, And ye shall take you on the first day the fruit of the tree Hadar, branches of palm trees, a bough of the tree Aboth, and willows of the brook. While I wave them, may the stream of blessings flow in upon me, together with holy thoughts which tell that he is the God of gods and Lord of lords, governing below and above, whose kingdom ruleth over all. May this my observance of the precept of the Four Species be accounted as though I had fulfilled it in all its details and particulars. And let the pleasantness of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Blessed be the Lord for ever, Amen, and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the taking of the Lulab.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.*

## סדר נטילת לולב :

*On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:-*

תְּהִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצְוַת בּוֹרְאֵי שְׁצוּנֹת בְּתוֹרָתוֹ  
וּלְבַחָתָם לָכֶם בַּיּוֹם הַרְאֵשׁוֹן פְּרִי עֵץ הָדָר בַּפֶּת תְּמָרִים  
וְעֵנַף עֵץ-עָבֹת וְעַרְבֵי-נָחַל. וּבִנְעֻנְיֵי אוֹתָם יִשְׁפִּיעַ עָלֵי  
שְׁפַע בְּרָכוֹת וּמַחְשָׁבוֹת קְדוּשׁוֹת שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים  
וְאֲדוֹנֵי הָאֲדוֹנִים שְׁלִיט בְּמַמְלָה וּבְמַעַל וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.  
וְתֵּהא חֲשׂוּבָה מִצְוַת אֶרְבָּעָה מִיָּנִים כְּאֵלוֹ קִימְתִּיהָ בְּכָל-  
פְּרָטֶיהָ וְדְקִדּוּקֶיהָ. וַיְהִי גַעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה  
זְדִינוּ בּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה זְדִינוּ בּוֹנֵנָהוּ. בָּרוּךְ יְיָ לְעוֹלָם.  
אָמֵן וְאָמֵן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת לולב :  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִתִּינוּ  
וְקִיַּמְנוּ וְהִנֵּיעָנוּ לְזִמְן הַזֶּה :

*The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.*

## HALLEL.

*The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah. On the Intermediate Days of Festivals the Tephillin are removed before Hallel; on New Moon, before the Additional Service.*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to read the Hallel.

Psalm cxiii.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that dwelleth so high; that looketh down so low upon the heavens and the earth? He raiseth up the lowly out of the dust, and lifteth up the needy from the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman dwell in her house as a joyful mother of children. Praise ye the Lord.

Psalm cxiv.

When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled; Jordan turned back. The mountains

## סדר הלל:

*The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah.*

*On the intermediate Days of Festivals the Tephillin are removed before Hallel; on New Moon, before the Additional Service.*

כְּרוֹךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֵּא אֶת־הַהֲלֵל:

תהלים קי"ג

הַלְלוּיָהּ | הָלְלוּ עַבְדֵי יְיָ הָלְלוּ אֶת־שֵׁם יְיָ  
יְהי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מְמוֹרָח־  
שָׁמֶשׁ עַד־מְבֹאֵה מִהַלָּל שֵׁם יְיָ: רָם עַל־כָּל־  
גּוֹיִם | יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ  
הַמְּגַבִּיהוּ לְשָׁבֶת: הַמְּשַׁפִּילי לְרֹאוֹת בַּשָּׁמַיִם  
וּבָאָרֶץ: מְקִימֵי מַעֲפָר דָּל מַאֲשֵׁפֶת יָרִים אֲבִיוֹן:  
לְהוֹשִׁיבֵי עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי |  
עֵקֶרֶת הַבַּיִת אִם־הַבָּנִים שְׂמִיחָה. הַלְלוּיָהּ:

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בֵּית יַעֲקֹב מֵעַם לֵעָו:  
הִיטָה יְהוּדָה לְקַדְּשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הָיָה  
רָאָה וַיִּגְמַע הַיַּרְדֵּן יִסָּב לְאַחֹר: הֶהָרִים רָקְדוּ

skipped like rams, the hills like lambs. What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams? Ye hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

*On New Moon and the last Six Days of Passover omit the following paragraph:—*

Psalm cxv.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy lovingkindness and for thy truth's sake. Wherefore should the nations say, Where, then, is their God? But our God is in the heavens, he doeth whatsoever he pleaseth. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. As for their hands, they touch not; as for their feet, they walk not; they give no sound through their throat. They that make them shall be like unto them; yea, every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield.



בְּאֵלִים וְנִבְעוֹת בְּבִגְי־צֹאן: מִה־לֵּךְ הַיָּם כִּי תָנוּס  
 תִּירֶדֶן תִּפְסַב לְאַחֹר: הֶהָרִים תִּרְקְדוּ כְּאֵילִים  
 וְנִבְעוֹת בְּבִגְי־צֹאן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי  
 אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוֹר אֲנִים־מָוִם חֲלָמִישׁ  
 לְמַעֲיָנו־מָוִם:

*On New Moon and the last Six Days of Passover omit  
 the following paragraph:—*

תהלים קט"ו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תָּן כְּבוֹד עַל־  
 חֲסִידְךָ עַל־אַמְתְּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי־הָנָא  
 אֱלֹהֵיהֶם: וְאֵלֵהֶינוּ בַּשָּׁמַיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה:  
 עֲצִבֵיהֶם כִּסֵּף וְזָהָב מַעֲשֵׂה יָדֵי אָדָם: פָּה־לָהֶם  
 וְלֹא יִדְבְּרוּ עֵינֵי לָהֶם וְלֹא יֵרְאוּ: אֲזִנִּים לָהֶם  
 וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְיחוּן: יְדֵיהֶם וְלֹא  
 יַמִּישוּן רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא־יִהְיוּ בְּגִרוֹנִם:  
 כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר־בְּיָמָת בָּהֶם:  
 יִשְׂרָאֵל כְּטַח בִּיהוָה עֲזָרָם וּמִגֹּנָם הוּא: בֵּית  
 אֱהֲרֹן כְּטַחוּ בִיהוָה עֲזָרָם וּמִגֹּנָם הוּא: יִרְאִי  
 יְהוָה כְּטַחוּ בִיהוָה עֲזָרָם וּמִגֹּנָם הוּא:

The Lord hath been mindful of us; he will bless, he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. May the Lord increase you, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence; but we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

*On New Moon and the last Six Days of Passover omit the following paragraph:—*

Psalm cxvi.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and he saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God ever when I spake, I am greatly afflicted; even when I said in my haste, All men are liars.

יי וְכִהְיֶה נִכְרָךְ וְכִכָּרְךָ אֶת־בֵּית יִשְׂרָאֵל וְכִכָּרְךָ  
 אֶת־בֵּית אֶחָדָן: וְכִכָּרְךָ וְרָאוּ יי הַקָּטָנִים עִם־  
 הַגְּדֹלִים: יוֹסֵף יי עָלֶיכֶם עָלֶיכֶם וְעַל־בְּנֵיכֶם:  
 בְּרוּכִים אַתֶּם לַי עֵשָׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם  
 שָׁמַיִם לַי וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: לֹא־הִמָּתִים  
 יִהְלֹלֶיָהּ וְלֹא כָל־יָרְדֵי דוּמָה: וְאַנְהֵנוּ נִכְרָךְ  
 יְהִי מַעֲרָה וְעַד־עוֹלָם. הִלְלוּיָהּ:

*On New Moon and the last Six Days of Passover omit  
 the following paragraph:—*

תהלים קט"ז

אָחֲבֹתִי כִי־יִשְׁמַע יי אֶת־קוֹלִי תַחֲנִנֵנִי: כִּי־  
 תָּטָה אֲנִי לִי וּבְיָמִי אֶקְרָא: אֶפְפוּנִי חֶבְלֵי־מָוֶת  
 וּמִצָּרֵי שְׂאוֹל מִצָּאוּנִי צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם־  
 יי אֶקְרָא אֲנִי יי מִלְּטָה נַפְשִׁי: חֲזַן יי וְצָדִיק  
 וְאַלְהֵינוּ מִרְחָם: שִׁמְרֵם פְּתָאִים יי בִּלְתִּי וְלִי  
 יְדוּשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנְחֹבֶיךָ כִּי יי גָּמַל עָלַיִכִּי:  
 כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־דְּמָעָה אֶת־  
 בִּגְדִי מִדָּחִי: אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת חַיִּים:  
 הָאֱמֻנָתִי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד: אֲנִי אֲמַרְתִּי  
 בְּחֶבְוִי כָל־דָּאֵם כּוֹב:

What can I render unto the Lord for all his benefits towards me? I will lift the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people. Precious in the sight of the Lord is the death of his loving ones. Ah, Lord, truly I am thy servant: I am thy servant, the son of thy handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm cxvii.

O praise the Lord, all ye nations; laud him, all ye peoples. For his lovingkindness is mighty over us; and the truth of the Lord endureth for ever. Praise ye the Lord.

*The following verses are chanted by the Reader, the Congregation at the end of each verse repeating, "O give thanks," etc., to "ever."*

Psalm cxviii.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O let Israel say, that his lovingkindness endureth for ever.

O let the house of Aaron say, that his lovingkindness endureth for ever.

O let them that fear the Lord say, that his lovingkindness endureth for ever.

Out of my straitness I called upon the Lord: the Lord answered me with enlargement. The Lord is for me, I will not fear: what can man do unto me? The Lord is for me among them that help me; therefore shall I see my desire on them that hate me. It is better to trust in the Lord than to confide in man.

מֶה-אָשִׁיב לִי כָּל-תַּגְמוֹלוֹהִי עָלַי: כּוֹס-יִשׁוּעוֹת  
אֶשָּׂא וּבִשְׁם יְיָ אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה-  
נָא לְכָל-עַמּוֹ: יִקָּר בְּעֵינֵי יְיָ הַמִּוֹתָה לַחֲסִידָיו:  
אָנָּה יְיָ כִּי-אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בֶּן-אֲמָתְךָ  
פִּתְחָתָ לְמוֹסְרֵי: לֵךְ אֲזַכֵּחַ זָכַח תּוֹדָה וּבִשְׁם יְיָ  
אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה-נָא לְכָל-עַמּוֹ:  
בְּחֻצְרוֹת בֵּית יְיָ בְּתוֹכָבִי יְרוּשָׁלָּם. הִלְלוּיָהּ:

תהלים קי"ז

הִלְלוּ אֶת-יְיָ כָּל-גּוֹיִם שִׁבְחוּהוּ כָּל-הָאֱמִים:  
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ וְאֲמִתּוֹ לְעוֹלָם. הִלְלוּיָהּ:

*The following verses are chanted by the Reader, the Congregation  
responding הוֹדוּ etc. at the end of each verse.*

תהלים קי"ח

הוֹדוּ לִי כִּי-טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ:
יֹאמַר-נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חֲסִדּוֹ:
יֹאמְרוּ נָא בֵּית אֱהֲרֹן	כִּי לְעוֹלָם חֲסִדּוֹ:
יֹאמְרוּ נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חֲסִדּוֹ:

מִן-הַמִּצָּר קָרָאתִי יְיָ עֲנֵנִי בְּמִרְתַּבְּיָהּ: יְיָ לִי  
לֹא אֵירָא מֶה-יַּעֲשֶׂה לִּי אָדָם: יְיָ לִי בַּעֲזָרִי וְאֲנִי  
אֵרָאָה בְּשִׁנְאִי: טוֹב לַחֲסוֹת בְּנִי מִבֶּטֶחַ בָּאָדָם:

It is better to trust in the Lord than to confide in princes. All nations compassed me about: in the name of the Lord I surely cut them down. They compassed me about; yea, they compassed me about: in the name of the Lord I surely cut them down. They compassed me about like bees;—they were extinguished as a fire of thorns:—in the name of the Lord I surely cut them down. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song; and he is become my salvation. The voice of exulting and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and recount the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord; the righteous may enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation.

*Repeat this and the next three verses.*

The stone which the builders rejected is become the head-stone of the corner.

This was the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will be glad and rejoice thereon.

*Reader and Congregation:—*

Save, we beseech thee, O Lord.

Save, we beseech thee, O Lord.

We beseech thee, O Lord, send prosperity.

We beseech thee, O Lord, send prosperity.

טוב לחטות בִּי מִבֶּטֶחַ בְּנִדְיָכִים: כָּל־נוֹמִם  
 סָבְבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילֶם: סָבְבוּנִי גַם־כִּבְבוּנִי  
 בְּשֵׁם יְיָ כִּי אֲמִילֶם: סָבְבוּנִי כְּדַבְרִים דַּעְכוּ כְּאֵשׁ  
 קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילֶם: רַחֵם רַחֲמֵי לִנְפֹל  
 וַיַּי עֲזָרָנִי: עֲזֵי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה: קוֹל  
 רָנָה וִישׁוּעָה בְּאַהֲלֵי צְדִיקִים יָמִין יְיָ עָשָׂה חֵיל:  
 יָמִין יְיָ רֹמְמָה יָמִין יְיָ עָשָׂה חֵיל: לֹא־אֲמוֹת  
 כִּי־אֲחִיָּה וְאֶסְפֵּר מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרָנִי יְהוָה וְלִמְנוּת  
 לֹא נִתְּנָנִי: פֶּתַח־לִי שַׁעַר־צֶדֶק אֲבֹא־בָם אוֹדָה  
 יְהוָה: וְהַשְׁעֵר לִי צְדִיקִים וְבֹאוּ בּוֹ:

אוֹדָה בִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה:

*Repeat this and the next three verses.*

אֲבֹן מַאֲסוֹ הַבּוֹנִים הַיְּתָה לְרֹאשׁ פִּנָּה:  
 מֵאֵת יְיָ הַיְּתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ:  
 וְהַדְּיוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׂמְחָה בּוֹ:

*Reader and Congregation:—*

אָנָּה יְיָ הוֹשִׁיעָה נָּא: אָנָּה יְיָ הוֹשִׁיעָה נָּא:  
 אָנָּה יְיָ הַצִּלִּיחָה נָּא: אָנָּה יְיָ הַצִּלִּיחָה נָּא:

Blessed be he that cometh in the name of the Lord:  
we bless you out of the house of the Lord.

*Repeat this and the next three verses.*

The Lord is God, he hath given us light: bind the  
festal offering with cords, even unto the horns of the  
altar.

Thou art my God, and I will give thanks unto thee:  
thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good: for  
his lovingkindness endureth for ever.

All thy works shall praise thee, O Lord our God, and  
thy pious ones, the just who do thy will, together with  
all thy people, the house of Israel, shall with exulta-  
tion thank, bless, praise, glorify, exalt, reverence,  
sanctify and ascribe sovereignty unto thy name, O  
our King; for it is good to give thanks unto thee, and  
becoming to sing praises unto thy name, because from  
everlasting to everlasting thou art God. Blessed art  
thou, O Lord, a King extolled with praises.

*Kaddish, pp. 302, 303. On Chanukah, Kaddish, pp. 253, 254.*

*For Order of Service at the Reading of the Law on New  
Moons and the Intermediate Days of Festivals, see pp.  
81-87; on Festivals and on New Moons falling on Sab-  
baths, see pp. 207-225.*

*On New Moons and the Intermediate Days of Festivals:—*

*"Happy are they," p. 87.*

*"And a redeemer," p. 90, to "honorable," p. 92.*

*Say Kaddish to "in the world, and say ye, Amen," p. 92.*

*On New Moons continue with the following Amidah.*

*On Festivals, and on the Intermediate Days of Festivals, say  
the appropriate Amidah of the Additional Service, pp.  
336-347.*



בָּרוּךְ הָבָא בְּשֵׁם יי בִּרְכָנוּכֶם מִבֵּית יי:

*Repeat this and the next three verses.*

אֵל יי וַיֹּאֶר לָנוּ אֶסְרוּחַג בְּעֵבְתִּים עַד קִרְנוֹת  
הַמִּזְבֵּחַ:

אֵלֵי אַתָּה וְאוֹרְךָ אֱלֹהֵי אֲרוֹמָמְךָ:  
הוֹדוּ לַיי כִּי־טוֹב כִּי לְעוֹלָם חֲסָדוֹ:

יְהִלְלוּךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ. וַחֲסִידֶיךָ  
צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל עֲמֹד בֵּית יִשְׂרָאֵל  
בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ  
וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֹךְ מַלְכֵנוּ. כִּי לָךְ טוֹב  
לְהַדוֹת וּלְשַׁמֵּךְ נָא לְזִמְרָה כִּי מֵעוֹלָם וְעַד עוֹלָם  
אַתָּה אֵל. בָּרוּךְ אַתָּה יי. מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת:

*Kaddish, pp. 302, 303. On Chanukah, Kaddish pp. 253, 254.*

*For Order of Service at the Reading of the Law on New Moon and the Intermediate Days of Festivals, see pp. 81—87; on Festivals and on New Moons falling on Sabbaths, see pp. 207—225.*

*On New Moons and the Intermediate Days of Festivals say*  
יְהִי שְׁמִי כְּשֵׁם אֲבֹתֵינוּ, *p. 87, וְכָא לְצִיּוֹן, p. 87, אֲשֶׁרִי*  
*p. 92 to* בְּעֵלְכֵם. וְאָמְרוּ אָמֵן

*On New Moon continue with the following Amidah. On Festivals, and on the Intermediate Days of Festivals, say the appropriate Amidah of the Additional Service.*

## ADDITIONAL SERVICE FOR THE NEW MOON

*The following prayer (Amidah) to "as in ancient years," p. 324, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O king, Helper, Savior and shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembl-eth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

(See page 320).

תפלת מוסף לראש חדרש בחול :

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :  
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן : בָּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהֶם :  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם :

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר  
אֲסוּרִים וּמַקְנִים אֲמוֹנָתוֹ לִישְׁגֵי עֶפֶר. מִי בְּמוֹךְ  
בָּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ מַמִּית וּמְחַיֶּה  
וּמַצְמִיחַ יְשׁוּעָה.

וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.

מְחַיֶּה הַמֵּתִים : \* (See page 320).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*When the Reader repeats the Amidah, the following is said, to "holy God."*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

The beginnings of the months thou didst assign unto thy people for a season of atonement throughout their generations. While they offered unto thee acceptable sacrifices, and goats for a sin offering to atone for them, these were to be a memorial for them all, and the salvation of their soul from the hand of the enemy. O do thou establish a new altar on Zion, and

אֶתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוּשִׁים בְּכָל־יוֹם  
יִהְיֶה לְךָ סֵלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following*  
*קָדוֹשׁ is said.*

*Reader. \** נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם בְּשֵׁם שִׁמְךָ יִשְׁחַד  
אוֹתוֹ בְּשִׁמִּי מָרוֹם בְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא  
יְיָ אֵל יְהוָה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ  
צְבָאוֹת. מְלֹא כָל־הָאָרֶץ בְּבוֹדוֹ: *Reader,* לְעַמָּתָם  
בָּרוּךְ יֹאמְרוּ: *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:  
*Reader.* וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר. *Cong.* יִמְלֹךְ  
יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:  
*Reader.* לְדֹר וָדֹר נְגִיד נִדְּלָךְ. וְלִנְצַח נִצְחִים  
קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא  
יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ נָדוּל וְקָדוֹשׁ  
אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

רֵאשֵׁי חֳדָשִׁים לְעַמְּךָ נָתַתָּ וּמִן בִּפְרָה לְכָל־  
חוֹלְדוֹתֶם. בְּהִיוֹתָם מְקַרִּיבִים לְפָנֶיךָ וּבְחֵי רָצוֹן  
וּשְׁעִירֵי חַטָּאת לְכַפֵּר בְּעַדָם. וּבָרוּן לְכָלֶם יְהוָה.  
וְתִשׁוּעַת נַפְשָם מִיַּד שׂוֹנֵא: מִזִּבְחַ חֲדָשׁ בְּצִיּוֹן

we will offer upon it the burnt offering of the New Moon, and prepare he-goats for thine acceptance; while we all of us rejoice in the service of the sanctuary, and in the songs of David thy servant, which shall then be heard in thy city and chanted before thine altar. O vouchsafe unto them everlasting love, and the covenant of the fathers remember unto the children. Bring us with exultation to Zion thy city, and to Jerusalem thy sanctuary with everlasting joy, and there will we prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this New Moon we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah of fine flour for each bullock, two tenth parts for the ram, one tenth for each lamb, and wine according to the drink offering of each, a goat for atonement, and two daily offerings according to their institution.

Our God and God of our fathers, renew this month unto us for good and for blessing, for joy and gladness, for salvation and consolation, for support and sus-

תָּבִין וְעוֹלֹת רֹאשׁ חֹדֶשׁ נַעֲלָה עָלָיו. וּשְׁעִירֵי עֲזִים  
נַעֲשֶׂה בְרָצוֹן. וּבַעֲבֹדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח  
בְּלִנּוּ. וּבְשִׁירֵי דָוִד עֲבֹדֶךָ הַנִּשְׁמָעִים בְּעִירְךָ  
דְּאֲמִוּרִים לְפָנֶי מִזְבְּחֶךָ: אֶהְבֵּת עוֹלָם תָּבִיא לָהֶם.  
וְגֵרִית אֲבוֹת לְבָנִים תִּזְכּוּר: וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ  
בְּרָנָה וְלִירוּשָׁלַם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.  
וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבָּנוֹת חֹבוֹתֵינוּ תִּמְיִדִים  
בְּסִדְרָם וּמוֹסָפִים כָּה־לְכָתָם: וְאֶת־מוֹסֵף יוֹם  
רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה  
כְּמִצּוֹת רְצוֹנְךָ כְּמוֹ שֶׁתִּכְתֹּב עָלֵינוּ בְּתוֹרָתְךָ  
עַל־יְדֵי מֹשֶׁה עֲבֹדֶךָ מִפִּי כְבוֹדְךָ כְּאֲמֹר:  
וּבְרָאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עָלָה לִי פָרִים  
בְּגִי־בָקָר שְׁנָיִם וְאַיִל אֶחָד כִּבְשִׂים בְּגִי־שְׁנָה  
שִׁבְעָה תִּמְיִמִם: וּמִנְחָתָם וְנִסְפֵיהֶם כְּמִדָּבָר שֶׁלֹּא  
עָשִׂיתִּים לָפָר וּשְׁנֵי עֶשְׂרִים לְאַיִל וְעֶשְׂרוֹן לִכְבֹּשׁ  
וַיִּין כְּנִסְכּוֹ וּשְׁעִיר לִכְפָּר וּשְׁנֵי תִּמְיִדִים כָּה־לְכָתָם:  
אֶלְהִינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. חֲדַשׁ עָלֵינוּ אֶת־  
הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשִׁשּׁוֹן וְלִשְׂמֻחָה.  
לִישׁוּעָה וְלִגְחָמָה. לְפִרְנָסָה וְלִבְלִלָּה. לְחַיִּים

tenance, for life and peace, for pardon of sin and forgiveness of iniquity, (*in Leap Year add*, and for atonement of transgression); for thou hast chosen thy people Israel from all nations, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest Israel and the beginnings of the months.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



וְלִשְׁלוֹם. לְמַחֲלֵל חַטָּא וְלִסְלִיחַת עֶזְרָא  
*In Leap* וְלִכְפָּרַת פְּשָׁעָא. כִּי בַעֲמֻךְ יִשְׂרָאֵל בְּחִרְתָּ  
*Year add* מִכָּל־הָאֲמֹת. וְחִקֵּי רָאשֵׁי חֲדָשִׁים לָהֶם קָבַעְתָּ.  
 בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֲדָשִׁים:  
 רָצָה יְיָ אֱלֹהֵינוּ בַעֲמֻךְ יִשְׂרָאֵל וּבְתַפְלָתָם.  
 וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל  
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ  
 אַתָּה יְיָ. הַמַּחְזִיר לְשִׁכְנָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָה הוּא  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 כָּל־בָּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.  
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
 וְתַקְדוּשׁ. עַל שֶׁהִחַיִּיתָנוּ וְקִיַּמְתָּנוּ.  
 בֶּן תַּמְנִינוּ וְתַמְנִמֵּנוּ. וְתַאֲסֹף  
 גְּלוּתֵינוּ לְחִצְרַת קִדְשֶׁךָ, לְשִׁמּוֹ  
 חֲקוּךְ, וְלַעֲשׂוֹת רָצוֹנָךְ, וְלַעֲבֹדְךָ  
 בְּלִבְבָּ שָׁלֵם, עַל שֶׁאֲנִיחֵנוּ מוֹדִים  
 לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת:

מוֹדִים אֲנִיחֵנוּ לָךְ  
 שְׂאֵתָה הוּא יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ  
 אַתָּה הוּא לְדוֹר  
 וָדוֹר. נוֹדָה לָךְ  
 וְנִסְפָּר תְּהִלָּתְךָ עַל  
 חַיֵּינוּ הַמְּסוּרִים  
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn, and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Chanukah say, "We thank thee also," etc., p. 63.*

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

הַפְּקִידוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל-יוֹם עָמְנוּ וְעַל  
נִבְלָאוֹתֶיךָ וְטִבּוּתֶיךָ שֶׁבְּכָל-עֵת עָרַב וּבִקְרָא  
וַיְזַהֲרֵם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵב  
כִּי לֹא-תָמּוּ חַסְדֶּיךָ מֵעוֹלָם קִיְּינוּ לָךְ:

*On Chanukah say* על הנסים *p. 63.*

וְעַל-כָּל־ם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ תָּמִיד  
לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ  
בְּאַמֶּת. הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה  
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בִּרְכָנוּ בְּבִרְכָּה תְּמִיּוֹת  
בְּתוֹרָה. תְּבַרְכֵנוּ עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֱמוּנָה מִפִּי אֲהַרֵן  
וּבָנָיו בְּהִנֵּם. עִם קְדוֹשְׁךָ בְּאֱמוּנָה. יְיָ וַיִּשְׁמְרֶךָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ: יִשְׂאֵל יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם  
לָךְ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בִּרְכָנוּ אֲבִינוּ כְּלָנוּ  
בְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּנָה לָנוּ יְיָ

Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee. O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us all and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*Kaddish, p. 92.*

*"It is our duty," etc., p. 93.*

*Mourner's Kaddish, p. 94.*

*Psalm civ, p. 264.*

אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וְיִרְכָּה  
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־  
 עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ׃  
 בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם  
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתֵי מַדְבַּר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעַפְרָא  
 לְכָל תַּהֲוָה׃ פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּהָ נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 תִּפְרַע עֲצָתָם, וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שִׁמְךָ. עֲשֵׂה לְמַעַן יִמְיִנְךָ. עֲשֵׂה לְמַעַן קֹדֶשְׁתֶּךָ.  
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יִדְיֶיךָ  
 הוֹשִׁיעָה יִמְיִנְךָ וַעֲנֵנִי׃ יְהִי לְרָצוֹן אֱמֶר־פִּי  
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי׃ עֲשֵׂה שָׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ׃ וְשָׁם  
 נַעֲבֹדְךָ בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת׃ וְעַרְבָה  
 לִי מִנְחַת יְהוּדָה וִירוּשָׁלַם, בִּימֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנוֹת׃

## SERVICE FOR FESTIVALS.

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*On lighting the Festival Lamp in the Home, the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to kindle [*on Friday add: the Sabbath and*] the Festival light.

*On the Eve of Festivals, Afternoon Service is said as on Weekdays, see pp. 109-128, but omitting "And David said," p. 123, "O Guardian of Israel," p. 124, "It is our duty" and "Kaddish," pp. 126-127.*

*For Evening Service, see pp. 159-166. Should the evening of the Festival fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 156.*

*The following Amidah is said at the Evening, Morning and Afternoon Services of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Re-joicing of the Law.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the Great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possess-est all things; who rememberest the pious deeds of their patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

## סדר המועדים והרגלים:

*On lighting the Festival Lamp in the Home, the following is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב:

*On the Eve of Festivals, Afternoon Service is said as on Weekdays; see pp. 109—128, but omitting בְּיָאֵמַר דָּוִד p. 123, קָדִישׁ גָּדוֹל and עָלֵינוּ p. 124, שׁוֹמֵר יִשְׂרָאֵל pp. 126—127.*

*For Evening Service, see pp. 159—166. Should the evening of the Festival fall on Friday, the Evening Service commences with מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת, p. 156,*

*The following Amidah is said at the Evening, Morning and Afternoon Service of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהם:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall,

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*When the Reader repeats the Amidah, the following is said, to "holy God," p. 327.*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.



אתה גבור לעולם אדני. מתינה מתים אתה  
רב להושיע.

*From the Eighth Day of Solemn Assembly until the First  
Day of Passover say:—*

משיב הרוח ומוריד הגשם:

מכללל חיים בחסד. מתינה מתים ברחמים  
רבים. סומך נופלים. ורופא חולים ומתיר  
אסורים ומקיים אמונתו לישגי עפר. מי כמוד  
בעל גבורות ומי דומה לך. מלך ממית ומתינה  
ומצמיח ישועה.

וגאמן אתה להחיות מתים. ברוך אתה יי.  
מתינה המתים: \*

אתה קדוש. ושמך קדוש. וקדושים בכל-יום  
יהללך סלה. ברוך אתה יי. האל הקדוש:

*When the Reader repeats the Amidah, the following  
קדושה is said.*

*Reader.* \* נקדש את שמך בעולם כשם שמקדישים  
אורו בשמי מרום בכתוב על יד נביאך. וקרא  
יה אל זה ואמר. *Cong.* קדוש קדוש קדוש, יי  
עבאות. מלא כל-הארץ כבודו: *Reader.* או בקול

*Reader.*—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, they exclaim over against them, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמֵּיעִים קוֹל מִתְנַשְּׂאִים  
 לַעֲמַת שָׁרָפִים לַעֲמָהֶם בָּרוּךְ יֵאמְרוּ. *Cong.* בָּרוּךְ  
 בָּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* מִמְּקוֹמָךְ מִלְּבָנוּ תוֹפִיעַ  
 וְתִמְלֹךְ עָלֵינוּ כִּי מִהֲפִים אֲנַחְנוּ לָךְ: מָתִי תִמְלֹךְ  
 בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְנַבֵּל  
 וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר  
 וּלְנֶצַח נֶצְחִים: וְעֵינֵינוּ תִרְאֶנָּה מְלִכּוּתְךָ בְּדָבָר  
 הָאֲמוֹר בְּשִׁירֵי עֲנוּךְ עַל יְדֵי דוֹר מְשִׁיחַ צִדְקָךְ:  
 יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר. *Cong.*  
 הִלְלוּיָהּ:

לְדוֹר וָדוֹר גִּיד נִדְלָךְ. וּלְנֶצַח נֶצְחִים *Reader.*  
 קִדְשֶׁתְךָ נְקֻדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא  
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
 וּרְצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשֶׁתָּנוּ  
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לַעֲבוֹדָתְךָ. וְיִשְׁמַךְ  
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְבָּאתָ:

*On Saturday Night add the following:—*

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days: thou hast distinguished and sanctified thy people Israel by thy holiness.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of—

*On Passover say:—*

The Feast of Unleavened Bread, the season of our Freedom;

*On Pentecost:—*

The Feast of Weeks, the season of the Giving of our Law;

*On Tabernacles:—*

The Feast of Tabernacles, the season of our Gladness;

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—*

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

*On Saturday Night add the following:—*

וּתְדַעְנוּ יְיָ אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת  
חֻקֵּי רְצוֹנָה. וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יִשְׂרָיִם וְתוֹרוֹת  
אֲמִת חֻקִּים וּמִצְוֹת טוֹבִים. וּתְנַחֵלְנוּ זְמַנֵּי שְׂשׂוֹן וּמוֹעֲדֵי  
קֹדֶשׁ וְחַגֵּי נִדְבָה. וּתְדַרְשֵׁנוּ קִדְשָׁת שַׁבָּת וּכְבוֹד מוֹעֵד  
וְחִיגַת הַרְגֵל. וּתְבָרַךְ יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר  
לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׂבִיעִי לַשִּׁשִּׁת יְמֵי  
הַמַּעֲשֶׂה. בֵּין קִדְשָׁת שַׁבָּת לְקִדְשָׁת יוֹם טוֹב הַבְּבֻלָּה  
אֶת־יוֹם הַשְּׂבִיעִי מִשְׁשִׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁת. הַבְּבֻלָּה  
קִדְשָׁת אֶת־עַמּוּד יִשְׂרָאֵל בְּקִדְשָׁתָהּ:

*On Sabbath add the words in brackets.*

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׁכָחוֹת לְמִנוּחָה וְ]  
מוֹעֲדִים לְשִׂמְחָה חֲנֻמִּים וְזְמַנִּים לְשְׂשׂוֹן. אֶת־יוֹם  
[הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

*On Passover say:—*

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ

*On Pentecost:—*

חַג הַשְּׂבָעוֹת הַזֶּה. זְמַן מִתֵּן תּוֹרָתֵנוּ

*On Tabernacles:—*

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתֵנוּ

*On the Eighth Day of Solemn Assembly and on  
the Rejoicing of the Law:—*

הַשְּׂמִינִי חַג הַעֲצָרַת הַזֶּה. זְמַן שִׂמְחָתֵנוּ  
וּבְאַהֲבָה מְקַרָּא קֹדֶשׁ וְכִר לִיצִיאַת מִצְרָיִם;

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of—

*On Passover:—*

The Feast of Unleavened Bread;

*On Pentecost:—*

The Feast of Weeks;

*On Tabernacles:—*

The Feast of Tabernacles;

*On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law:—*

The Eighth-day Feast of Solemn Assembly.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, with thy goodness, and gladden us with thy salvation; and grant our portion in thy Law; satisfy us purify our hearts to serve thee in truth; and let us in-

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ  
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּכְרִימֵנוּ  
וַיִּפְקֹדֵנוּ וַיִּזְכְּרוּ אֲבוֹתֵינוּ. וַיִּזְכְּרוּ מַשִּׁיחַ בֶּן-דָּוִד  
עֲבָדֶךָ. וַיִּזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁךָ. וַיִּזְכְּרוּ  
כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְטוֹבָה  
וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם כָּיוֹם

*On Passover say:—*

חַג הַמִּצּוֹת

*On Pentecost:—*

חַג הַשָּׁבָעוֹת

*On Tabernacles:—*

חַג הַסֻּכּוֹת

*On the Eighth Day of Solemn Assembly, and on  
the Rejoicing of the Law:—*

הַיּוֹם יְמֵינוּ חַג הַעֲצָרָת

הַזֶּה. וַיִּבְרָכֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וַיִּפְקֹדֵנוּ בּוֹ  
לְבָרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה  
וּבְרַחֲמִים חוּם וְחַנּוּן וּרְחֹם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי  
אַתָּה עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה:

וְהוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת-בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים  
וּלְשָׁלוֹם לְשִׂמְחָה וּלְשִׁשׁוֹן בְּאִשֶּׁר רָצִיתָ וְאָמַרְתָּ  
לְבָרְכֵנוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחֵינוּ  
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ. שְׂמַחֵנוּ  
מִמּוֹעֵד יִשְׁמַחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעֲבֹדֶיךָ

herit, O Lord our God, [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel, who hallow thy name, rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



בְּאַמֶּת. וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ וְבִאֲהָבָה וּבְרָצוֹן בְּשִׂמְחָה  
וּבְשָׂשׂוֹן [שֶׁבֶת ו] מוֹעֲדֵי קִדְשֶׁךָ. וַיִּשְׂמְחוּ בְךָ  
יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יְיָ. מִקִּדְשֵׁי  
הַשֶּׁבֶת ו] יִשְׂרָאֵל וְהַזְמִינִים:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.  
וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל  
וְתַפְלָתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן  
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

וְתִתְחַוֶּנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ  
אַתָּה יְיָ. הַמַּחְוִיר שְׂכִינָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
כָל־בָּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְדוֹשׁ. עַל שֶׁהִחְיִיתָנוּ וְקִבַּלְתָּנוּ.  
בֶּן תַּחֲסִיגֵנוּ וְתַקְיָמָנוּ. וְתַאֲסֹף  
נְפְלֹתֵינוּ לְתַצְרֹת קִדְשֶׁךָ, לְשִׁמּוֹ  
חֲקִידָךְ, וְלַעֲשׂוֹת רָצוֹנָךְ, וְלַעֲבֹדְךָ  
בְּלֵב טָהוֹר וְשָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים  
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ  
שְׂאֵתָה הוּא יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְעוֹלָמְעֶד.  
צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ  
אַתָּה הוּא לְדוֹר  
וְדוֹר. נוֹדָה לָךְ  
וְנִסְפֹּר תַּהֲלִיתְךָ עַל  
חַיֵּינוּ הַמְּסוּרִים  
בִּיְתֶךָ וְעַל נַשְׁמוֹתֵינוּ

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*At the Morning Service say:—*

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

הַפְּקוּדוֹת לָךְ, וְעַל נִסְיֹךְ שְׂבָבֶל-יוֹם עֲמָנוּ וְעַל  
נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֶל-עֵת עָרַב וְבֹקֶר  
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם  
כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל-כָּלֵם יִתְבָּרֵךְ וַיִּתְּרוּמָם שְׁמֹךְ מַלְכֵנוּ תָמִיד  
לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יִירֹדוּ סָלָה. וַיְהִלְלוּ אֶת-שְׁמֹךְ  
בְּאַמֶּת. הָאֵל יִשְׁעֵתָנוּ וְעִזְרָתָנוּ סָלָה. בָּרוּךְ אַתָּה  
יְיָ. הַטּוֹב שְׁמֹךְ וְלָךְ נָאֵה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּהּ הַמְּשַׁלֶּשֶׁת  
בַּמִּוֶּרֶה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדֶךָ. הָאֲמוּרָה מִפִּי אֲהֲרֹן  
וּבָנָיו בְּחַנִּיִּם. עִם קְדוֹשֶׁךָ בְּאֲמוּר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּחַנֶּנֶךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לָךְ שְׁלוֹם:

*At the Morning Service say:—*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרַכְנוּ אֲבִינוּ בְּקִנּוּ  
בְּאַחַד בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ גִּתַּת לָנוּ יְיָ

Law of Life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*At the Afternoon and Evening Services say:—*

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

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אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה  
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-  
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:

*At the Afternoon and Evening Services say:—*

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם. כִּי  
אֵתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשָׁלוֹמְךָ.

כְּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:  
אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָה וּשְׁפָתֵי מַדְבַּר מִרְמָה. וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל חַחוּשִׁים עָלַי רָעָה מְהֵרָה  
דַּהֵר עֲצָתָם וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לִמְעַן שְׁמֹךְ עֲשֵׂה  
לִמְעַן יִמְנָךְ עֲשֵׂה לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן  
יִחַלְצוּן וְיִדְרִיךְ הוֹשִׁיעָה יִמְנָךְ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי-פִי  
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא  
נַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לִפְנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ שִׂיבֶנָּה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְחַן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים בְּדִמּוּנֵיזוֹת: וְעִרְבָה לָנוּ מִנְחַת  
יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּכְשָׁנִים בְּדִמּוּנֵיזוֹת:

## KIDDUSH FOR FESTIVALS

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*To be said on Passover, Pentecost and Tabernacles.*

*When the Festival occurs on Sabbath begin here:—*

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

*On Sabbath add the words in brackets.*

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

*On Passover say:—*

The Feast of Unleavened Bread, the season of our Freedom;

*On Pentecost:—*

The Feast of Weeks, the season of the Giving of our Law;

## סדר קדוש לרגלים:

*To be said on Passover, Pentecost and Tabernacles.*

*When the Festival occurs on Sabbath begin here:—*

וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְבָרֶכֶּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-  
מְלֹאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַגֶּפֶן:

*On Sabbath add the words in brackets.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
בָּחַר-בָּנוּ מִכָּל-עָם וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ  
בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּשְׂבָחוֹת  
לְמִנוּחָהּ [וּמוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן.  
אֶת-יוֹם [הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם]

*On Passover say:—*

חַג הַמִּצּוֹת הַזֶּה. וּמִן הַרוּחָנוּ

*On Pentecost:—*

חַג הַשְּׁבָעוֹת הַזֶּה. וּמִן מִתַּן יְתוּרָתָנוּ

*On Tabernacles:—*

The Feast of Tabernacles, the season of our Gladness;

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.*

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt; for thou hast chosen us, and sanctified us above all peoples, and thy holy [Sabbath and] appointed times thou hast caused us to inherit [in love and favor] in joy and gladness. Blessed art thou, O Lord, who sanctifiest [the Sabbath,] Israel and the festive seasons.

*On Saturday night the following is added:—*

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*The last Blessing is said on the following occasions:—The first two nights of Passover; the two nights of Pentecost; the first two nights of Tabernacles; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law.*

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*On Tabernacles:—*

חג הסוכות הזה. וּמִן שְׂמֵחָתֵנוּ

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—*

הַשְּׂמִינִי חג העצרת הזה. וּמִן שְׂמֵחָתֵנוּ

וּבְאַהֲבָה מְקַרָּא קֹדֶשׁ וְכָר לִיצִיאַת מִצְרָיִם: כִּי בָנוּ  
בְּחֵרֶת וְאוֹתֵנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים וְנִשְׁבַּת וְנִמְעַדֵּי  
קֹדֶשׁ וּבְאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשִׁשׁוֹן הִנְחַלְתָּנוּ.  
בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ וְנִשְׁבַּת וְיִשְׂרָאֵל וְהַזְמִינֵם:

*On Saturday night the following is added:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאֹרֵי הָאֵשׁ:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבָדִיל בֵּין קֹדֶשׁ  
לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי  
לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שָׁבַת לְקֹדֶשׁת יוֹם טוֹב  
הַבְּבֻלָּה. וְאֵת יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּ.  
הַבְּבֻלָּה וְקִבַּשְׁתָּ אֶת עַמֶּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. בָּרוּךְ אַתָּה  
יְיָ. הַמְבָדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׂהַחֲיֵינוּ  
וְקַיָּמֵנוּ וְהַגִּיעֵנוּ לְזִמְן הַזֶּה:

*The last Blessing is said on the following occasions:— the first two nights of Passover; the two nights of Pentecost; the first two nights of Tabernacles; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law:*

## MEDITATION IN THE TABERNACLE.

*To be said in the Tabernacle on the first night of the Festival.*

May it be thy will, O Lord my God and God of my fathers, to let thy divine presence abide among us. Spread over us the tabernacle of thy peace in recognition of the precept of the Tabernacle which we are now fulfilling, and whereby we establish in fear and love the unity of thy holy and blessed name. O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant (thy handmaid). And seeing that I have gone forth from my house abroad, and am speeding the way of thy commandments, may it be accounted unto me as though I had wandered far in thy cause. O wash me thoroughly from mine iniquity, and cleanse me from my sin. Keep me in life, O Lord; vouchsafe unto me the abundance of thy blessings; and to such as are hungry and thirsty give bread and water unfailingly. Make me worthy to dwell trustingly in the covert of thy shadowing wings at the time when I part from the world. O deal graciously with us in the decree to which thou settest thy seal, and make us worthy to dwell many days upon the land, the holy land, ever serving and fearing thee. Blessed be the Lord for ever. Amen and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to dwell in the Tabernacle.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

## סדר חג הסכות:

*To be said in the Tabernacle on the first night of the Festival*

יְהי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁתַּשְׁרֶה  
 שְׁכִינְתְּךָ בֵּינֵינוּ וְתַפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמְךָ בְּזִכּוֹת מִצְוֹת  
 סֶכָה שְׁאַנְחֵנוּ מִקְּנָיִים לְיַחַד שְׁמֶךָ הַקְדוֹשׁ בָּרוּךְ הוּא  
 בִּירְאָה וּבִאֱהָבָה. וְתַקִּיר אוֹתָנוּ מִזֵּי כְבוֹדְךָ הַקְדוֹשׁ  
 וְהַטְהוֹר נְטוּי עַל רְאשֵׁינוּ מִלְמַעְלָה בְּנֶשֶׁר יַעִיר קִנּוּ.  
 וּמִשָּׁם יִשְׁפַע שְׁפַע הַחַיִּים לְעַבְדְּךָ (פב"פ). לְאַמְתְּךָ  
 (פב"ב). וּבְזִכּוֹת יֵצְאֵנִי מִבֵּיתִי הַחוּצָה וְדֶרֶךְ מִצְוֹתֶיךָ  
 אֲרוּצָה יִחַשְׁב־לִי בָּזֶאת בָּאֵלוֹ הַרְחַקְתִּי נְדוּד. וְהִרְבַּ בְּבִסְתִי  
 מִצְוֵי וּמַחֲשָׁאֵי טְהוֹרֵי. תַּחֲיִינִי אֲדֹנָי תִּשְׁפִּיעַ לִי רֵב  
 בְּרָכוֹת וְלִרְעָבִים גַּם צִמְאִים תֵּן לַחֲמֶם וּמִים נְאֻמִּים.  
 וְתַתֵּן-לִי זְכוֹת לְשֹׁכֵת וְלַחֲסוֹת בְּסִתְרֵךְ אֶל בְּנִפְיֶךָ בָּעֵת  
 שְׁטִירְתִּי מִן-הָעוֹלָם. וְתַטִּיב לָנוּ הַחֲתִימָה וְתִזְכְּנוּ לִישֵׁב  
 יָמִים רַבִּים עַל הָאָרֶזָה אֲדַמַּת קֹדֶשׁ. בְּעַבְדְּתְךָ וּבִירְאָתְךָ.  
 בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
 קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִישֵׁב בְּסֶכָה:  
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁתַּחֲוִינוּ  
 וְקִנְיָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

## ADDITIONAL SERVICE FOR 'THE FESTIVALS

*To be said on Passover, Pentecost and Tabernacles, and on the intermediate days of Festivals.*

*The following prayer (Amidah) to "as in ancient years," p. 347, is said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to

## תפלת מוסף לרגלים:

*To be said on Passover, Pentecost and Tabernacles, and on the Intermediate Days of Festivals.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי  
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶגֶן אֲבֹרָהם:  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לַחֲוִשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ גּוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר  
אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ  
בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מַמְיֵת וּמְחַיֶּה  
וּמַצְמִיחַ יְשׁוּעָה.

quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*When the Reader repeats the Amidah, the following is added to "holy God," p. 338.*

\* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

*Cong.*—Hear, O Israel: the Lord our God, the Lord is One.

*Reader.*—One is Our God; he is our Father; he is our King, he is our Savior; and he of his mercy will let us hear a second time, in the presence of all living (his promise), "To be to you for a God."

*Cong.*—"I am the Lord your God."

וַיִּנְאֲמֵן אֶתָּה לְהַחְיוֹת מֵתִים. בָּרוּךְ אַתָּה יי  
מְחַיֶּה הַמֵּתִים: •

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יְמֵי  
יְהִלְלוּךָ סִלָּה. בָּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following  
קדושה is said.*

*Reader.* • גְּעַר־יָדְךָ וְנִקְדִּישְׁךָ בְּסוּד עֲלִיַּת שְׁרָפְךָ  
קָדֹשׁ הַמְּקַדִּישִׁים שִׁמְךָ בְּקֹדֶשׁ. בְּכָתוּב עַל יַד  
נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ  
קָדוֹשׁ יי אֲבֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ;  
*Reader* כְּבוֹדוֹ מְלֹא עוֹלָם מִשְׁרָתוֹ שׁוֹאֲלִים זֶה  
לָזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ. לְעֹמֶתָם בָּרוּךְ יֵאמְרוּ.  
*Cong* בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ. *Reader.* מִמְּקוֹמוֹ  
הוּא יִפֹּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיַּחֲדִים שְׁמוֹ עָרַב  
וַיִּבְרָךְ בְּכָל יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים. *Cong.* שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד;  
*Reader* אֶחָד הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מִלְכֵנוּ  
הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁגִית לְעֵינֵי  
כָל־חַי לְהַחְיוֹת לָבָם לֵאלֹהִים: *Cong.* אָנִי יי

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

*On Passover say:—*

The Feast of Unleavened Bread, the season of our Freedom;

*On Pentecost:—*

The Feast of Weeks, the season of the Giving of our Law;

*On Tabernacles:—*

The Feast of Tabernacles, the season of our Gladness:



## תפלת מוסף לרגלים

אֱלֹהֵינוּ: *Reader.* וּבְדָרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר.  
*Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.  
 הִלְלוּהָ:

*Reader.* לְדֹר וָדֹר נְגִיד נְדָלְךָ. וּלְנֶצַח נֶצְחִים  
 קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא  
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
 וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ  
 בְּמִצְוֹתֶיךָ. וְקִרְבְּתָנוּ מִלִּבְנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ  
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Sabbath add the words in brackets.*

וּתְתֵן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׂשׂוֹנוֹת לְמִנוּחָה וְ]  
 מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׁשׁוֹן. אֶת־יְיָ  
 [הַשֶּׁשֶּׁת הַזֶּה וְאֶת־יְיָ]

*On Passover say:—*

חַג הַמִּצּוֹת הַזֶּה. וְזִמן חֲרוּתְנוּ

*On Pentecost:—*

חַג הַשְּׂבָעוֹת הַזֶּה. וְזִמן מַתָּן תּוֹרָתְנוּ

*On Tabernacles:—*

חַג הַסֻּכּוֹת הַזֶּה. וְזִמן שְׂמִחַתְנוּ

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.*

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to go up in order to appear and prostrate ourselves before thee, and to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of [this Sabbath day with the additional offering of] this—

*On Passover say:—*

Feast of Unleavened Bread---

*On the Eighth Day of Solemn Assembly and on  
the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה. וּמִן שְׂמִינֵינוּ  
וּבְאַהֲבָה מִקְרָא קֹדֶשׁ וְזָכַר לִיצִיאַת מִצְרָיִם:  
וּמִפְּנֵי חֲטָאֵינוּ וְגִלְינוּ מֵאַרְצֵנוּ וּנְתַרְחֲקֵנוּ מֵעַל  
אֲדָמָתֵנוּ. וְאִין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וּלְרֹאוֹת  
וּלְהַשְׁתַּחֲוֹת לְפָנֶיךָ וּלַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית  
בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ  
עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן  
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֶּךְ רַחֲמָן  
שֶׁתִּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ  
זְרָבִים וְתִבְגְּהוּ מִהֲרָה וּתְגַדֵּל כְּבוֹדוֹ: אָבִינוּ  
מִלְּבָנוּ. גִּלָּה כְבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה וְהוֹפֵעַ  
וְהַנִּשְׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין  
הַגּוֹיִם וְנַפּוּצוֹתֵינוּ בִּגְמַל מִיִּרְבֵּיתִי אֶרֶץ. וְהִבִּיאֵנוּ  
לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ  
בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבָּנוֹת  
חֻבוֹתֵינוּ תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְבָּתָם:  
וְאֶת־מוֹסֵף יוֹם [הַשְּׁבֵת הַזֶּה וְאֶת מוֹסֵף יוֹם]

*On Passover say:—*

חַג הַמִּצּוֹת

*On Pentecost:—*

Feast of Weeks—

*On Tabernacles:—*

Feast of Tabernacles—

*On the Eighth Day of Solemn Assembly and on the Rejoicing  
of the Law.*

Eighth-day Feast of Solemn Assembly we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

*On the first two days of Passover say:—*

And in the first month, on the fourteenth day of the month, is the Passover unto the Lord. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. On the first day shall be an holy convocation; ye shall do no servile work.

And ye shall offer an offering made by fire, a burnt offering unto the Lord; two young bullocks and one ram, and seven he-lambs of the first year; they shall be unto you without blemish.

*On Passover, after the first two days, say the last paragraph only.*

*On Pentecost:—*

חַג הַשָּׁבָעוֹת

*On Tabernacles:—*

חַג הַסֻּכּוֹת

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הָעֲצָרֶת

הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת  
רְצוֹנְךָ כְּמוֹ שְׂכֵמֶתְכָּת עָלֵינוּ בְּתוֹרַתְךָ עַל-יְדֵי  
מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמֹר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי  
עֶזְרָגִים קָלִים מִנְּחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכוּ: עַל־ת שַׁבָּת  
בְּשַׁבְתּוֹ עַל-עֹלֹת הַתָּמִיד וְנִסְכָּהּ:]

*On the first two days of Passover say:—*

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פָּסַח לַיהוָה:  
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג שִׁבְעַת יָמִים מִצּוֹת  
יֵאָכֵל: בְּיוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָת עֲבָדָה לֹא  
תַעֲשׂוּ:

וְהִקְרַבְתֶּם אִשָּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנָיִם וְאַיִל  
אֶחָד וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם וְהָיוּ לָכֶם:

*On Passover, after the first two days, say the last  
paragraph only*

*On Pentecost say:—*

And on the day of the first fruits, when ye offer a new meal offering unto the Lord in your Feast of Weeks, ye shall have an holy convocation; ye shall do no servile work; ye shall offer a burnt offering for a sweet savor unto the Lord; two young bullocks, one ram, seven he-lambs of the first year.

*On the first two days of Tabernacles say:—*

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish.

*On all Festivals say:—*

And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

*On the first of the Intermediate Days of Tabernacles say:—*

And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

## תפלת מוסף לרגלים

*On Pentecost say:—*

וביום תבכורים בהקריבכם מנחה חדשה ליהוה  
 גשבעתיכם מקרא-קדש יהיה לכם כל-מלאכת עבדה  
 לא תעשו: והקרבתם עולה להם ניחם ליהוה פרים  
 בגי-בקר שנים איל אחד שבעה כבשים בני שנה:

*On the first two days of Tabernacles say:—*

ובחמשה עשר יום לחדש השביעי מקרא-קדש יהיה  
 לכם כל-מלאכת עבדה לא תעשו וחסגתם חג ליהוה  
 שבעת ימים: והקרבתם עולה אשה הים ניחם ליהוה  
 פרים בגי-בקר שלשה עשר אילם שנים כבשים בגי-  
 שנה ארבעה עשר תמימים יהיו:

*On all Festivals say:—*

ומנחתם ונסכיהם במדבר. שלשה עשרנים לפר. ושני  
 עשרנים לאיל. ועשרון לבקש וגו. בנסכו. ושעיר לכפר.  
 ושני תמידים בהלכתם:

*On the first of the Intermediate Days of Tabernacles say:—*

וביום השני פרים בגי-בקר שנים עשר אילם שנים כבשים  
 בגי שנה ארבעה עשר תמימים: בהלכתם to ומנחתם Repeat  
 וביום השלישי פרים עשתי-עשר אילם שנים כבשים בגי-  
 שנה ארבעה עשר תמימים: בהלכתם to ומנחתם Repeat

*On the second of the Intermediate Days of Tabernacles, say:—*

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On the third of the Intermediate Days of Tabernacles, say:—*

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On the fourth of the Intermediate Days of Tabernacles, say:—*

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On the fifth of the Intermediate Days of Tabernacles  
(Hoshana Rabba), say:—*

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the seventh day ye shall offer seven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.



*On the second of the Intermediate Days of Tabernacles say:—*

וביום השלישי פרים עשתי-עשר אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat  
וביום הרביעי פרים עשרה אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat

*On the third of the Intermediate Days of Tabernacles say:—*

וביום הרביעי פרים עשרה אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat  
וביום החמישי פרים תשעה אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat

*On the fourth of the Intermediate Days of Tabernacles say:—*

וביום החמישי פרים תשעה אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat  
וביום הששי פרים שמונה אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat

*On the fifth of the Intermediate Days of Tabernacles  
(Hoshana Rabba), say:—*

וביום הששי פרים שמונה אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat  
וביום השביעי פרים שבעה אילים שנים כבשים בני-  
שנה ארבעה עשר תמימים: כהלכתם to ומנחתם Repeat

*On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law, say:—*

On the eighth day ye shall have a solemn assembly; ye shall do no servile work. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord: one bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering, etc.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, merciful King, have mercy upon us, O thou good and beneficent Being, suffer thyself to be sought of us; return unto us in thy yearning compassion for the fathers' sake who did thy will; rebuild thy house as at the beginning, and establish thy sanctuary upon its site; grant that we may see it in its rebuilding, and make us rejoice in its re-establishment; restore the priests to their service, the Levites to their song and psalmody, and Israel to their habitations: and there we will go up to appear and prostrate ourselves before thee at the three periods of our festivals, according as it is written in thy Law, Three times in the year shall all thy males appear before the Lord thy God in the place which he shall choose, on the feast of unleavened bread; and on the feast of weeks, and on the feast of tabernacles: and they shall not appear before the Lord empty. Every man shall bring according as he is able, according to the blessing of the Lord thy God which he hath given thee.

*On the Eighth Day of Solemn Assembly, and on  
the Rejoicing of the Law, say:—*

בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא  
תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֶה אִשָּׁה רֵיחַ נִיחַח לַיהוָה פֶּר אֶחָד  
אֵיל אֶחָד כִּבְשִׁים בְּגִי־שָׁנָה שְׁבַעַה תְּמִימִם: etc. וּמִנְחָתָם  
וַיִּשְׁמְחוּ בַמִּלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג. עִם מְקוֹדְשֵׁי  
שְׁבִיעֵי כָלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִשׁוּבָךְ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ  
יִקְבְּשׁוּתוֹ חֲמֻדַּת יָמִים אֹתוֹ קִרְאָת זֶכֶר לְמַעֲשֵׂה בְּרָאשִׁית:  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶךְ רַחֲמָן רַחֵם עָלֵינוּ  
טוֹב וּמִטִּיב הַדָּרֶשׁ־לָנוּ. שׁוּבָה אֱלֹהֵינוּ בְּהִמּוֹן  
רַחֲמֶיךָ בְּגִלָּל אָבוֹת שְׁעָשׂוֹ רְצוֹנָךְ. בְּגִיָּה בֵּיתְךָ  
כְּבִתְחֻלָּה וְכוֹנֵן מְקוֹדֶשְׁךָ עַל־מְכוֹנוֹ. וְהִרְאֵנוּ  
בְּבִנְיָנוּ וּשְׁמִיחָנוּ בְּתַקּוּנוֹ. וְהִשָּׁב בְּהַנִּים לַעֲבוּדָתָם  
וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם וְהִשָּׁב יִשְׂרָאֵל לְגִוְיָהֶם.  
וְשֵׁם נַעֲלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשִׁלְשׁ  
פְּעָמֵי רִגְלֵינוּ. בְּכַתוּב בְּתוֹרָתְךָ. שְׁלוֹשׁ פְּעָמִים  
בַּשָּׁנָה יִרְאָה כָּל־זְכוּרָךְ אֶת־פָּנֵי יְהוָה אֱלֹהֶיךָ  
בְּמָקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת  
וּבְחַג הַסֻּכּוֹת וְלֹא יִרְאָה אֶת־פָּנֵי יְהוָה רִיקָם: אִישׁ  
כְּמַתְנֵת יָדוֹ כְּבִרְכַּת יי אֱלֹהֶיךָ אֲשֶׁר נִתֵּן־לָךְ:

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O Lord our God [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel who hallow thy name rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restoreth thy divine presence unto Zion.

We give thanks unto thee,  
for thou art the Lord our  
God and the God of our  
fathers for ever and ever;

*Congregation in an undertone:*

We give thanks unto thee,  
for thou art the Lord our  
God and the God of our fathers,  
the God of all flesh, our  
Creator and the Creator of  
all things in the beginning.

וְהַשִּׁיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת-בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים  
 וּלְשָׁלוֹם לְשִׁמְחָה וּלְשִׁשׁוֹן בְּאֶשֶׁר רָצִיתָ וְאָמַרְתָּ  
 לְבָרְכֵנוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמוֹתָחֵנוּ  
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֲלָקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ  
 מִשׁוֹבָבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ  
 בְּאַמֶּת. וְהִנְחֵילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה  
 וּבְשִׁשׁוֹן [שַׁבָּת ו] מוֹעֲדֵי קִדְּשֶׁךָ. וְיִשְׂמְחוּ בְךָ  
 יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ  
 הַשַּׁבָּת ו] יִשְׂרָאֵל וְהַזְמָנִים:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.  
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל  
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבָבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ  
 אַתָּה יְיָ. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנִיחָנוּ לָךְ  
 שְׂאֵתָה הוּא יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָמוֹעַד.  
 מוֹדִים אֲנִיחָנוּ לָךְ, שְׂאֵתָה הוּא  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 כָּל-בָּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.

thou art the Rock of our lives, the shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and

## תפלת מוסף לרגלים

צור חַיִּינוּ מִנֵּן יִשְׁעֵנוּ  
 אֶתָּה הוּא לְדֹר  
 וְדֹר. נֹדֶה לָךְ  
 וְנִסְפֹּר תְּהִלָּתְךָ עַל  
 חַיִּינוּ הַמְּסֻרִּים  
 בְּנִיָּהּ וְעַל נַשְׁמוֹתֵינוּ  
 הַמִּקְדּוֹת לָךְ, וְעַל  
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
 שֶׁבְּכָל־עֵת עֶרֶב וּבֹקֶר  
 וְצַהֲרָיִם. הַטּוֹב כִּי  
 לֹא־תָמוּ חֲסִדֶּיךָ  
 מֵעוֹלָם קִוִּינוּ לָךְ:  
 וְעַל־כָּל־מַלְכִּים  
 וְיִתְרוֹמֵם שְׁמֶךָ  
 מִלְּבָנֵנוּ תָּמִיד  
 לְעוֹלָם וָעֶד:  
 וְכָל הַחַיִּים יִזְדְּרוּ  
 פִּילָה. וַיְהִלְלוּ  
 אֶת־שְׁמֶךָ בְּאַמֶּת.  
 הָאֵל יִשְׁוּעָתֵנוּ  
 וְעִזָּרְתֵנוּ סִלָּה.  
 בָּרוּךְ אַתָּה  
 יי. הַטּוֹב שְׁמֶךָ  
 וְלָךְ נָאֶה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ  
 בְּבִרְכָּהּ הַמְּשֻׁלָּשֶׁת  
 בַּיּוֹרָה. הַבְּתוּבָה עַל יְדֵי  
 מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה  
 מִפִּי אֲהַרֹן

his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He



וּבָנִינוּ בְּהַנִּים. עִם קְדוֹשֶׁה כְּאֹמֹר. וּבִרְכָּהּ יְיָ וְיִשְׁמְרֶהָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְּנֶהָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיֵּשֶׁם  
לָהּ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבִרְכָּה חַיִּים חַן וְחֶסֶד וּרְחֻמִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ אֲבִינוּ כְּלָנוּ  
בְּאַחַד בָּאוֹר פְּנוּךְ. כִּי בָאוֹר פְּנוּךְ נִתְּתָה לָנוּ יְיָ  
אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה  
וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־  
עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ:  
בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתַי מִדְּבַר  
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעֹפֶר  
לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוּךָ נַפְשִׁי. וְכָל חַחוּשִׁים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם, וּקְלָקֵל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן  
שִׁמְךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.  
עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יִחְיוּ לְרָצוֹן אֲמֵרֵי־פִי  
וְהִגִּינוּ לִבִּי לִפְנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם

who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

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## THE ORDER OF THE BLESSING OF THE PRIESTS

*On Festivals, except on Sabbath, the following Order of the Blessing of the Priests is added in the Additional Amidah after "acceptable unto thee," p. 344.*

*The Priests ascend the steps of the Ark.*

*Cong. and Reader.*—And may our prayer be acceptable unto thee as burnt offering and as sacrifice. O thou who art merciful, we beseech thee, in thine abundant mercy to restore thy divine presence unto Zion, and the ordained service to Jerusalem. And let our eyes behold thy return in mercy to Zion, and there will we worship thee in awe, as in the days of old and as in ancient years.

בְּמִרְמֵיּוֹ הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ; וְשֵׁם  
נַעֲבֹדְךָ בִּירְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעֲרָבָה  
לֵי מְנַחֶת יְהוּדָה וִירוּשָׁלָּאִם, כִּימֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

## סדר נשיאת כפים:

*On Festivals, except on Sabbath, the following Order of the  
Blessing of the Priests is added in the Additional Amidah  
after יִשְׂרָאֵל עֲמֹךְ, p. 344.*

*The Priests ascend the steps of the Ark.*

וְתַעֲרֹב לְפָנֶיךָ עֲתִירָתָנוּ *Congregation and Reader.*

בְּעוֹלָה וּבִקְרִבָּן. אָנָּה רַחוּם בְּרַחֲמֶיךָ הַרְבִּים  
הָשִׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירְךָ וְסֹדֶר הָעֲבוּדָה  
לִירוּשָׁלָּאִים. וְתַחֲיוּנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
בְּרַחֲמִים. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם  
וּבְשָׁנִים קַדְמוֹנִיּוֹת:

*Reader.*—Blessed art thou, O Lord, whom alone we serve in awe.

*Continue "We give thanks unto thee," p. 344, to "it is becoming to give thanks," p. 345.*

*The Reader says to "and his sons," in an undertone.*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons,

*Reader.*—The priests,

*Cong.*—Thy holy people, as it is said:

*The Priests pronounce the following blessing:*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the sanctity of Aaron and hast commanded us to bless thy people Israel in love.

*Reader followed by the Priests, word for word.* *Cong.*

The Lord bless thee and keep thee: Amen.

The Lord make his face to shine upon thee and be gracious unto thee: Amen.

The Lord turn his face unto thee and give thee peace. Amen. Selah.

*Continue "Grant peace," etc., p. 346, to the end of the Amidch.*

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*Reader.* בְּרוּךְ אַתָּה יְיָ. שְׂאוֹתֶךָ לְבִדְךָ בְּיָרְאָה

נֶעֱבֹד:

*Continue* מוֹדִים, p. 344 to לְהוֹדוֹת, p. 345.

*The Reader says to וּבָנִי in an undertone.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה  
הַמְּשֻׁלָּשֶׁת בַּתּוֹרָה הַבְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדְּךָ.  
הָאֱמוּנָה מִפִּי אֲהָרֹן וּבָנָיו.

*Reader.* בְּהִנֵּים.

*Congregation.* עִם קְדוֹשְׁךָ בְּאֱמוּנָה:

*The Priests pronounce the following blessing:—*

בְּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ שֶׁל אֲהָרֹן וְצִוָּנוּ לְבָרֶךְ אֶת  
עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

*Congregation Reader followed by the Priests, word by word.*

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ. אָמֵן:

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. אָמֵן:

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: אָמֵן סְלָה:

*Continue* שְׁלֹם, p. 346, to the end of the Amidah.

## SERVICE FOR NEW YEAR

*The lighting of the Festival Lamp as on p. 325.*

*Afternoon Service as on Fridays. For Evening Service, see pp. 159-166. Should the first evening of the New Year fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 156.*

*The following Amidah is said at the Evening, Morning and Afternoon Services.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like

## תפלת ראש השנה :

*The lighting of the Festival Lamp and the Afternoon Service as on p. 325. For Evening Service see pp. 159—166. Should the first evening of the New Year fall on Friday, the Evening Service commences with מְנוּמֹר שִׁיר לַיּוֹם הַשַּׁבָּת p. 156.*

*The following Amidah is said at the Evening, Morning and Afternoon Services.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

כְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנָי  
בְּגִיָּתָם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

וְזָכְרֵנוּ לַחַיִּים מְלֶכֶךְ חַפֵּץ בַּחַיִּים. וְכַתִּבְנוּ בְּסֵפֶר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים :

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן כְּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהֶם:  
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מַחְיֶה מֵתִים אַתָּה  
רַב לַחֲוִשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר  
אֲסוּרִים וּמַכְנִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר. מִי בַּמּוֹךְ

unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.



בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מַמְיֵת וּמַחְיֵה  
וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵל הַרְחָמִים זוֹכֵר יְצוּרֵיוּ לַחַיִּים  
בְּרַחֲמִים :

וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. כְּרוֹךְ אַתָּה יְיָ.  
מַחְיֵה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם  
יִהְיֶה לְךָ שְׂלָה.

וּבְכֵן תֵּן פֶּחֶדְךָ יְיָ אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ  
וְאִימָתְךָ עַל כָּל-מַה-שֶּׁבָּרָאתָ. וַיִּירָאוּךָ כָּל-  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ  
כָל־שְׂמֵחָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבב שָׁלֵם.  
כְּמוֹ שֶׁיְבָרְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בְּיָדְךָ  
וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָּרָאתָ :

וּבְכֵן תֵּן כְּבוֹד יְיָ לַעֲמֶךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה  
לְדוֹרֶשֶׁיךָ וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ. שְׂמֵחָה  
לְאַרְצְךָ וַיִּשְׁשׂוֹן לְעִירְךָ וְצַמִּיחַת קֶרֶן לְדוֹר עֲבָדֶיךָ  
וְעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ :

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments and brought us near unto thy service, O our King, and called us by thy great and holy name.

*On Saturday Night add the following:—*

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times

וּבִבְנֵי צַדִּיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ  
וַחֲסִידִים בְּרָנָה יִגְלוּ. וְעוֹלָתָה תִּקְרָץ פִּיהָ וְכָל-  
הַרְשָׁעָה בָּלָה בְּעֵשֶׁן תִּכְלָה. כִּי תַעֲבִיר מִמַּשְׁלַת  
יְדֵיוֹן מִן-הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבַהֶךָ עַל כָּל-מַעֲשֶׂיךָ בְּהַר  
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ  
בְּכַתוּב בְּדַבְּרֵי קִדְשְׁךָ. וּמֶלֶךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ.  
צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ.  
בְּכַתוּב. וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפַּט וְהָאֵל הַקְדוֹשׁ  
נִקְבֵּשׁ בְּצִדְקָה: בְּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקְדוֹשׁ:  
אַתָּה בְּחֵרְתָּנוּ מִכָּל-הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
וּרְצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ  
בְּמִצּוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּבְנוֹ לַעֲבוֹדָתְךָ. וְשִׁמְךָ  
כְּגֹדֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Saturday Night add the following:—*

וּתְוַדִּיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת-מִשְׁפָּטֶי צִדְקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת  
חֻמֵּי רְצוֹנְךָ. וּתְתַנֶּלְנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יִשְׂרָאֵל וְתוֹרוֹת  
אַמֶּת חֻקִּים וּמִצְוֹת טוֹבִים וּתְנַחֲלֵנוּ וּמִנִּי שְׁשׁוֹן וּמוֹעֲדֵי

of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God [this Sabbath Day and] this Day of Memorial, a day of blowing the Shofar, [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation as a memorial of the departure from Egypt.

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Memorial. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

קדש ונחמי נדבה. ותורישנו קדשת שבת וכבוד מועד  
 נחונת הקהל. ומבדל יי אלהינו בין קדש לחול בין אור  
 לחשך בין ישראל לעמים בין יום השביעי לששת ימי  
 המעשה. בין קדשת שבת לקדשת יום טוב הבבלי  
 ואת-יום השביעי מששת ימי המעשה קדשם. הבבלי  
 וקדשם את-עמך ישראל בקדשתך:

*On Sabbath add the words in brackets.*

ותתן לנו יי אלהינו באהבה את-יום והשבת  
 הנה ואת יום הזכרון הזה. יום וזכרון תרועה  
 ובהבה מקרא קדש וזכר ליציאת מצרים:  
 אלהינו ואלהי אבותינו. יעלה ויבא ויגיע  
 ויראה וירצה וישמע ויפקד ויזכר וזכרוננו  
 ופקדוננו וזכרון אבותינו. וזכרון משים בן-דוד  
 עבדך. וזכרון ירושלים עיר קדשך. וזכרון  
 כל-עמך בית ישראל לפניך. לפליטה ולטובה  
 לחן ולחסד ולרחמים ולחיים ולשלום ביום  
 הזכרון הזה. וזכרנו יי אלהינו בו לטובה. ופקדנו בו  
 לברכה. והושיענו בו לחיים. ובדבר ישועה  
 ורחמים חוס וחסנו ורחם עלינו והושיענו. כי  
 אליך עינינו. כי אל מלך חנון ורחום אתה:

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, The Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon.] O purify our hearts to serve thee in truth, for thou art God in truth and thy word is truth, and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם  
כָּלֹ בְּכַבוֹדָךְ. וְהַנְּשֹׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ.  
וְהוֹפֵעַ בְּהֶדֶר גָּאֹן עֲנֹךְ עַל כָּל־יֹשְׁבֵי תֵּבֶל  
אַרְצֶךָ. וַיַּדַּע כָּל־פֶּעוּל כִּי אַתָּה בָּעֲלִיתָ וַיִּבִּין  
כָּל־יִצּוֹר כִּי אַתָּה יִצְרָתָו וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָה  
בָּאֶפֶס יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ וּמַלְכוּתוֹ בְּכֹל  
מַשְׁלָה: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתָּנוּן קִדְשָׁנוּ  
בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂכַעְנוּ מִשּׁוּבָךְ  
וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן  
שַׁבַּת קִדְשֶׁךָ וַיְנַחֲחוּ־בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. וְשִׁהַר  
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת  
וּדְבָרֶךָ אֱמֶת וְקִיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ. מְלֹךְ עַל  
כָּל־הָאָרֶץ מִקִּדְשֶׁךָ וְהַשְׁכֵּת וְיִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן:  
רָצָה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.  
וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ וְאֲשֵׁי יִשְׂרָאֵל  
וּתַפְלָתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן  
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ  
אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which

are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

( ) inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth,

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



*The Cong. in an undertone—*

מוֹדִים אֲנִי לָךְ  
שְׁאֵתָהּ הוּא יי  
אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ מִגֵּן יְשָׁעֵנוּ  
אַתָּה הוּא לְדוֹר  
וָדוֹר. נוֹרָה לָךְ  
וְגַם פֶּר תִּהְלֶתְךָ עַל  
חַיֵּינוּ הַפְּסוּרִים  
בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ, וְעַל  
נַפְלְאוֹתֶיךָ וְשׁוֹבוֹתֶיךָ  
שֶׁבְּכָל־עֵת עֶרֶב וּבֹקֶר  
וְצַהֲרָיִם. הַטּוֹב כִּי  
לֹא־תָמוּ חֲסָדֶיךָ מֵעוֹלָם  
קִוִּינוּ לָךְ:  
וְעַל־כָּל־מַלְכֵנוּ שְׁמֹךְ מִלְכֵנוּ תָמִיד  
לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים מוֹדִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִי לִי אֶת־שִׁמְךָ

O God, our salvation and our help. Blessed art thou,  
O Lord, whose name is All-good, and unto whom it is  
becoming to give thanks.

*At the repetition of the Amidah by the Reader the following  
is introduced:—*

Our God and God of our fathers, bless us with the  
three-fold blessing of thy Law written by the hand  
of Moses thy servant, which was spoken by Aaron  
and his sons, the priests, thy holy people, as it is  
said, The Lord bless thee and keep thee: the Lord  
make his face to shine upon thee, and be gracious unto  
thee: the Lord turn his face unto thee, and give thee  
peace.

*At the Morning Service say:—*

Grant peace, welfare, blessing, grace, lovingkindness  
and mercy unto us and unto all Israel, thy people.  
Bless us, O our Father, even all of us together, with  
the light of thy countenance; for by the light of thy  
countenance thou hast given us, O Lord our God,  
the Law of life, lovingkindness and righteousness,  
blessing, mercy, life and peace; and may it be good  
in thy sight to bless thy people Israel at all times and  
in every hour with thy peace.

*At the Afternoon and Evening Service Say:—*

Grant abundant peace unto Israel thy people for  
ever; for thou art the sovereign Lord of all peace;  
and may it be good in thy sight to bless thy people  
Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sus-  
tenance may we be remembered and inscribed before  
thee, we and all thy people the house of Israel, for a  
happy life and for peace. Blessed art thou, O Lord,  
who makest peace.

O my God! guard my tongue from evil and my lips

בְּאַמַּת הָאֵל יִשְׁוּעַתָּנוּ וְעִזְרָתָנוּ סְלָה. בָּרוּךְ אַתָּה  
יְיָ, הַטּוֹב שְׂמֵךְ וְלֵךְ נָאָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּה הַמְּשִׁלָּשֶׁת בַּתּוֹרָה  
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהָרֹן וּבָנָיו  
בְּהַנִּים. עִם קְרוֹשֶׁשׁ בְּאֲמֹר. יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ; יָאֵר יְיָ פָּנָיו  
אֵלֶיךָ וַיַּחַנֶּךָ; יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשָּׂם לְךָ שָׁלוֹם:  
שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וּבְרַחֲמִים עָלֵינוּ וְעַל  
כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֶקִּינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיָּךְ.  
כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ מִזִּכְרוֹת חַיִּים וְאַהֲבַת חֶסֶד  
וְאַדְּקָה וּבְרָכָה וּבְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ  
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

*At the Afternoon and Evening Services say:—*

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא  
מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת־עַמְּךָ  
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפְּרֵי חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה נִזְכָּר  
וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
טוֹבִים וְלִשְׁלוֹם. בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם:  
אֱלֹהֵי יִצְחָק לְשׁוֹנֵי מִרְעַ וּשְׂפָתַי מִדְּבַר

from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*The following form of greeting is used on New Year:*

May you be inscribed for a happy year.

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מִרְחֹמָה, וְלִמְקוֹלֵי נִפְשֵׁי תְהוֹם, וְנִפְשֵׁי כָּעֶבֶר  
 לְכָל תְּהוֹמָה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נִפְשִׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
 הִפֵּר עֲצָתָם, וְקִלְקַל מַחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִתְלַצוּן יְדִידֶיךָ.  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי: יְהִי לְרָצוֹן אֶמְרֵי-פִי  
 וְהַגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
 בַּיִת הַמְּקֻדָּשׁ בְּמִהְרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשָׂם  
 נַעֲבֹדְךָ בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת: וְעָרְבָה  
 לָנוּ מִנַּחַת יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנִיּוֹת:

*The following forms of greeting are used on New Year, the expression being varied according to the sex and number of the person or persons addressed:—*

לְשָׁנָה טוֹבָה תִּכְתֵּב:      לְשָׁנָה טוֹבָה תִּכְתֵּבוּ:  
 לְשָׁנָה טוֹבָה תִּכְתֵּבִי:      לְשָׁנָה טוֹבָה תִּכְתֵּבְנָה:

## KIDDUSH FOR NEW YEAR

*When New Year occurs on Sabbath begin here:—*

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

*On Sabbath add the words in brackets.*

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt. For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

## סדר קדוש לראש השנה:

*When New Year occurs on Sabbath begin here:—*

וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלָאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל-  
מְלָאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:

*On Sabbath add the words in brackets.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
בָּחַר-בָּנוּ מִכָּל-עָם וְרוּמָמָנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ  
בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת  
יוֹם הַשָּׁבַת הַזֶּה וְאֵת יוֹם הַזְכָּרוֹן הַזֶּה יוֹם [וְכִרְוִין]  
תְּרוּעָה וְבִשְׂמִינָה מְקַרָּא קֹדֶשׁ וְזִכָּר לִיצִיאַת מִצְרָיִם.  
כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים.  
וַיְדַבֵּר אֱמֶת וְקִיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל  
כָּל-הָאָרֶץ מְקַדֵּשׁ וּמְשַׁבֵּת וְיִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן:

*On Saturday night the following is added:*

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*Kiddush and the Blessing over the Bread having been said, an apple, dipped in honey, is taken, before partaking of which the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the tree.

*After having partaken of the apple and honey, say:—*

May it be thy will, O Lord our God, and God of our fathers, to renew unto us a happy and pleasant year.

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*On Saturday night the following is added:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאֹרֵי הָאֵשׁ:  
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדִּיל בֵּין קֹדֶשׁ  
 לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי  
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב  
 הַבְּבֻלָּה. וְאֵת יוֹם הַשְּׂבִיעִי מִשְׁשֶׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִבְּשָׁתָּ.  
 הַבְּבֻלָּה וְקִבְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתְּךָ. בָּרוּךְ אַתָּה  
 יְיָ הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁהַחֲיֵנוּ  
 וְקִיָּמָנוּ וְהַצִּיעָנוּ לְזִמְן הַיָּה:

*Kiddush and the Blessing over the Bread having been said,  
 an apple, dipped in honey, is taken, before partaking of  
 which the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָעֵץ:

*After having partaken of the apple and honey, say:—*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ  
 שְׁתַּחֲוֶה עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה:

## ADDITIONAL SERVICE FOR NEW YEAR

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembl-eth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

## תפלת מוסף לראש השנה:

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חַסְדִּים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי  
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְזָכְרֵנוּ לַחַיִּים מְלֶכֶךְ חַיִּים בְּחַיִּים. וְכִתְּבֵנוּ בְּסֵפֶר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהּם:  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר  
אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ  
בַּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מֵמִית וּמַחְיֶה  
וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים וּזְכֹר יַצּוּרֵינוּ לַחַיִּים  
בְּרַחֲמִים:

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

תפלת מוסף לראש השנה

וַיִּבְרָא אֶתְּהָ לְהַחְיֹת מֵתִים בְּרוּךְ אַתָּה יי  
מַחְיֵה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל־יּוֹם  
יִתְגַּלְלוּךָ סִלָּה.

וּבְכֵן תֵּן פְּחָדְךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ  
וְאִמָּתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ וַיִּירָאוּךָ כָּל־  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרִואִים וַיַּעֲשׂוּ  
כָּל־מַצְוָתְךָ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם  
כְּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בְּיָדְךָ  
וּבְיָדְךָ בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יי לַעֲמֻךְ תַּהֲלִיךָ לִירֵאֶיךָ וּתְקַנֶּה  
לְדוֹרֶשֶׁיךָ וּפְתַחֲוֹן פֶּה לַמִּיַּחֲלִים לָךְ שְׂמִיחָה  
לְאַרְצֶךָ וְשִׁשׁוֹן לַעֲיָרָךְ וְצִמְיַחַת קֶרֶן לְדוֹר עֲבָדֶיךָ  
וְעֲרִיכַת גֵּר לְבֶן־יִשִּׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּ  
וְחַסִּידִים בְּרִנָּה יִגִּילוּ וְעוֹלָתְךָ תִּקְפָּץ־פִּיָּה וְכָל־  
הַרְשָׁעָה בָּלָה בְּעֵשֶׁן תִּכְלָה כִּי תַעֲבִיר מִמִּשְׁלַח  
זְרוֹן מִן־הָאָרֶץ.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbaths substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord

וְתַמְלוּךְ אַתָּה יְיָ לְבַהֶךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר  
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ.  
בְּכַתוּב בְּדַבְרֵי קִדְשֶׁךָ. וּמִלֶּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ  
צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.  
בְּכַתוּב. וַיִּגְבֹּה יְיָ אֲבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקְדוֹשׁ  
נִקְבֵּשׁ בַּצְדִּיקָה: קְרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקְדוֹשׁ:  
אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
וּרְצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ  
בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּבָּנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Sabbath add the words in brackets.*

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [וְהַשָּׁבָת  
הַזֶּה וְאֵת יוֹם] הַזְכָּרוֹן הַזֶּה. יוֹם [וְהַזְכָּרוֹן] תְּרוּעָה  
וּבְאַהֲבָה מִקְרָא קֹדֶשׁ וְגֵר לִיציאת מצרים:  
וּמִפְּנֵי חַטָּאֵינוּ נָגְלִינוּ מֵאַרְצָנוּ וּנְתַרְחַקְנוּ מֵעַל  
אֲדָמָתָנוּ. וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית  
בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ  
עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ: וְהִי רָצוֹן

our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this Day of Memorial, we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it shall be a day of blowing the Shofar unto you. And ye shall offer a burnt offering



מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ מִלֵּךְ רַחֲמָן  
שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ  
הַרְבִּים וְתִבְנֶהוּ מְהֵרָה וְתַגְדֵּל כְּבוֹדוֹ: אָבִינוּ  
מִלְכֵנוּ. גִּלָּה כְבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ  
וְהַנֶּשֶׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרַב פְּזוֹנֵינוּ מִבֵּין  
הַגּוֹיִם וּנְפִיצוֹתֵינוּ בְּגַם מִירְכְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ  
לְצִוּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ  
בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קִרְבָּנוֹת  
חֻבּוֹתֵינוּ תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם:  
וְאֶת־מוֹסָפֵי יוֹם [הַשַּׁבָּת הַזֶּה וַיּוֹם] הַזֶּכֶרֶן הַזֶּה.  
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצּוֹת רְצוֹנְךָ  
כְּמוֹ שֶׁתִּקְבָּתָ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ  
מִפִּי כְבוֹדְךָ בְּאֵמֹר:

וַיְבִיזוּם הַשַּׁבָּת שְׁנֵי־כַבָּשִׁים בְּגִי־שָׁנָה תְּמִימִם וּשְׁנֵי  
עֶשְׂרֵנִים סֵלֶת מִנְחָה בָּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֵת שַׁבָּת  
בְּשַׁבָּתוֹ עַל־עֲלֵת הַתְּמִיד וְנִסְכָּהּ:

וּבְחֻדַּשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ  
יְהִיָּה לָכֶם כָּל־מִלְּאָכָת עֲבוּדָה לֹא תַעֲשׂוּ יוֹם  
תְּרוּעָה יְהִיָּה לָכֶם: וַעֲשִׂיתֶם עֲלָה לַיהוָה נִיחָח

for a sweet savor unto the Lord; one young bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment; beside the burnt offering of the New Moon and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according to their ordinance, for a sweet savor, an offering made by fire unto the Lord.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that

לִי פֶר וְצַדִּיקָר אֶחָד אֵיל אֶחָד בְּבָשִׁים בְּנֵי־  
שָׁנָה שְׂבָעָה תְּמִימִים: וּמִנְחָתָם וְנִסְבִּיָּהֶם בְּמִדְבָּר  
שְׁלֹשָׁה עָשָׂרִים לֶפָר וּשְׁנֵי עָשָׂרִים לְאֵיל וְעֶשְׂרוֹן  
לְבָבֶשׁ וַיֵּין בְּנִסְכּוֹ וּשְׁנֵי שְׁעִירִים לְבָפָר. וּשְׁנֵי  
תְּמִידִים בְּהִלְכָּתָם: מִלֵּבָד עַל־ת הַחֹדֶשׁ וּמִנְחָתָהּ.  
וְעַל־ת הַתְּמִיד וּמִנְחָתָהּ. וְנִסְבִּיָּהֶם בְּמִשְׁפָּטָם  
לְהֵיחַ נִיחָח אִשָּׁה לִי:

וַיִּשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שְׁבֹת וְקוֹרְאֵי עֲנָג. עִם מְקוֹדְשֵׁי  
שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִשׁוּבָךְ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ  
וְקִדְשָׁתוּ חֲמֻדַּת יָמִים אֹתוֹ קִבְּרָתָּ וְזָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:  
עָלִינוּ לְשִׁבְחָ לְאֶדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שֶׁלֹּא עֲשָׂנוּ בְּגוּיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ  
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׁם חָלַקְנוּ בָּהֶם,  
וְגִדְּלָנוּ בְּכָל־הַמוֹנָם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ  
הוּא. שֶׁהוּא נוֹמֵה שָׁמַיִם וַיּוֹסֶד אֶרֶץ. וּמוֹשֵׁב יָקָרוֹ  
בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים:  
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמֵת מִלְכֵנוּ. אָפֶס זִילָתוֹ.  
בְּכַתוֹב בְּתוֹרָתוֹ. וַיִּדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ.

the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever.

And it is said, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the trumpet shout of a King is among them. And it is said, And he became King in Jeshurun, when the heads of the people were gathered, the tribes of Israel together. And in thy Holy Words it is written, saying, For the kingdom is the Lord's, and he is ruler over the nations. And it is said, The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be

כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ  
מִתַּחַת אֵין עוֹד:

עַל-כֵּן נִבְרָה לָךְ יי אֱלֹהֵינוּ לִרְאוֹת מִהֲרָה  
בְּתַפִּלָּתְךָ עָנוּךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
וְהָאֱלִילִים כָּרוֹת וּפְרִתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֶלְיֶךָ  
כָּל-רָשָׁעֵי אָרֶץ: יִבְרֻוּ וְיִדְעוּ כָּל-יֹשְׁבֵי תִבְל.  
כִּי לָךְ תִּכְרַע כָּל-בְּהֶמְדָּה תִּשָּׁבַע כָּל-לִשׁוֹן: לְפָנֶיךָ  
יי אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּו.  
וְיִקְבְּלוּ כָלֶם אֶת-עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא.  
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתְךָ.  
יי וְיִמְלֹךְ רָעוּרָם וָעֶד:

וְנֶאֱמַר. לֹא-הִבִּישׁ אָזְנוֹ בִּיעֶקֶב וְלֹא-רָאָה עֲמָל  
בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מִלָּךְ בּוֹ:  
וְנֶאֱמַר. וַיְהִי בִישְׁרוֹן מִלָּךְ בְּהִתְאַסֵּף רָאשֵׁי עָם  
יַחַד שְׂבָטֵי יִשְׂרָאֵל: וּבְדִבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.  
כִּי לִי הַמְּלוּכָה וּמֹשֶׁל בְּגוֹיִם: וְנֶאֱמַר. יי מִלָּךְ  
גִּמְלוֹת לָבֶשׁ לָבֶשׁ יי עוֹ הַתְּאֵזָר אִתָּה תִכּוֹן תִּבְל

moved. And it is said, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.) And by the hands of thy servants, the prophets, it is written, saying, Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And it is said, And saviors shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One and his name One. And in thy Law it is written saying, Hear, O Israel: the Lord our God, the Lord is One.

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King and his dominion ruleth over all. [Our God and

בַּל תִּמְוֹטֵנוּ וְנֹאמַר. שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ  
 פִּתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ  
 הַכְּבוֹד. יְיָ עֶזְרוֹ וְגִבּוֹר יְיָ גִּבּוֹר מִלְחָמָה: שָׂאוּ  
 שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ  
 הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. יְיָ צְבָאוֹת הוּא  
 מֶלֶךְ הַכְּבוֹד סֶלָה: וְעַל־יְדֵי עֲבָדֶיךָ הַנְּבִיאִים  
 כָּתוּב לֵאמֹר. כֹּה אָמַר יְיָ מֶלֶךְ־יִשְׂרָאֵל וְגִאֲלוֹ  
 יְיָ צְבָאוֹת אֲנִי רֹאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין  
 אֱלֹהִים: וְנֹאמַר. וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשֹׁפֵט  
 אֶת־הָעָרִים וְהָיְתָה לַיְיָ הַמְּלוּכָה: וְנֹאמַר. וְהָיָה  
 יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
 אֶחָד וּשְׁמוֹ אֶחָד: וּבִתְוֹרֶתְךָ כָּתוּב לֵאמֹר. שְׁמַע  
 יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם  
 כָּלוֹ בְּכִבּוּדָּךְ. וְהִנָּשְׂא עַל כָּל־הָאָרֶץ בִּיקְבוּדְךָ.  
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲגוּךָ עַל כָּל־יֹשְׁבֵי תֵבֶל  
 אֲרָצְךָ. וַיֵּדַע כָּל־פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ וַיִּבִּין  
 כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתוֹ וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָה  
 בָּאֵפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלִכוּתוֹ בְּכָל



God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation: [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth, and thy word is truth, and endureth for ever. Blessed art thou, O Lord,) King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Thou rememberest what was wrought from eternity and art mindful of all that hath been formed from of old: before thee all secrets are revealed and the multitude of hidden things from the beginning; for there is no forgetfulness before the throne of thy glory; nor is there ought hidden from thine eyes. Thou rememberest every deed that hath been done: not a creature is concealed from thee: all things are manifest and known unto thee, O Lord our God, who lookest and seest to the end of all generations. For thou wilt bring on the appointed time of memorial when every spirit and soul shall be visited, and the multitudinous works be remembered with the innumerable throng of thy creatures. From the beginning thou didst make this thy purpose known, and from aforetime thou didst disclose it. This day, on which was the beginning of thy work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries,—which of them is destined to the



מִשְׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּן קִדְשָׁנוּ  
בְּמִצּוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מִטּוֹבֶךָ  
וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן  
שִׁבְתָּ קִדְשֶׁךָ וְנִינוּחֵי-בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. וְטַהַר  
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת  
וּדְבָרֶךָ אֱמֶת וְקִיָּם לְעַד. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ עַל  
כָּל-הָאָרֶץ מִקִּדְשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן:  
אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפּוֹקֵד כָּל-יְצוּרֵי  
קִדְשֶׁךָ. לְפָנֶיךָ נִגְלוּ כָל-תַּעֲלָמוֹת וְהַמּוֹן נִסְתָּרוֹת  
שִׁמְבְּרָאשִׁית. כִּי אֵין שִׁכְחָה לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ.  
וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ: אַתָּה זוֹכֵר אֶת-כָּל-  
הַמַּפְעָל. וְגַם כָּל-הַיְצוֹר לֹא נִכְחָד מִפָּנֶיךָ. הַכֹּל  
נִלְוִי וְיִדְוַע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ. צוּפָה וּמַבִּיט עַד  
סוֹף כָּל-הַדּוֹרוֹת. כִּי תָבִיא חֹק וּפָרוֹן לְהַפְקִיד  
כָּל-רוּחַ וְנִפְשׁ. לְהַזְכִּיר מַעֲשִׂים רַבִּים וְהַמּוֹן  
בְּרִיּוֹת לְאֵין תַּכְלִית. מִרְאשִׁית כּוֹזֵאת הוֹדְעֶת.  
וּמִלְפָּנִים אוֹתָהּ גִּלְיָת. וְהַיּוֹם תַּחֲלֵת מַעֲשֵׂיךָ  
וּפָרוֹן לְיוֹם רֵאשׁוֹן. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט  
לְאֱלֹהֵי יַעֲקֹב: וְעַל הַמַּדְרִיגוֹת כּוֹ נֹאמֵר. אִי-יִי

sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death. Who is not visited on this day? For the remembrance of every creature cometh before thee, each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements. Happy is the man who forgetteth thee not, and the son of man who strengtheneth himself in thee; for they that seek thee shall never stumble, neither shall any be put to shame who trust in thee. Yea, the remembrance of all works cometh before thee, and thou enquirest into the doings of them all. Of Noah also thou wast mindful in thy love, and didst visit him with a promise of salvation and mercy, when thou broughtest the waters of the flood to destroy all flesh on account of their evil deeds. So his remembrance came before thee, O Lord our God, to increase his seed like the dust of the earth, and his offspring like the sand of the sea: as it is written in thy Law, And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters subsided. And it is said, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. And it is said, Then will I remember my covenant with

לַחֲרֹב. וְאִי־זוֹ לְשָׁלוֹם. אִי־זוֹ לְרָעָב. וְאִי־זוֹ לְשֹׁבַע.  
 וּבְרִיּוֹת בּוֹ יִפְקְדוּ. לְהַזְכִּירָם לַחַיִּים וְלַמּוֹת׃ מִי  
 לֹא נִפְקֵד בְּהַיּוֹם הַזֶּה. כִּי וְגַר כָּל הַיָּצוֹר לְפָנֶיךָ  
 בָּא. מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ. וְעַל־לֵלוֹת מַצְעָדֵי נֶגֶר.  
 מִחֲשָׁבוֹת אָדָם וְתַחבּוּלוֹתָיו וְיֹצְרֵי מַעֲלָלֵי אִישׁ׃  
 אֲשֶׁר־י אִישׁ שָׁלֹא יִשְׁכַּחֲךָ. וּבֶן אָדָם יִתְאַמֵּץ־כָּךְ.  
 כִּי דוֹר־שִׁיךְ לְעוֹלָם לֹא יִכָּשְׁלוּ. וְלֹא יִכָּלְמוּ לְנִצָּחַ  
 כָּל־הַחוֹסִים בָּךְ׃ כִּי וְגַר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ  
 בָּא וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָל־אֶחָד׃ וְגַם אֶת־נֶחֱם בְּאַהֲבָה  
 וּבְרֶתֶת. וְתִפְקְדֶהוּ בְּדַבָּר יְשׁוּעָה וּרְחֻמִּים בְּהִבְיָאֲךָ  
 אֶת־יְמֵי הַמִּבּוֹל לְשַׁחַת כָּל־בָּשָׂר מִפָּנֵי רוּעַ  
 מַעֲלָלֵיהֶם. עַל־כֵּן וּזְכֹרֵנוּ בָּא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 לְהַרְבוֹת וְרַעוּ כְּעִפְרוֹת תִּבְלֵן. וְצִאֲצִאֵנוּ כְּחוֹל  
 הַיָּם׃ כִּכְתוּב בְּתוֹרָתְךָ. וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחֱם  
 וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ  
 בַּתִּבָּה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֻׁבוּ  
 הַמַּיִם׃ וַיִּנְאֹמֶר. וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר  
 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־  
 יַעֲקֹב׃ וַיִּנְאֹמֶר. וַיִּזְכֹּרְתִי אֶת־בְּרִיתִי יַעֲקֹב וְאֶת־

Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And in thy Holy Words it is written saying, He hath made a memorial for his wondrous works: the Lord is gracious and full of compassion. And it is said, He hath given food unto them that fear him: he will ever be mindful of his covenant. And it is said, And he remembered for them his covenant, and repented according to the multitude of his loving-kindnesses. And by the hands of thy servants, the prophets, it is written saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thy bridal state; how thou wentest after me in the wilderness, in a land that was not sown. And it is said, Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And it is said, Is Ephraim a precious son unto me? Is he a caressed child? As often as I spake against him, I earnestly remembered him: therefore my heart yearneth for him: I will surely have mercy upon him, saith the Lord.

Our God and God of our fathers, let us be remembered by thee for good: grant us a visitation of salvation and mercy from thy heavens, the heavens of old; and remember unto us, O Lord our God, the covenant and the lovingkindness and the oath which thou swarest unto Abraham our father on Mount Moriah: and may the binding with which Abraham our father bound his son Isaac on the altar appear before thee,

אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֲזַכֵּר  
 וְהָאָרֶץ אֲזַכֵּר: וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר. וְזָכַר  
 עָשָׂה לְנַפְלָאֲתָיו חֲנוּן וְרַחוּם יְיָ: וְנֶאֱמַר. מִתְּחִלָּה  
 נָתַן לִירָאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ: וְנֶאֱמַר. וַיִּזְכֹּר  
 לָהֶם בְּרִיתוֹ וַיִּנָּחֵם בְּרַב חַסְדָּיו: וְעַל־יְדֵי עֲבָדֶיךָ  
 הַנִּבְיָאִים כָּתוּב לֵאמֹר. הָלוֹךְ וְקֹרֵאתָ בְּאָזְנֵי  
 יְרוּשָׁלַם לֵאמֹר. כֹּה אָמַר יְיָ זְכַרְתִּי לָךְ חֶסֶד  
 נְעֻרֶיךָ אֲהַבְתָּ כְּלוּלְתֶיךָ לְכֶתֶךָ אַחֲרֵי בְּמִדְבָּר  
 בְּאָרֶץ לֹא זְרוּעָה: וְנֶאֱמַר. וְזְכַרְתִּי אֲנִי אֶת־בְּרִיתִי  
 אֹתְךָ בִּימֵי נְעֻרֶיךָ וְהַקִּימוֹתִי לָךְ בְּרִית עוֹלָם:  
 וְנֶאֱמַר. הִבֵּן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שְׁעִשׂוּעִים  
 כִּי־מֵדֵי דִבְרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ  
 מֵעַי לֹא רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְיָ:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. וְזָכְרֵנוּ בְּזִכְרוֹן טוֹב  
 לְפָנֶיךָ וּפָקְדֵנוּ בְּפָקְדַת יְשׁוּעָה וְרַחֲמִים מְשֻׁמִּי  
 שְׁמִי קֹדֶם וְזָכַר־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־הַבְּרִית וְאֶת־  
 הַחֶסֶד וְאֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם  
 אֲבִינוּ בְּהַר הַמֹּרְיָה. וְתִרְאֶה לְפָנֶיךָ עֲקָדָה שְׁעָקָד  
 אַבְרָהָם אֲבִינוּ אֶת־יִצְחָק בָּנוּ עַל גִּב הַמִּזְבֵּחַ

how he overbore his compassion in order to perform thy will with a perfect heart. So may thy compassion overbear thine anger against us; in thy great goodness may the fierceness of thy wrath turn aside from thy people, thy city and thine inheritance. Fulfil unto us, O Lord our God, the word in which thou hast bidden us trust in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said: But I will remember unto them the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord. For thou art he who remembereth from eternity all forgotten things, and before the throne of whose glory there is no forgetfulness. O remember the binding of Isaac this day in mercy unto his seed. Blessed art thou, O Lord, who rememberest the covenant.

Thou didst reveal thyself in a cloud of glory unto thy holy people in order to speak with them. Out of heaven thou didst make them hear thy voice and was revealed unto them in clouds of purity. The whole world trembled at thy presence, and the works of creation were in awe of thee, when thou didst thus reveal thyself, O our King, upon Mount Sinai to teach thy people the law and commandments, and didst make them hear thy majestic voice and thy holy utterance out of flames of fire. Amidst thunders and lightning thou didst manifest thyself to them, and while the Shofar sounded thou didst shine forth upon them; as it is written in thy Law, And it came to pass on the

וּבָבֶשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְּךָ שָׁלֵם.  
 יִבְכְּשׁוּ רַחֲמֶיךָ אֶת־כַּעַסְךָ מֵעֲלֵינוּ וּבְטוֹבְךָ הַגָּדוֹל  
 יָשׁוּב חַרְוֹן אַפְּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמִנְחָלְתְּךָ  
 וּבָקִים־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־הַדָּבָר שֶׁהִבְטַחְתָּ  
 בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ  
 כְּאֹמֹר. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁימִים אֲשֶׁר  
 הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהַיְיֹם  
 לָהֶם לֵאלֹהִים אֲנִי יְהוָה: כִּי זֹכֵר כָּל־הַנְּשָׁכָחוּ  
 אֶתְּךָ הוּא מַעֲוָלָם וְאֵין שִׁכְחָה לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ  
 וַעֲבָדְתָּ וַיִּצְחַק לְזִרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר  
 בְּרוּךְ אַתָּה יְיָ. וְזָכַר הַבְּרִית:  
 אַתָּה נִגְלִיתָ בַּעֲנֵן כְּבוֹדְךָ עַל עַם קְדוֹשְׁךָ לְדַבֵּר  
 עִמָּם. מִן הַשָּׁמַיִם הַשְׁמַעְתָּם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם  
 בְּעֶרְפְּלֵי טָהָר. גַּם כָּל הָעוֹלָם כָּלוּ חָל מִפְּנֵי  
 וּבְרִיּוֹת בְּרָאשִׁית חֲרָדוֹ מִמֶּךָ בְּהִנָּלוֹתְךָ מִלְּבָב  
 עַל־הָרָסִינִי לְלַמֵּד לְעַמְּךָ תוֹרָה וּמִצְוֹת  
 וּתְשֻׁמִּיעַם אֶת־הָדוֹד קוֹלְךָ וּדְבָרוֹת קְדוֹשֶׁיךָ  
 מִלְּהָבוֹת אֵשׁ. בְּקִלּוֹת וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ  
 וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפָעְתָּ: בְּכַתוּב בְּתוֹרָתְךָ

third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of the Shofar exceeding loud; and all the people that were in the camp trembled. And it is said, And the sound of the Shofar waxed louder and louder; Moses spake, and God answered him by a voice. And it is said, And all the people perceived the thunderings and the lightnings, and the sound of the Shofar, and the mountain smoking: and when the people saw it, they were moved and stood afar off. And in thy Holy Words it is written, saying, God is gone up with a shout, the Lord with the sound of a Shofar. And it is said, With trumpets and sound of Shofar shout joyously before the King, the Lord. And it is said, Blow the Shofar on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob. And it is said, Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the Shofar: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals: praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord. And by the hands of thy servants, the prophets, it is written saying, All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye, and when the Shofar is



וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיֹת הַבִּקְרָר וַיְהִי קָלָח  
וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקָל שֹׁפָר חָזָק מְאֹד  
וַיִּתְּחַד כָּל־הָעָם אֲשֶׁר בַּמִּתְּנָה: וַיֹּאמֶר. וַיְהִי קוֹל  
הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מִשֶּׁה יִדְבֵּר וְהָאֱלֹהִים  
יַעֲנֶנּוּ בְּקוֹל: וַיֹּאמֶר. וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלָח  
וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עֹשֶׂן  
וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמֻדוּ מֵרַחֵק: וּבְדַבְרֵי קֹדֶשׁ  
כְּתוּב לֵאמֹר. עָלָה אֱלֹהִים בְּתִרְוַעָה יי בְּקוֹל  
שׁוֹפָר: וַיֹּאמֶר. בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הִרְיעוּ  
דְּפָנֵי הַמֶּלֶךְ יי: וַיֹּאמֶר. תִּקְעוּ בַחֲדָשׁ שׁוֹפָר  
בַּבִּסֻּסָּה לַיּוֹם חֲגִגְנוּ: כִּי חָק לְיִשְׂרָאֵל הוּא מִשְׁפָּט  
לְאֱלֹהֵי יַעֲקֹב: וַיֹּאמֶר. הִלְלוּיָהּ. הִלְלוּ אֵל בְּקֹדֶשׁוֹ  
הִלְלוּהוּ בְּרִקְיעַ עֻזּוֹ: הִלְלוּהוּ בְּגִבּוֹרֹתָיו הִלְלוּהוּ  
בְּרֹב גִּדְּלוֹ: הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר הִלְלוּהוּ בְּגִבֹּל  
וּבְנֹר: הִלְלוּהוּ בְּתֹף וּמַחּוֹל הִלְלוּהוּ בְּמִנִּים  
וְעִנָּב: הִלְלוּהוּ בְּצִלְצָלִי־שִׁמְעַ הִלְלוּהוּ בְּצִלְצָלֵי  
הַרְוּעָה: כָּל הַנְּשָׁמָה תִּהְלֵל יָהּ. הִלְלוּיָהּ: וְעַל־  
יְדֵי עֲבָדָיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר. כָּל־יִשְׁבֵּי  
תִּבְל וְשִׁכְנֵי אֶרֶץ בְּנִשְׁאֲגִם הָרִים תִּרְאוּ וְכִתְּקַע

blown, hear ye. And it is said, And it shall come to pass on that day, that a great Shofar shall be blown; and they shall come who were lost in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem. And it is said, And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Shofar, and shall go with the whirlwinds of the south. The Lord of hosts shall be a shield unto them. So be a shield unto thy people Israel with thy peace.

Our God and God of our fathers, sound the great Shofar for our freedom, lift up the ensign to gather our exiles; bring our scattered ones among the nation near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, as is commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, And in the day of your gladness, and in your set feast, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God. For thou hearest the sound of the Shofar and givest heed to the trumpet-blast, and then

שׁוֹפָר תִּשְׁמְעוּ: וְנֹאמַר. יְהִי בַיּוֹם הַזֶּה וְיִתֵּן  
בְּשׁוֹפָר גָּדוֹל וּבְאֵי הָאֲבָדִים בְּאַרְצָן אֲשׁוּ  
וְהַנְדָּחִים בְּאַרְצָן מִצְרַיִם וְהַשְׁתַּחֲוּוּ לִי בְּהוֹ  
הַקֹּדֶשׁ בִּירוּשָׁלַם: וְנֹאמַר. וַיִּי עֲלֵיהֶם יִרְאוּ  
וַיֵּצֵא כְּבֹדָךְ חֲצוֹ וְאֲדָנִי יִהְיֶה בְּשׁוֹפָר יִתֵּן  
וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן: וַיֵּצֵא אֹת יָגוֹן עֲלֵיהֶם: כִּי  
תִגַּן עַל-עַמֶּךָ יִשְׂרָאֵל בְּשָׁלוֹמְךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תִּקַּע בְּשׁוֹפָר גָּדוֹל  
לְחֻרּוֹתֵנוּ וְשָׂא גַם לְקַבֵּץ גָּלְיֻתֵנוּ. וְקָרַב פְּזוּרֵינוּ  
מִבֵּין הַגּוֹיִם וּנְפֻצוֹתֵנוּ בְּגַם מִיִּרְכַּתִּי אֶרֶץ  
נְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרַנָּה וּלְיִרוּשָׁלַם בֵּית  
מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ  
אֶת-קְרָבָנוֹת חֻבּוֹתֵנוּ כַּמִּצְוָה עָלֵינוּ בְּתוֹרָתְךָ  
עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבֹדְךָ כְּאֹמֹר. וּבִיּוֹם  
שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשְׁכֶם וּתְקַעְתֶּם  
בְּחִצְצֹרֹת עַל עֲלֵיתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם  
וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי וְיִי אֱלֹהֵיכֶם:  
כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמֵאֲזִין תְּרוּעָה וְאִין

is none like unto thee. Blessed art thou, O Lord, who in mercy hearest the sound of the trumpet-blast of thy people Israel.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

דומה לך: ברוך אתה יי. שומע קול תרועת  
עמו ישראל ברחמים:

רצה יי אלהינו בעמך ישראל ובתפלתם.  
והשב את העבודה לדביר ביתך ואשי ישראל  
ותפלתם באהבה תקבל ברצון. ותהי לרצון  
תמיד עבודת ישראל עמך:

ותתנינה עינינו בשוכך לציון ברחמים. ברוך  
אתה יי. המחזיר שכינתו לציון:

*The Cong. in an undertone—*

מודים אנחנו לך, שאתה הוא  
יי אלהינו ואלהי אבותינו, אלהי  
כל-בשר. יוצרנו, יוצר בראשית.  
ברכות והודאות לשמך הגדול  
ותקדוש. על שהחיייתנו וקיימתנו.  
בן תחינו ותקיימנו. ותאסוף  
גלותינו לחצרת קדשך, לשמר  
חקיך, ולעשות רצונך, ולעבדך  
בלבב שלם, על שאנחנו מודים  
לך. ברוך אל ההודאות:

מודים אנחנו לך  
שאתה הוא יי  
אלהינו ואלהי  
אבותינו לעולם ועד.  
צור חיינו מגן ישענו  
אתה הוא לדור  
ודור. נודה לך  
ונספר תהלתך על  
חיינו המסורים  
בידך ועל נשמותינו

הפקודות לך, ועל גופך שבכל-יום עמנו ועל

wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God,

נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרֵב וּבֶקֶר  
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרָחֵם  
כִּי לֹא־תִמּוּ חַסְדֶּיךָ מֵעוֹלָם קִנְיֵנוּ לָךְ:

וְעַל־כֵּן יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ תָמִיד  
לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת־שְׁמֶךָ  
בְּאַמֶּת. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה  
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נָאִה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת  
בְּתוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהֲרֹן  
וּבְנָיו בְּהַגִּים. עִם קְדוֹשֶׁךָ כְּאֲמֹר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. יִשְׂאֵל יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם  
לָךְ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וְחֶסֶד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּכָנוּ  
כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ

the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord who makest peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.



אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה  
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־  
 עַמּוּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ:  
 בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר  
 וְנִכְתָּב לְפָנֶיךָ אֱמָנוּנוּ וְכָל־עַמּוּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:  
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעֶפְרַיִם  
 לִכְל תִּהְיֶה: פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּדְרֹךְ נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה  
 תִּפְרַע עֲצָתָם, וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.  
 עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן יִחַלְצִין יְדִידֶיךָ.  
 הוֹשִׁיעָה יִמִּינְךָ וְעֲנֵנִי: יְהִיו לְרָצוֹן אֱמָרֵי־פִי  
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*For the Blessing of the Priests when the New Year falls on a week-day, see pp. 347-348.*

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*On the First Day of New Year, or, when New Year falls on Sabbath, on the Second Day, after the Afternoon Service, it is customary to go to the banks of a river, or of any other piece of water, and to say the following:—*

Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in lovingkindness. He will turn again and have mercy upon us; he will subdue our iniquities. And thou wilt cast all their sins into the depths of the sea. O mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall be no more remembered or visited, or ever

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחֵן חָלְקֵנוּ בְּתוֹרָתְךָ; וְשֵׁם  
 גִּבּוֹרְךָ בְּיָרֵא, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעֲרָבָה  
 לִי מִנַּחַת יְהוּדָה וִירוּשָׁלָּם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת.

*For the Blessing of the Priests when the New Year falls on  
 a week-day, see pp. 347—348.*

## סדר תשליך

*On the First Day of New Year, or, when New Year falls on  
 Sabbath, on the Second Day, after the Afternoon Service,  
 it is customary to go to the banks of a river, or of any other  
 piece of water, and to say the following:—*

מִי אֵל כְּמוֹךָ נָשָׂא עֶז וְעֶזְרָה עַל-פְּשָׁע  
 לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא הִתְחַזֵּק לְעַד אָפוּ כִּי חָפֵץ  
 חֶסֶד הוּא: יָשׁוּב יִרְחָמֵנוּ וַיִּכְבֹּשׁ עֲוֹנוֹתֵינוּ  
 וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל-חַטָּאתָם: וְכָל-חַטָּאת  
 עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמָקוֹם אֲשֶׁר לֹא-  
 יִזְכְּרוּ וְלֹא-יִפְקְדוּ וְלֹא-יַעֲלוּ עַל-לֵב לְעוֹלָם:

again come to mind. Thou wilt show faithfulness to Jacob, and lovingkindness to Abraham as thou hast sworn unto our fathers from the days of old.

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## SERVICE FOR THE EVE OF THE DAY OF ATONEMENT

*On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After "who makest peace," p. 65, say "Our God . . . let our prayer come," to the end of the Amidah for the Day of Atonement; see pp. 383-389.*

*"It is our duty," etc., p. 93. Kaddish, p. 94.*

*Before going to Synagogue the lamp is lighted, and the following Blessing is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of the [Sabbath and the] Day of Atonement.

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תַּתֵּן אֱמֶת לַיַּעֲקֹב הַסֵּד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ  
לְאַבְתָּיִנוּ מִיְּמֵי קֹדֶם:

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## סדר ערב יום כפור :

*On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תָּבֵא, p. 65, say עוֹשֵׂה הַשָּׁלוֹם לְפָנֶיךָ, to the end of the Amidah for the Day of Atonement; see pp. 383—389.*

*p. 94. קִדְּשׁ יְתוֹם, p. 93. עָלֵינוּ.*

*Before going to Synagogue the lamp is lighted, and the following Blessing is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל  
*on Sabbath* add נֶשֶׁבֶת וְשֶׁל יוֹם הַכְּפוּרִים.

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## SERVICE FOR THE DAY OF ATONEMENT

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things, who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

## תפלת יום כפור:

*The following Amidah is said at the Evening, Morning and Afternoon Services.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַנּוֹבֵר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי  
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְנִבְרָנוּ לַחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים. וְכַתֵּבנוּ בְּסֵפֶר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהֶם:  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מַחְיֶה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ גּוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר  
אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹד  
כַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מֵמִית וּמַחְיֶה  
מַצְמִיחַ יְשׁוּעָה.

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all



מִי כְמוֹד אֵב הַרְחָמִים זוֹכֵר יִצְוֵי לַחַיִּים  
בְּרַחֲמִים :

וְנֶאֱמַן אַתָּה לְהַחְיוֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ.  
מִחַיֵּה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקַדוּשֵׁים בְּכָל-יוֹם  
יִהְיֶה לְךָ סֵלָה.

וּבִבְנֵי תֵן פִּחְדֶּךָ יְיָ אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ  
וְאִמְתֶּךָ עַל כָּל-מַה-שֶּׁבָּרָאתָ. וַיִּירָאוּךָ כָּל-  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים, וַיַּעֲשׂוּ  
כָּל־מִצְוָתְךָ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.  
כִּמּוֹ שִׁירְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עוֹ בִּידֶךָ  
וְנִבְרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָּרָאתָ:

וּבִבְנֵי תֵן כְּבוֹד יְיָ לַעֲמֶךָ תִּהְיֶה לִירֵאֶיךָ וְתִקְנֶה  
לְדוֹרֵשֶׁיךָ וּפְתַחוּן פֶּה לַמַּיְחֲלִים לָךְ. שִׁמְחָה  
לְאַרְצֶךָ וּשְׂשׂוֹן לְעִירְךָ וְצִמְיַחַת קִרְן לְדָוִד עַבְדְּךָ  
וְעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבִבְנֵי צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים וַיַּעֲלוּ  
נַחֲסִידִים בְּרָנָה גִּילָיו. וְעוֹלָתְךָ תִּקְבֹּץ-פִּיָּה וְכָל-

wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

הַרְשָׁעָה בְּלָהּ בְּעֵשֶׂן תִּכְלָה. כִּי תַעֲבִיר מִמִּשְׁלַת  
יָדוֹן מִן־הָאָרֶץ:

וְתִמְלֹךְ אִתָּהּ יְיָ לְבִדְיָךְ עַל כָּל־מַעֲשֵׂיךָ בְּהַר  
צִיּוֹן מִשְׁכַּן בְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ.  
בְּכַתוּב בְּדִבְרֵי קֹדֶשְׁךָ. וּמֶלֶךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ  
צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.  
בְּכַתוּב. וַיִּגְבֹּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ  
נִקְדָּשׁ בְּצִדְקָה: בָּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקְדוֹשׁ:  
אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
וַרְצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ  
בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּבָּנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Sabbath add the words in brackets.*

וְתִתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַשַּׁבָּת  
הַזֶּה לְקֹדֶשׁה וְלִמְנוּחָה וְאֶת־יוֹם הַבִּפְּרִים הַזֶּה לְמַחֲיִלָּה  
וְלִסְלִיחָה וְלִבְפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ  
וּבְאַהֲבָה מִקְרָא קֹדֶשׁ וְקָר לִיציאת מצרים:

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah, the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments. and grant

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַנִּיעַ  
וְיַרְאֶה וְיַרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיַכְרֹז וְיַסְדֵּנוּ  
וְיַסְקֹדֵנוּ וְיַזְכְּרוֹן אֲבוֹתֵינוּ. וְיַזְכְּרוֹן מַשִּׁיחַ בֶּן דָּוִד  
עַבְדְּךָ. וְיַזְכְּרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ. וְיַזְכְּרוֹן כָּל-  
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְמוֹכָה  
וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם  
הַכְּפָרִים הַזֶּה. וְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמוֹכָה. וּפְקֹדֵנוּ  
בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדָבָר יִשׁוּעָד  
וּרַחֲמִים חַוִּים וְחַנּוּן וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי  
אַלְוֶה עֵינֵינוּ. כִּי אֵל מְלֹךְ חַנּוּן וּרְחוּם אַתָּה:  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
וְהַשְׁבֹּת הַזֶּה וּבְיוֹם הַכְּפָרִים הַזֶּה. מְחַה וְהַעֲבֵר  
פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִגִּגֵּר עֵינֶיךָ. כְּאָמֹר. אֲנֹכִי  
אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי וְחַטֹּאתֶיךָ לֹא-  
אֶזְכֹּר: וְגַאֲמַר. מִחִיתִי כְעָב פְּשָׁעֶיךָ וְכַעֲנָן  
חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גָאֲלָתֶיךָ: וְגַאֲמַר. כִּי-  
בְּיוֹם הַזֶּה יִכָּפֵר עַלִיכֶם לְמַחֵר אֶתְכֶם מִכָּל  
חַטֹּאתֵיכֶם לְפָנַי יְיָ תִּתְקַרְּבוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
רְצֵה בְּמִנוּחָהּ קְדֻשָּׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֲלָקֵנוּ

our portion in thy Law ; satisfy us with thy goodness, and gladden us with thy salvation ; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath ; and may Israel, who hallow thy name, rejoice thereon] ; and purify our hearts to serve thee in truth ; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer ; restore the service to the oracle of thy house ; receive in love and favor both the fire offerings of Israel and their prayer ; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever ; thou art the Rock of our lives, the Shield of

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

בְּתוֹרַתְךָ. שְׂפָעֵנוּ מִשׁוֹבָךְ וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ.  
 וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וְיָגוּתוֹ  
 בָּהּ יִשְׂרָאֵל מִמִּדְּשֵׁי שְׁמֶךָ וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ  
 בְּאַמֶּת. כִּי אַתָּה סֶלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי  
 יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר. וּמִבְּלִעְדֶּיךָ אֵין לָנוּ מִלֶּךְ  
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בָּרוּךְ אַתָּה יְיָ. מִלֶּךְ  
 מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל  
 וּמַעֲבִיר אֲשֶׁמּוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מִלֶּךְ עַל  
 כָּל־הָאָרֶץ מִקִּדְשׁ וְהַשָּׁמַיִם יְיָ יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:  
 רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם.  
 וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל  
 וּתְפִלָּתָם בְּאַהֲבָה תִּקַּבֵּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:  
 וְתַחֲיוּנָהּ עֵינֵינוּ בְּשׁוֹבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ  
 אַתָּה יְיָ. הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנִיחֵנוּ לָךְ  
 שָׂאֲתָה הוּא יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָמוֹעַד  
 מוֹדִים אֲנִיחֵנוּ לָךְ, שָׂאֲתָה הוּא  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 כָל־בָּשָׂר. יִזְכְּרֵנוּ, יִצַּר בְּרַאשִׁית

our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who are all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

Our God and God of our fathers, bless us with the



צור חַיִּינוּ מִגֵּן יִשְׁעֵנו  
 אֲתָה הוּא לְדֹר  
 וְדֹר. נוֹדָה לָךְ  
 וְנִסְפָּר תְּהִלָּתְךָ עַל  
 חַיִּינוּ הַמְּסוּרִים  
 בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ  
 הַמִּקְדּוֹת לָךְ, וְעַל נַפְשֵׁי שְׂבָכָל-יוֹם עַמָּנוּ וְעַל  
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת עָרֵב וּבֹקֶר  
 וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם  
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קוּיֵנוּ לָךְ:  
 וְעַל-כֵּן יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד  
 לְעוֹלָם וָעֶד:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:  
 וְכָל הַחַיִּים יוֹדֶיךָ סִלָּה. וַיְהִלְלוּ אֶת-שְׁמֶךָ  
 בְּאַמֶּת. הֵאֱלִי יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סִלָּה. בְּרוּךְ אַתָּה  
 יי. הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*At the Morning Service say:—*

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*At the Afternoon and Evening Service say:—*

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,  
let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

## תפלת יום כפור

בתורה. הִתְנוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הִיאֲמֹרָה מִפִּי אֶהְרֹן  
 וּבְנָיו מִלְּהֹנִים. עִם קְרֹאֲשֶׁךָ כְּאֲמֹר. יִבְרַכְךָ יְיָ וְיִשְׁמְרֶךָ; יֵאָרֶץ  
 יְיָ פָּנָיו אֱלֹהֶיךָ וְיִחַנֶּנּוּ; יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וְיִשָּׁם לְךָ שָׁלוֹם;  
 שִׁים שָׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וּרְחֻמִּים עָלֵינוּ וְעַל  
 כָּל־יִשְׂרָאֵל עַמֶּךָ. גִּבְרָכֵנו אֲבִינוּ בְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ.  
 כִּי בְּאוֹר פָּנֶיךָ נִתְתָּ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד  
 וְצַדִּיקָה וּבִרְכָּה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
 אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

*At the Afternoon and Evening Services say:—*

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תָּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא  
 מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ  
 יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֶפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר  
 וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
 טוֹבִים וְלִשְׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם;  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תַּפִּלָּתֵנוּ. וְאַל תִּתְּעַלֵּם מִתַּחֲנֻנֵּינוּ.  
 שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עוֹרָף לֹאֲמַר לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא  
 חַטָּאנוּ אֲבָל אֲנַחְנוּ חַטָּאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

אֲשַׁמְנוּ. בִּגְדֵנוּ. גִּזְלֵנוּ. דְּבַרְנוּ דָּפִי. הִעֲוִינוּ.  
וְהִרְשַׁעְנוּ. וְדָנוּ. חֲמַסְנוּ. טָפְלֵנוּ שֶׁקֶר. יַעֲצֵנוּ רָע.  
כִּזְבֵּנוּ. לֹאֲנוּ. מַרְדְּנוּ. נֹאֲצֵנוּ. סָרְדֵנוּ. עֲוִינוּ.  
פִּשְׁעֵנוּ. צַרְדֵנוּ. קִשְׁיֵנוּ עֲרָף. רִשְׁעֵנוּ. שַׁחְתָנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעֵנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה  
לָנוּ: וְאַתָּה צְדִיק עַל כָּל־הָבָא עָלֵינוּ. כִּי אָמַת  
עֲשִׂיתָ וְאַנְחֵנוּ הִרְשַׁעְנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם. וּמִה־נִּסְפָּר  
לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים. הֲלֹא כָל־הַנִּסְתָּרוֹת  
וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רֵוֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי:  
אַתָּה חוֹפֵשׁ כָּל חֲדָרֵי בָטָן וּבֹחֵן כְּלִיֹּת וָלֵב:  
אֵין דָּבָר נֶעְלָם מִמֶּךָ. וְאֵין נִסְתָּר מִגִּגְד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַל־הִי  
אֲבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטֹּאתֵינוּ. וְתִמְחַל־  
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל כָּל פִּשְׁעֵינוּ:

For the sin which we have committed before thee under compulsion, or of our own will;

And for the sin which we have committed before thee in hardening of the heart:

For the sin which we have committed before thee unknowingly;

And for the sin which we have committed before thee with utterance of the lips:

For the sin which we have committed before thee by unchastity;

And for the sin which we have committed before thee openly and secretly:

For the sin which we have committed before thee knowingly and deceitfully:

And for the sin which we have committed before thee in speech:

For the sin which we have committed before thee by wronging our neighbor;

And for the sin which we have committed before thee by the sinful meditating of the heart:

For the sin which we have committed before thee by association with impurity;

And for the sin which we have committed before thee by confession with the mouth alone:

For the sin which we have committed before thee by despising parents and teachers;

And for the sin which we have committed before thee in presumption or in error:

For the sin which we have committed before thee by violence;

And for the sin which we have committed before thee by the profanation of the divine Name:

For the sin which we have committed before thee by unclean lips;

And for the sin which we have committed before thee by folly of the mouth:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאֵגֶם וּבְרָצוֹן:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאֵמוֹץ הַלֵּב:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דָעַת:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָר:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרָמָה:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאֵת רֶעַ:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲיַדַת זְנוּת:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶה:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמַזְרִים:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְנָה:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֶּק יָד:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:

For the sin which we have committed before thee by  
the evil inclination;

And for the sin which we have committed before thee  
wittingly or unwittingly:

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.

For the sin which we have committed before thee by  
denying and lying;

And for the sin which we have committed before thee  
by taking of bribes:

For the sin which we have committed before thee by  
scoffing;

And for the sin which we have committed before thee  
by slander:

For the sin which we have committed before thee in  
business;

And for the sin which we have committed before thee  
in eating and drinking:

For the sin which we have committed before thee by  
usury and interest;

And for the sin which we have committed before thee  
by the stretched forth neck of pride:

For the sin which we have committed before thee by  
the conversation of our lips;

And for the sin which we have committed before thee  
with wanton looks:

For the sin which we have committed before thee  
with haughty eyes;

And for the sin which we have committed before thee  
by effrontery:

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.



עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיצֹר הָרָע:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיזְדָּעִים וּבְלֹא יוֹדָעִים:  
 וְעַל כָּל־אֵלֶּה סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. בִּפְר־לָנוּ:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת-שָׁחַר:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתֶּה:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִמְצִית גָּרוֹן:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵינַי:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינֵינוּ רָמוֹת:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֻזֹּת מִצָּח:  
 וְעַל כָּל־אֵלֶּה סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. בִּפְר־לָנוּ:

For the sin which we have committed before thee by  
breaking off the yoke of thy commandments;  
And for the sin which we have committed before thee  
by contentiousness:  
For the sin which we have committed before thee by  
ensnaring our neighbor;  
And for the sin which we have committed before thee  
by envy:  
For the sin which we have committed before thee by  
levity;  
And for the sin which we have committed before thee  
by being stiff-necked:  
For the sin which we have committed before thee by  
running to do evil;  
And for the sin which we have committed before thee  
by tale-bearing:  
For the sin which we have committed before thee by  
vain oaths;  
And for the sin which we have committed before thee  
by causeless hatred:  
For the sin which we have committed before thee by  
breach of trust;  
And for the sin which we have committed before thee  
with confusion of mind:

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.

And also for the sins for which we owe a burnt offering:  
And for the sins for which we owe a sin offering:  
And for the sins for which we owe an offering, varying  
according to our means:  
And for the sins for which we owe an offering, whether  
for certain or for doubtful trespass.  
And for the sins for which we are liable to the penalty  
of chastisement:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּפְרִיקַת עַל:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכִלְיוֹת:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית הָעַ:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצֻרוֹת עֵינַי:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקַלּוֹת רֹאשׁ:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְבָּ:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רִגְלֵיךָ לְהִרְעַ:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִכְלִיוֹת:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵב:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בִּפְרִי-לָנוּ:

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם עוֹלָה:

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם חֲטָאֵת:

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם קָרָבָן עוֹלָה וְיִזְרָד:

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם אֶשְׁמֹדַי וְתַלְוִי:

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם מַכַּת מַרְדּוֹת:

And for the sins for which we are liable to the penalty of forty stripes :

And for the sins for which we are liable to the penalty of death by the hand of heaven :

And for the sins for which we are liable to the penalty of excision and childlessness :

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before

וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עָלֵיהֶם מִלְּקוֹת אַרְבָּעִים  
וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עָלֵיהֶם מִיתָה בְּיַד שְׁמַיִם  
וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עָלֵיהֶם כָּרֶת וְעִרְרוּת:  
וְעַל כָּלם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
לָנוּ. בִּפְרִי-לָנוּ:

וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עָלֵיהֶם אַרְבַּע מִיתוֹת  
בֵּית דִּין. סְקִילָה. שַׁרְפָּה. הֶרֶג. וְהַנָּק. עַל מַצּוֹח  
עֲשֵׂה. וְעַל-מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁש־כָּה קוֹם  
עֲשֵׂה. וּבֵין שְׁאֵין כָּה קוֹם עֲשֵׂה. אֶת-הַגְּלוּיִם לָנוּ  
וְאֵת שְׂאִינָם גְּלוּיִם לָנוּ: אֶת-הַגְּלוּיִם לָנוּ כְּכָר  
אֲמִרָנוֹם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עָלֵיהֶם. וְאֵת-שְׂאִינָם  
גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. בְּדָבָר  
שֶׁנֶּאֱמַר הִנֵּסְתָּ לִּי אֱלֹהֵינוּ. וְהִנָּגַלְתָּ לָנוּ  
וְלִבְנֵינוּ עַד-עוֹלָם. לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה  
הַזֹּאת: כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי  
יִשְׂרָאֵל כָּכָל דּוֹר וָדוֹר. וּמַבְלָעֶדֶיךָ אֵין לָנוּ מִלֶּכֶךְ  
מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה:

אֱלֹהֵי. עַד שֶׁלֹּא נִוצַרְתִּי אִינִי כְּדִי. וְעַכְשָׁו  
שֶׁנִּוצַרְתִּי כְּאֵלֹו לֹא נִוצַרְתִּי. עָפָר אֲנִי בְּחַיִּי. קָל  
וְחֶמֶר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מֵלֹא

thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

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בוֹשָׁה וּבְלִמָּה. יְהי רָצוֹן מִלִּפְנֵיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתֵי שְׁלֹא אֶחָטָא עוֹד. וּמֵה שְׁחָטָאתִי לִפְנֵיךָ  
 מָרַק בְּרִחְמֶיךָ הַרְבִּים. אֲכַל לֹא עַל יְדֵי יִסּוּרִים  
 יִחַלְלִים רַעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנִי מִרָע, וּשְׁפָתִי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תְהוֹם, וְנַפְשִׁי, כְּעֶפֶר  
 לְכָל תְּהוֹמָה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 תִּפְרַע עֲצָתָם, וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לִמְעַן  
 שְׁמֶךָ. עֲשֵׂה לִמְעַן יִמְיָנְךָ. עֲשֵׂה לִמְעַן קִדְשֶׁךָ.  
 עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוֹן יְדִידֶיךָ.  
 הוֹשִׁיעָה יִמְיָנְךָ וְנַגְנִי: יְהי רָצוֹן אִמְרֵי־פִי  
 וְהִגִּיוֹן לִבִּי לִפְנֵיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהי רָצוֹן לִפְנֵיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם  
 נִעְבְּדְךָ בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת: וְעֲרֹבָה  
 לִפְנֵי מַנְתֵּי יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנוֹת:

## ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustaineſt the living with lovingkindness quickenest the dead with great mercy, supportest the falling, healeſt the ſick, looſeſt the bound, and keepest thy faith to them that ſleep in the duſt. Who is like unto thee Lord of mighty acts, and who reſembleth thee, O King, who killeſt and quickeneſt, and cauſeſt ſalvation to ſpring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?



תפלת מוסף ליום כפור:

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְזָכְרֵנוּ לַחַיִּים מְלֶכֶךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: כָּרוּךְ אַתָּה יְיָ מִגֵּן אֲבֹרָהּ:  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מַחְיֶה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מַחְיֶה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר  
אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁגֵי עָפָר. מִי כְמוֹךָ  
בַּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מֵמִית וּמַחְיֶה  
יִמְצְאִים יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יַצּוּרֵינוּ לַחַיִּים  
בְּרַחֲמִים:

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

וַיֵּאמֶן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי.  
מְחַיֶּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם  
יִהְיֶה לְךָ שְׁלָה.

וּבְכֵן תֵּן פָּחַדְךָ יי. אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ  
וְאִמְתְּךָ עַל כָּל-מַה-שֶּׁבָּרָאתָ. וַיִּירָאוּךָ כָּל-  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַכְּרוּאִים. וַיַּעֲשׂוּ  
כָּל־מַצְוָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם.  
כִּמּוֹ שֶׁיִּדְבְּעֵנוּ יי. אֱלֹהֵינוּ שֶׁהַשְּׁלָמִין לְפָנֶיךָ עוֹ בִּידְךָ  
וַיִּבְרָךְ בִּימִינְךָ וְשִׁמְךָ נִרְאָה עַל כָּל-מַה-שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יי. לַעֲמֶךָ תִּתְהַלָּה לִירְאוֹךָ וּתְקַנֶּה  
לְדוֹרֶשֶׁיךָ וּפְתַחֲוֶן פֶּה לַמְּיַחֲלִים לָךְ. שְׂמִיחָה  
לְאַרְצֶךָ וְשִׂשׂוֹן לְעֵינֶיךָ וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדֶיךָ  
וְעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים וַיַּעֲלוּ  
וַיִּחְסִידוּ בְּרָנָה יִגְלוּ. וְעוֹלָתָה תִּקְפֹּץ-פִּיָּה וְכָל-  
הַדְּשָׁעָה בְּלָה בְּעֶשֶׂן תִּבְלָה. כִּי תַעֲבִיר מִמִּשְׁכַּלְתָּ  
יְרוֹן מִן-הָאָרֶץ:

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and hast brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy

וּתְמַלֹּךְ אֶתָּה יְיָ לְבָבְךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר  
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ.  
בְּכַתוּב בְּדַבְרֵי קֹדֶשְׁךָ. וּמֶלֶךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ  
צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.  
בְּכַתוּב. וַיִּגְבֹּה יְיָ צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ  
נִקְבַּשׁ בְּצִדְקָה: בְּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקְדוֹשׁ:  
אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ,  
וַרְצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ  
בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּבְנוֹ לַעֲבוּדְךָ. וְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Sabbath add the words in brackets.*

וּתְתַנֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם וְהַשָּׁבָת  
הַזֶּה לְקֹדֶשׁ וּלְמִנוּחָה וְאֶת־יּוֹם הַבִּפְּרִים הַזֶּה לְמַחֲלָה  
וּלְסְלִיחָה וּלְבִפְרָה וּלְמַחֲל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ  
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ וְגֵר לִיצִיאַת מִצְרַיִם:

וּמִפְּנֵי חַטְאֵינוּ נָלִינוּ מֵאַרְצָנוּ וְנִתְרַחֲקֵנוּ מֵעַל  
אֲדָמָתָנוּ וְאִין אֲנֶחָנוּ כּוֹלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית  
בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ

name because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this day of Atonement we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:—

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And on the tenth day of this seventh month there shall be an holy convocation unto you; and ye shall

עָלֵינוּ מִפְּנֵי הַיָּד שְׁנִשְׁתַּלְחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן  
 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ מְלֶכֶד רַחֲמָן  
 שְׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ  
 הָרַבִּים וְתִבְגְּהוּ מִהֲרָה וְתִגְדֹּל כְּבוֹדוֹ: אָבִינוּ  
 מְלֻבָּנוּ. גִּלָּה כְבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה וְהוֹפֵעַ  
 וְהַנֶּשֶׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרֵב שְׁוֵרֵינוּ מִבֵּין  
 הַגּוֹיִם וְנַפְוֹצוֹתֵינוּ בֵּינָם מִיִּרְכַּתִּי אֶרֶץ. וְהִבִּיאֵנוּ  
 לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ  
 בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת  
 חֻבּוֹתֵינוּ תְּמִידִים בְּסֶדֶרֶם וּמוֹסָפִים בְּהִלָּכָתָם:  
 וְאַת־מוֹסֵף יוֹם [הַשַּׁבָּת הַזֶּה וְאֵת מוֹסֵף יוֹם] הַכִּפּוּרִים  
 הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רָצוֹנְךָ  
 כְּמוֹ שִׁכְתָּבְךָ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֶבְדְּךָ  
 מִפִּי כְבוֹדְךָ בְּאַמּוֹר:

[וְיָיוֹם הַשַּׁבָּת שְׁנֵי־כִכָּשִׁים בְּגִי־שָׁנָה תְּמִימִם וְשְׁנֵי  
 עֶשְׂרֹנִים סָלַת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְבּוּ: עֲלֵת שַׁבָּת  
 בְּשַׁבָּתוֹ עַל־עֲלֵת הַתְּמִיד וְנִסְבָּה:]

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ  
 יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם כָּל־מְלָאכָה:

afflict your souls, ye shall do no manner of work. And ye shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant



לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֶיהָ לַי רֵיחַ נִיחַח פַּר  
בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שְׁבַע־  
תְּמִימִם וַהֲיִו לָכֶם: וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר  
שֶׁלֹּשָׁה עֶשְׂרִים לֶפֶר. שְׁנֵי עֶשְׂרִים לְאֵיל.  
וְעֶשְׂרֹן לִכְבֹּשׁ. וַיִּזֶן כְּנֶסְכּוֹ וּשְׁנֵי שְׁעִירִים לִכְפֹּר.  
וּשְׁנֵי תְּמִידִים כֹּהֲלִקְתֶּם:

וַיִּשְׁמְחוּ בְּמַלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עִם מְקוֹדְשֵׁי  
שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִשׁוּבָךְ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ  
וְקִדְשֵׁתוֹ חֲמֻדַּת יָמִים אֹתוֹ קָרָאתָ וְכָר לְמַעֲשֵׂה בְּרָאשִׁית:  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכֹּפָרִים הַזֶּה. מְחַה וְהַעֲבֵר  
פִּשְׁעֵינוּ וְחַטֹּאתֵינוּ מִנִּגְדַּ עֵינֶיךָ. כְּאָמֹר. אֲנֹכִי  
אֲנֹכִי הוּא מְחַה פִּשְׁעֶיךָ לְמַעְנֵי וְחַטֹּאתֶיךָ לֹא־  
אֶזְכֹּר: וְגַאֲמַר. מְחִיתִי כָעֵב פִּשְׁעֶיךָ וְכַעֲנֹן  
חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי נֶאֱלָתֶיךָ: וְגַאֲמַר. כִּי־  
בְּיוֹם הַזֶּה יִכַּפֵּר עָלֵיכֶם לְמַחַר אֲתָכֶם מִכָּל  
חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּתְקַרְּבוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
רָצָה בְּמִנוּחָתָנוּ בְּדִשְׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֲלֻקְנוּ

our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

## תפלת מוסף ליום כפור

בְּתוֹרַתְךָ. שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ.  
 וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קֹדֶשְׁךָ וַיְנַחֲמוּ  
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ  
 בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי  
 יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר. וּמִכְלָעֶיךָ אֵין לָנוּ מִלָּךְ  
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בָּרוּךְ אַתָּה יי. מִלָּךְ  
 מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.  
 וּמַעֲבִיר אֲשַׁמּוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מִלָּךְ עַל  
 כָּל־הָאָרֶץ מִקִּדְשֵׁי נִשְׁשָׁת וְיִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים:  
 רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.  
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל  
 וּתְפִלָּתָם בְּאַהֲבָה תִּקַּבֵּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

וְתִחַנּוּנָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ  
 אַתָּה יי. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנִיחֵנוּ לָךְ  
 שְׂאֵתָה הוּא יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 כָּל־בְּשָׂר. יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית.  
 מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָה הוּא יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 כָּל־בְּשָׂר. יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית.

our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers. bless us with th

## תפלת מוסף ליום כפור

צור חיינו מגן ישענו  
אתה הוא לדור  
נדור. נוֹדָה לָךְ  
ונספר תהלתך על  
חיינו המסורים  
בידך ועל נשמותינו  
הפקודות לך, ועל נפוך שבכל-יום עמנו ועל  
נפלאותיך וטובותיך שבכל-עת ערב ובקר  
ואהרבים. הטוב כי לא-כלו רחמיך. והמרחם  
כי לא-תמו חסדיך מעולם קנינו לך:  
ועד-כלם יתברך ויתרומם שמך מלגנו תמיד  
לעולם ועד:

ובתוב לחיים טובים כל-בני ברייתך:  
וכל החיים יודוך סלה. ויהללו את-שמך  
באמת. האל ישועתנו ועזרתנו סלה. ברוך אתה  
י. הטוב שמך ולך נאה להודות:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אלהינו ואלהי אבותינו. ברכנו בברכה המושלשת

our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers. bless us with the

צור חַיִּינוּ מִגֵּן יִשְׁעֵנוּ בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
 אַתָּה הוּא לְדוֹר וְלְדוֹר תִּתֵּינֵנוּ וְתִתְּנֵנוּ וְתִתְּנֵנוּ  
 בֶּן תִּתֵּינֵנוּ וְתִתְּנֵנוּ וְתִתְּנֵנוּ וְתִתְּנֵנוּ  
 גְּלוּתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ לְשִׁמְךָ  
 חֲקִידָה וְלַעֲשׂוֹת רַחֲמֶיךָ וְלַעֲבֹדָה  
 בְּלִבְבָּב שָׁלֵם, עַל שְׁאֵנֵינוּ מוֹדִים  
 בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ לָךְ. בָּרוּךְ אַתָּה הַהוֹדָאוֹת:

הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֶׁךָ שֶׁבְּכָל־יּוֹם עֲמָנוּ וְעַל  
 גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרֵב וּבֹקֶר  
 וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם  
 כִּי לֹא־תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִוִּינוּ לָךְ:  
 וְעַד־כָּל־יְמֵי יְתִבְרָךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּבָנוּ תָּמִיד  
 לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:  
 וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת־שִׁמְךָ  
 בְּאַמֶּת. הֵאל יִשׁוּעָתָנוּ וְיַעֲזֹרֵתָנוּ סֶלָה. בָּרוּךְ אַתָּה  
 יי. הַטּוֹב שִׁמְךָ וְלָךְ נִאֶה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בִּרְכָנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.



בַּתּוֹכָהּ. הִכְתוּכָה עַל יְהִי מִשָּׁה עֲבָדְךָ. הָאֲמוּנָה מִפִּי אֶהְרֹן  
וּבָנָיו בְּהַנִּים. עִם קְדוֹשְׁךָ כְּאֲמֹר. יְבָרְכֵךָ יְיָ וַיִּשְׁמְרֵךָ;  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְּנֵךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם  
לְךָ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וְחֶסֶד וִרְחָמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ בְּלָנוּ  
בְּאַחַד בְּאוֹר פְּנוּךְ. כִּי בְּאוֹר פְּנוּךְ נִתַּת לָנוּ יְיָ  
אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וַיְצַדֵּקָהּ וּבְרָכָהּ  
וִרְחָמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-  
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:  
בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר  
וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תַּפִּלָּתֵנוּ וְאַל תִּתְּעַלֵּם מִתַּחֲנֻנֵּינוּ.  
שְׂאִין אֲנַחְנוּ עַיִי פָּנִים וְקוֹשֵׁי עוֹרְךָ לוֹמַר לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא  
חַטָּאנוּ אֲבָל אֲנַחְנוּ חַטָּאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

אֲשָׁמֵנוּ. בְּגִדֵּנוּ. גְּזֻלָּנוּ. דְּבַרְנוּ דָּפוּ. הֶעֱוִינוּ.  
וְהִרְשָׁעֵנוּ. וְדָנוּ. חֲמָסָנוּ. טַפְלָנוּ שֶׁקָּר. יַעֲזֹבֵנוּ רַע.  
כּוֹבְדֵנוּ. לֹאֲנוּ. מַהֲדָנוּ. נֶאֱצָנוּ. סָרְדָנוּ. עֲוִינוּ.  
פִּשְׁעֵנוּ. צָרְדָנוּ. קִשְׁיָנוּ עָרָף. רִשְׁעֵנוּ. שַׁחֲתָנוּ.  
תַּעֲבָנוּ. תַּעֲיִנוּ. תַּעֲתָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שׁוּבָה  
לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֲמַת  
עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה־נִּסְפָּר  
לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים. הֲלֹא כָל־הַנִּסְתָּרוֹת  
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רָגִי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי:  
אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בֶטֶן וּבוֹחֵן כְּלִיּוֹת וְלֵב:  
אֵין דְּבַר נֶעְלָם מִמֶּךָ. וְאֵין נִסְתָּר מִגִּיד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַל־הִי  
אֲבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטֹּאתֵינוּ. וְתִמְחַל־  
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל כָּל פִּשְׁעֵינוּ:

For the sin which we have committed before thee under compulsion, or of our own will;

And for the sin which we have committed before thee in hardening of the heart:

For the sin which we have committed before thee unknowingly;

And for the sin which we have committed before thee with utterance of the lips:

For the sin which we have committed before thee by unchastity;

And for the sin which we have committed before thee openly and secretly:

For the sin which we have committed before thee knowingly and deceitfully:

And for the sin which we have committed before thee in speech:

For the sin which we have committed before thee by wronging our neighbor;

And for the sin which we have committed before thee by the sinful meditating of the heart:

For the sin which we have committed before thee by association with impurity;

And for the sin which we have committed before thee by confession with the mouth alone:

For the sin which we have committed before thee by despising parents and teachers;

And for the sin which we have committed before thee in presumption or in error:

For the sin which we have committed before thee by violence;

And for the sin which we have committed before thee by the profanation of the divine Name:

For the sin which we have committed before thee by unclean lips;

And for the sin which we have committed before thee by folly of the mouth:

על חטא שחטאנו לפניך באִנּוּם וּבְרָצוֹן:  
 ועל חטא שחטאנו לפניך באִמוּץ הַלֵּב:  
 על חטא שחטאנו לפניך בְּבְלִי דַעַת:  
 ועל חטא שחטאנו לפניך בְּבִטּוּי שְׁפָתַיִם:  
 על חטא שחטאנו לפניך בְּגִלּוּי עֲרִיּוֹת:  
 ועל חטא שחטאנו לפניך בְּגִלּוּי וּבִסְתֵּר:  
 על חטא שחטאנו לפניך בְּדַעַת וּבְמַרְמָה:  
 ועל חטא שחטאנו לפניך בְּדַבּוּר פֶּה:  
 על חטא שחטאנו לפניך בְּהוֹנָאת רֶעַ:  
 ועל חטא שחטאנו לפניך בְּהִרְהוּר הַלֵּב:  
 על חטא שחטאנו לפניך בְּוַעֲדַת זְנוּת:  
 ועל חטא שחטאנו לפניך בְּוַדּוּי פֶּה:  
 על חטא שחטאנו לפניך בְּזִלְזוּל הוֹרִים וּמוֹרִים:  
 ועל חטא שחטאנו לפניך בְּזִדּוֹן וּבְשִׁנְגָה:  
 על חטא שחטאנו לפניך בְּחֹק יָד:  
 ועל חטא שחטאנו לפניך בְּחִלּוּל הַשֵּׁם:  
 על חטא שחטאנו לפניך בְּטִמְאַת שְׁפָתַיִם:  
 ועל חטא שחטאנו לפניך בְּטִפְשׁוֹת פֶּה:

For the sin which we have committed before thee  
the evil inclination;

And for the sin which we have committed before thee  
wittingly or unwittingly:

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.

For the sin which we have committed before thee  
denying and lying;

And for the sin which we have committed before thee  
by the taking of bribes:

For the sin which we have committed before thee  
scoffing;

And for the sin which we have committed before thee  
by slander:

For the sin which we have committed before thee  
business;

And for the sin which we have committed before thee  
in eating and drinking:

For the sin which we have committed before thee  
usury and interest;

And for the sin which we have committed before thee  
by the stretched forth neck of pride:

For the sin which we have committed before thee  
the conversation of our lips;

And for the sin which we have committed before thee  
with wanton looks:

For the sin which we have committed before thee with  
haughty eyes;

And for the sin which we have committed before thee  
by effrontery:

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בַּיָּצָר הָרָע:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בַּיּוֹדְעִים וּבְלֹא יוֹדְעִים  
 וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. בִּפְרֵי-לָנוּ:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת-שֹׁחַד:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֶּה:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין:  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רָמוֹת:  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:  
 וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. בִּפְרֵי-לָנוּ:

For the sin which we have committed before thee by  
breaking off the yoke of thy commandments;

And for the sin which we have committed before thee  
by contentiousness:

For the sin which we have committed before thee by  
ensnaring our neighbor;

And for the sin which we have committed before thee  
by envy:

For the sin which we have committed before thee by  
levity;

And for the sin which we have committed before thee  
by being stiff-necked:

For the sin which we have committed before thee by  
running to do evil;

And for the sin which we have committed before thee  
by tale-bearing:

For the sin which we have committed before thee by  
vain oaths;

And for the sin which we have committed before thee  
by causeless hatred:

For the sin which we have committed before thee by  
breach of trust;

And for the sin which we have committed before thee  
with confusion of mind:

For all these, O God of forgiveness, forgive us  
pardon us, grant us remission.

And also for the sins for which we owe a burnt  
offering:

And for the sins for which we owe a sin offering:

And for the sins for which we owe an offering, varying  
according to our means:

And for the sins for which we owe an offering  
whether for certain or for doubtful trespass.

And for the sins for which we are liable to the  
penalty of chastisement:



עַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בִּפְרִיקַת עַל:  
 וְעַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בִּפְלִילוֹת:  
 עַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בִּצְדֵי־תִרְעָה:  
 וְעַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:  
 עַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ:  
 וְעַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְוָה:  
 עַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהִרְעוּ:  
 וְעַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִכִּילוֹת:  
 עַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא:  
 וְעַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנֻם:  
 עַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:  
 וְעַל חַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִמְדוֹן לֵב:  
 וְעַל כָּל־אֵלֶּה סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. בִּפְרִי-לָנוּ:  
 וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה:  
 וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם חֲטָאת:  
 וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיִזְרָד:  
 וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם אֶשֶׁם וְכֹאֵי וְתִלּוּי:  
 וְעַל חַטָּאִים שְׁאֵנוּ חַיָּבִים עֲלֵיהֶם מִכַּת מִרְדּוֹת:

And for the sins for which we are liable to the penalty of forty stripes:

And for the sins for which we are liable to the penalty of death by the hand of heaven:

And for the sins for which we are liable to the penalty of excision and childlessness:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us we have already declared and confessed unto thee while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but a though I had not been formed. Dust am I in my life how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם מִלְּקוֹת אַרְבָּעִים  
וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם מִתָּה בְּיַד שָׁמַיָּם  
וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם כָּרַת וְעִרְרוֹת:  
וְעַל כָּלָם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל  
לָנוּ. בִּפְר־לָנוּ:

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם אַרְבַּע מִיתוֹת  
בֵּית דִּין. סְקִילָה. שַׁרְפָּה. הֶהָרְג. וְחַנֵּק. עַל מַצּוֹת  
עֲשֵׂה. וְעַל-מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שְׁש־בָּה קוֹם  
עֲשֵׂה. וּבֵין שְׁאֵין בָּה קוֹם עֲשֵׂה. אֶת-הַגְּלוּיִם לָנוּ  
וְאֶת שְׁאֵינָם גְּלוּיִם לָנוּ: אֶת-הַגְּלוּיִם לָנוּ כְּבוֹ  
אִמְרָנוֹם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עָלֵיהֶם. וְאֶת-שְׁאֵינָם  
גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. כְּדָבוּר  
שֶׁנֶּאֱמַר הִנֵּסְתָּרַת לִי אֱלֹהֵינוּ. וְהִנְגַּלְתָּ לָנוּ  
וְדָבַרְנוּ עַד-עוֹלָם. לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה  
הַזֹּאת: כִּי אַתָּה סֶלַחַן לְיִשְׂרָאֵל וּמַחֲלִין לְשִׁבְטֵי  
יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלָעֶהוּ אֵין לָנוּ מִלֵּן  
מוֹחַל וְסוֹלַח אֵלָּא אַתָּה:

אֱלֹהֵי. עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדִי. וְעַכְשָׁ  
שֶׁנוֹצַרְתִּי כְּאֵלֹי לֹא נוֹצַרְתִּי. עֲפָר אֲנִי בְּחַיִּי. קִי  
וְחָמַר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מִלֵּן

O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*For the Blessing of the Priests when the Day of Atonement falls on a week-day, see pp. 347-348*

בוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שֶׁלֹּא אֶחָטָא עוֹד. וּמֵה שְׁחָטָאתִי לְפָנֶיךָ  
 מֶרֶק בְּרַחֲמֶיךָ הַרְבִּים. אֲכַל לֹא עַל יְדֵי יְסוּרִים  
 וַחֲלָיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנִי מִרָע, וּשְׁפָתִי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם, וְנַפְשִׁי בְּעַפְרָה  
 לִכְל תִּהְיֶה: פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשִׁי. וְכָל חַוְשָׁבִים עָלַי רָעָה, מִהֲרָה  
 הִפֵּר עֲצָתָם, וּבִקְלָקֵל מַחֲשַׁבּוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קֹדֶשְׁתֶּךָ.  
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצִין יְדֵיֶיךָ.  
 חוֹשִׁיעָה יְמִינֶךָ וַעֲנֵנִי: יְהִי רָצוֹן אֶמְרֵי־פִי  
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל. וְאֹמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה  
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; וְשֵׁם  
 נִעֲבָדְךָ בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת: וְעֲרָבָה  
 לָנוּ מִנַּחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנוֹת:

*For the Blessing of the Priests when the Day of Atonement  
 falls on a week-day, see pp. 347—348.*

## AFTERNOON SERVICE FOR THE DAY OF ATONEMENT

*For the Amidah, see p. 377*

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## CONCLUSION SERVICE FOR THE DAY OF ATONEMENT

*"Happy are they," etc., "And a redeemer," etc., and "Kaddish"*  
*pp 250-254.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and seal us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest

# תפלת מנחה ליום כפור:

*For the Amidah see p. 377.*

## תפלת נעילה:

*For the Amidah see pp. 250—254 and וְכֵן לְצִיּוֹן, אֲשֶׁרִי*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵינוּ  
אֲבָרְכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִי  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנָיִם  
בְּיָהֳמָם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְזָכְרֵנוּ לַחַיִּים מְלֶכֶד חַפֵּץ בַּחַיִּים. וְחַתֵּמְנוּ בְּסֻפּוֹ  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבָרְכֶה  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אֲתָנוּ  
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמֵי  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְחַיֶּה

the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.



אֲסוּרִים וּמִקְנִים אֲמוֹנָתוֹ לִישְׁגֵי עֶפְרָיִם. מִי כָמוֹךָ  
בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֵּךְ מַמִּית וּמַחְיֶה  
וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אֵב דְּרַחֲמִים זוֹכֵר יְצוּרֵיוֹ לַחַיִּים  
וְנִרְחָמִים :

וַנֵּאֱמָן אַתָּה לְהַחְיֹת מֵתִים. כָּרוֹךְ אַתָּה יי.  
מַחְיֶה הַמֵּתִים :

אַתָּה קְדוֹשׁ. וְשִׁמְךָ גְּדוֹשׁ. וּקְדוּשִׁים בְּכָל-יוֹם  
יִהְיֶה לְךָ סֵלָה.

וּבְכֵן תֵּן פִּחְדֶּךָ יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ  
וְאִמָּתְךָ עַל כָּל-מַה-שֶּׁבָּרָאתָ. וַיִּירָאוּךָ כָּל-  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ  
כָל־שְׂאֵת אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.  
כִּמּוֹ שִׁיבְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בִּידֶךָ  
וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָּרָאתָ:  
וּבְכֵן תֵּן כְּבוֹד יי לַעֲמֶיךָ תְּהַלֵּלָה לִירֵאֶיךָ וּתְקַנֶּה  
לְדוֹרֶשֶׁיךָ וּפְתַחֲוֹן פֶּה לַמִּיחָלִים לָךְ. שְׂמַחָה  
לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְיֻחַת קָרְן לְדָוִד עַבְדְּךָ  
וְעִרְיַת גֵּר לְבֶן-יִשִׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation. as a memorial of the departure from Egypt.

וּבִכְן צַדִּיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ  
וַחֲסִידִים בְּרָנָה יִגְלוּ. וְעוֹלָתָה תִקָּפֵץ-פִּיָּה וְכָל-  
הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה. כִּי תַעֲבִיר מִמִּשְׁלַת  
וְדוֹן מִן-הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבַהֶךָ עַל כָּל-מַעֲשֵׂיךָ בְּהַר  
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ.  
בְּכַתוּב בְּדִבְרֵי קֹדֶשְׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ  
צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךְ וְאִין אֱלֹהִי מִבְּלַעְדֶּיךָ.  
בְּכַתוּב. וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ  
נִקְדָּשׁ בְּצִדְקָה: בָּרוּךְ אַתָּה יְיָ. הַמְלִיךְ הַקְדוֹשׁ:  
אַתָּה בְּחִרְתָּנוּ מִכָּל-הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
וַרְצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְּשָׁתָנוּ  
בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּבָּנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Sabbath add the words in brackets.*

וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם וְהַשָּׁבֹת  
הַזֶּה לְקֹדֶשׁה וְלִמְנוּחָה וְאֶת-יוֹם הַבִּבְרִים הַזֶּה לְמַחֲוִלָּה  
וְלִסְלִיחָה וְלִבְפָּרָה וְלִמְחֹל-כּוּ אֶת-כָּל-עֲוֹנוֹתֵינוּ  
בְּאַהֲבָה מִקְרָא קֹדֶשׁ וְכִר לִיצִיאַת מִצְרַיִם:

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ  
וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּכְרֹגנוּ  
וַיִּפְקְדוּנוּ וַיִּזְכְּרוּנוּ אֲבוֹתֵינוּ. וַיִּזְכְּרוּנוּ מַשִּׁיחַ בֶּן דָּוִד  
עֲבָדְךָ. וַיִּזְכְּרוּנוּ יְרוּשָׁלַיִם עִיר קִדְשְׁךָ. וַיִּזְכְּרוּנוּ כָּל-  
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְמוֹכָה  
וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם  
הַכִּפּוּרִים הַזֶּה. וַיִּכְרֹגנוּ אֱלֹהֵינוּ בּוֹ לְמוֹכָה. וַיִּפְקְדוּנוּ  
בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה  
וּרְחֻמִּים חַסִּדִּים וְחַנּוּן וְרַחֲמִים וְרַחֲמֵינוּ וְהוֹשִׁיעֵנו כִּי  
אֵלֶיךָ עֲנִינוּ. כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה:  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
הַשְּׁכִיטָה הַזֶּה [וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחַל וְהַעֲבִיר  
פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִגִּדְרֵי עֲוֹנוֹךְ. כְּאָמֹר. אֲנֹכִי  
אֲנֹכִי הוּא מְחַל פְּשָׁעֶיךָ לְמַעַנִי וְחַטֹּאתֶיךָ לֹא-  
אֶזְכֹּר: וְנֹאמַר. מְחִיתִי כְעֵב פְּשָׁעֶיךָ וּכְעָנָן  
חַטֹּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלְתֶיךָ: וְנֹאמַר. כִּי-  
בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל  
חַטֹּאתֵיכֶם לְפָנַי יִי תִטְהָרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
רָצָה בְּמִנוּחָתָנוּ קִדְשֵׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֲלָקֵנוּ

grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salva-

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

בְּתוֹרַתְךָ. שְׁבַעְנוּ מִטוֹבְךָ וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ  
 וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשֶׁךָ וְיָנוּחַ  
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ וּמִתַּר לִבֵּנוּ לְעִבְדֶּךָ  
 בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְתָּ  
 יִשְׂרוֹן בְּכָל־דּוֹר וְדוֹר. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ  
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בָּרוּךְ אַתָּה יְיָ. מִלֶּךְ  
 מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל  
 וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מִלֶּךְ עַל  
 כָּל־הָאָרֶץ מִקִּדְשׁ וּמִשְׁכַּת וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים  
 רִצָּה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם  
 וְהָשִׁב אֶת הָעֲבוּרָה לִדְבִיר בֵּיתְךָ וְאֲשִׁי יִשְׂרָאֵל  
 וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל בְּרַצוֹן. וְתִהְיֶה לְרַצוֹ  
 תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ;  
 וְתִחְיֶינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ  
 אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן;

*The Cong. in an undertone -*

מוֹדִים אֲנִיךְ לָךְ מוֹדִים אֲנִיךְ לָךְ, שְׂאֵתָה הוּא  
 שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵּי אֲבוֹתֵינוּ, אֵלֵּי  
 אֱלֹהֵינוּ וְאֵלֵּי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.

tion through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O seal all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

Our God and God of our fathers, bless us with the



## תפלת נעילה ליום כפור

צור חיינו מִגֵּן יִשְׁעֵנו  
 אַתָּה הוּא לְדֹר  
 נְדֹר. נוֹדָה לָךְ  
 וְנִסְפָּר תְּהַלְתָּךְ עַל  
 חַיֵּינוּ הַמְסוּרִים  
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
 בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
 וְהַקְדוֹשׁ. עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ.  
 בֵּן תַּחֲנוּנוֹ וְתַחֲנוּנוֹ. וְתַאֲסֹף  
 וְגִלְיוֹתֵינוּ לְחִצְרַת קִדְשֶׁךָ, לְשִׁמּוֹר  
 חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ  
 בְּלִבָּב שָׁלֵם, עַל שֶׁאַנְחָנוּ מוֹדִים  
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

הַפְּקֻדוֹת לָךְ, וְעַל נַפְשֶׁךָ שֶׁבְּכָל-יוֹם עֲמָנוּ וְעַל  
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עֲרֵב וּבִקֵּר  
 וְצִהְרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם  
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִוִּינוּ לָךְ:  
 וְעַד-כָּלָם יִתְבָּרֵךְ וַיִּתְרוֹמֵם שִׁמְךָ מִלְּכָנוּ תָמִיד  
 לְעוֹלָם וָעֶד:

וְחַתּוֹם לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:  
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת-שִׁמְךָ  
 בְּאַמֵּת. הֵאל יִשׁוּעֶתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה  
 יי. הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced: —*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and sealed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֱהֲרֹן  
וּבְנָיו בְּהִנֵּים. עִם קְדוֹשְׁךָ כְּאֹמֹר. יְבָרְכֵךָ יי וַיִּשְׁמְרֵךָ:  
דָּאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ: וַיֵּשֶׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם מוֹכָה וּבְרָכָה חַיִּים חֵן וַחֲסֵד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנוּ  
כְּאַחַד בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ יי  
אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וַצְדִּיקָה וּבְרָכָה  
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת-  
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:  
בְּסִפּוֹר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה מוֹכָה נִזְכָּר  
וְנִנְחָתִם לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
מוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יי. עוֹשֶׂה הַשָּׁלוֹם:  
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ.

תְּבֹא לְפָנֶיךָ תַּפִּלָּתֵנוּ. וְאַל תַּתְּעַלֵּם מִתַּחֲנֻנֵּינוּ.  
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עוֹרֶךְ לוֹמַר לְפָנֶיךָ  
יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא  
חַטָּאנוּ אֲבָל אֲנַחְנוּ חַטָּאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou givest a hand to transgressors, and thy right hand is stretched out to receive the penitent; thou hast taught us, O Lord our God, to make confession unto thee of all our sins, in order that we may cease from the violence of our hands, that thou mayest receive us into thy presence in perfect repentance, even as fire offerings and sweet savors, for thy words' sake which thou hast spoken. Endless would be the fire offerings required for our guilt, and numberless the sweet savors for our trespasses; but thou knowest that our latter end is the worm, and hast therefore multiplied the

אֲשַׁמְנוּ. בְּגַדְנוּ. גָּזְלָנוּ. דִּבְרָנוּ דָּפִי. הִעֲוִינוּ.  
וְהִרְשָׁעֵנוּ. וְדָנוּ. חָמַסְנוּ. טָפְלָנוּ שָׁקָר. יַעֲצֵנוּ רָע.  
כִּזְבָּנוּ. לָצֵנוּ. מָרְדָּנוּ. נֹאצֵּנוּ. סָרְדָּנוּ. עֲוִינוּ.  
פִּשְׁעֵנוּ. צָרְדָּנוּ. קִשְׁיֵנוּ עֲרָף. רִשְׁעֵנוּ. שַׁחַתְנוּ.  
תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעֵנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה  
לָנוּ: וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֲמַת  
עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה־נִּסְפָּר  
לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים. הֵלֹא כָל־הַנִּסְתָּרוֹת  
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים וַיִּמְיָךְ פְּשׁוּטָה לְקַבֵּל  
שָׁבִים. וְתַלְמִידָנוּ יִי אֱלֹהֵינוּ לְהַתְּנוּת לְפָנֶיךָ עַל  
כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נַחֲדֵל מֵעֲשֶׂק יָדֵינוּ וְתִקְבְּלָנוּ  
בְּתִשׁוּבָה שְׁלָמָה לְפָנֶיךָ בָּאֲשִׁים וּבְנִיחִים לְמַעַן  
דִּבְרֶיךָ אֲשֶׁר אָמַרְתָּ: אִין גִּזְזָ לְאִשִּׁי חֻבּוֹתֵינוּ  
וְאִין מִסְפָּר לְנִיחֵי אֲשִׁמוֹתֵינוּ. וְאַתָּה יוֹדֵעַ  
שְׂאֲחִרִיתָנוּ רַמָּה וְתוֹלַעַה לְפִיכָךְ הִרְבִּיתָ

means of our forgiveness. What are we? What is our life? What is our piety? What our righteousness? What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Thou hast distinguished man from the beginning, and hast recognized his privilege that he might stand before thee; for who shall say unto thee, What doest thou? and if he be righteous what can he give thee? But thou of thy love hast given us, O Lord our God [this Sabbath day and] this Day of Atonement to be the end of, as well as the season of pardon and forgiveness for, all our iniquities, that we may cease from the violence of our hands, and may return unto thee to do the statutes of thy will with a perfect heart. O do thou, in thy abounding compassion, have mercy upon us, for thou delightest not in the destruction of the world, as it is said, Seek ye the Lord, while he may be found, call ye upon him while he is near. And it is said, Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. But thou art : God ready to forgive, gracious and merciful, slow

סְלִיחָתָנוּ: מָה אֲנִיחָנוּ מִהַ חַיִּינוּ מִהַ חֲסָדָנוּ מִהַ  
 צַדִּיקָנוּ מִהַ יִשְׁעָנוּ מִהַ כִּחְנוּ מִהַ גְּבוּרָתָנוּ. מִהַ-  
 נֹאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ. הֲלֹא  
 כָּל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ וְאֲנָשֵׁי הַשָּׁם כָּלֹא הָיוּ  
 וְחַכְמִים כְּבָלִי מִדָּע וְגִבּוֹנִים כְּבָלִי הַשֶּׁבֶל. כִּי  
 רַב מַעֲשֵׂיהֶם תָּהִי וַיְמִי חַיִּיהֶם הֶבֶל לְפָנֶיךָ.  
 וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:  
 אַתָּה הַבְּדִלְתָּ אֶנּוֹשׁ מֵרֹאשׁ וּתְפִירָהוּ לַעֲמוּד  
 לְפָנֶיךָ. כִּי מִי יֹאמַר לְךָ מִהַ־תִּפְעַל וְאִם־יִצְדַּק  
 מִהַ־יִּתֶּן־לְךָ: וּתִתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת  
 יוֹם נְהַשְׁבֵּת הַזֶּה וְאֵת יוֹם הַכִּפּוּרִים הַזֶּה קֶץ וּמַחִילָה  
 וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן גִּחְדֵּל מִעֲשָׂק  
 זִדּוּנוֹ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִדִּי רְצוֹנְךָ בְּלִבְבִּי  
 שְׁלָם: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא  
 תִחַפּוּץ בְּהַשְׁחַתֵּת עוֹלָם. שְׁנֵאמַר. וְדָשׁוּ יְיָ  
 בְּהַמָּצְאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קְרוֹב: וְנֵאמַר. יַעֲזֹב  
 דָּשָׁע וְדָרְכוֹ וְאִישׁ אֶזְנֵן מִחֲשַׁבְתּוֹ וַיָּשׁוּב אֵל־יְיָ  
 וַיִּרְחַמְהוּ וְאֵל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ: וְאַתָּה  
 אֱלֹהֵי סְלִיחוֹת חֲנוּן וְרַחוּם אֶרְךָ־אֲפִים וְרַב־

to anger, plenteous in lovingkindness, and abounding in goodness; thou delightest in the repentance of the wicked, and hast no pleasure in their death; as it is said, Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And it is said, Have I at all any pleasure in the death of the wicked, saith the Lord God, and not rather that he should return from his way, and live? And it is said, For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live. For thou art the pardoner of Israel and the forgiver of the tribes of Jeshurun in every generation, and beside thee we have no King who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust



חֶסֶד וּמִרְכָּבָה לְהַטִּיב. וְרוּצָה אַתָּה בְּתִשׁוּבַת  
 רָשָׁעִים וְאִין אַתָּה חֶפֶץ בְּמִיתָתָם. שְׁנֵאמַר.  
 אָמַר אֱלֹהִים חַי־אֲנִי נָא אֲדֹנָי יְהוֹה אִם־אֶחֱפֹץ  
 בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה.  
 שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וּלְמָה תָּמוּתוּ  
 בֵּית יִשְׂרָאֵל: וְנֵאמַר. הֶחֱפֹץ אֶחֱפֹץ מוֹת רָשָׁע  
 נָא אֲדֹנָי יְהוֹה הֲלוֹא בְּשׁוּבוֹ מִדַּרְכּוֹ וְחָיָה:  
 וְנֵאמַר. כִּי לֹא אֶחֱפֹץ בְּמוֹת הַמֵּת נָא אֲדֹנָי  
 יְהוֹה. וְהַשִּׁיבוּ וְחַיּוּ: כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל  
 וּמַחְלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר. וּמִבְּלָעָדָיִךְ  
 אִין דָּנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ:

אֱלֹהֵי. עַד שֶׁלֹּא נּוֹצַרְתִּי אִינִי כְּדִי. וְעַכְשָׁו  
 שְׁנוֹצַרְתִּי כְּאֵלֹו לֹא נּוֹצַרְתִּי. עָפָר אֲנִי בְּחַיִּי. קָל  
 וְחֵמַר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מָלֵא  
 בּוֹשָׁה וּכְלָמָה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שֶׁלֹּא אֶחָטָא עוֹד. וּמָה שֶׁחָטָאתִי לְפָנֶיךָ  
 מָרַק בְּרִנּוֹמֶיךָ הָרַבִּים. אֲבָל לֹא עַל יְדֵי יִסּוּרִים  
 וְחֻלָּיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מַרְע, וּשְׁלַפְתִּי מִדְּבַר  
 מַרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תְּדוּם, וְנַפְשִׁי, כְּעָפָר  
 לְכָל תְּהִיָּה: פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ

Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*"Our Father, our King," pp. 67-70, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.*

*The Reader says the following verse, the Congregation repeating it:—*

Hear, O Israel: the Lord our God, the Lord is One.  
*The Reader and Congregation say the following three times—*

Blessed be His name, whose glorious Kingdom is for ever and ever.

*The Reader and Congregation say the following seven times:—*  
The Lord, he is God.

*The Shofar is sounded.*

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תְּרִדוֹתַי נִפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֹד  
הַפֶּר עֲצָתָם, וְקִלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן  
שְׁמֹךְ. עֲשֵׂה לְמַעַן יִמְיָנְךָ. עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ.  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יִדְיָךְ.  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי-פִי  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחַן חֲלָקֶנוּ בְּתוֹרַתְךָ: וְשֵׁם  
נִצָּבְדָּךְ בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת: וְעֲרֹכָה  
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנוֹת:

*pp. 67—70, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.*

*The Reader says the following verse, the Congregation repeating it:—*

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*The Reader and Congregation say the following three times:—*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*The Reader and Congregation say the following seven times:—*

יְיָ הוּא הָאֱלֹהִים:

*The Shofar is sounded:*

## ORDER OF COUNTING THE OMER

*The Omer is counted from the second night of Passover  
until the night before Pentecost.*

Lo, I am about to fulfil the affirmative precept of the counting of the Omer, as it is written in the Law, And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye number fifty days.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the counting of the Omer.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.

## סדר ספירת העמר:

*The Omer is counted from the second night of Passover  
until the night before Pentecost.*

הִנְנִי מְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל־סְפִירַת הָעֶמֶר כְּמוֹ שֶׁכָּתוּב  
בַּתּוֹרָה. וּסְפַרְתֶּם לָכֶם מִמִּתְחַרַּת הַשָּׁבַת מִיּוֹם הִבִּיאֲכֶם  
אֶת־עֶמֶר הַתְּנוּפָה שֶׁבַע שָׁבָתוֹת תְּמִימַת תִּהְיֶינָה עַד  
מִמִּתְחַרַּת הַשָּׁבַת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
הִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֶמֶר:

1. הַיּוֹם יוֹם אֶחָד לָעֶמֶר:

2. הַיּוֹם שְׁנֵי יָמִים לָעֶמֶר:

3. הַיּוֹם שְׁלֹשָׁה יָמִים לָעֶמֶר:

4. הַיּוֹם אַרְבָּעָה יָמִים לָעֶמֶר:

5. הַיּוֹם חֲמִשָּׁה יָמִים לָעֶמֶר:

6. הַיּוֹם שֵׁשֶׁה יָמִים לָעֶמֶר:

7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לָעֶמֶר:

8. הַיּוֹם שְ�מוֹנָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד

לָעֶמֶר:

9. הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים

לָעֶמֶר:

10. This is the tenth day, making one week and three days of the Omer.

11. This is the eleventh day, making one week and four days of the Omer.

12. This is the twelfth day, making one week and five days of the Omer.

13. This is the thirteenth day, making one week and six days of the Omer.

14. This is the fourteenth day, making two weeks of the Omer.

15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

10. היום עשרה ימים שהם שבוע אחד ושלשה ימים  
לעמר:

11. היום אחד עשר יום שהם שבוע אחד וארבעה ימים  
לעמר:

12. היום שנים עשר יום שהם שבוע אחד וחמשה ימים  
לעמר:

13. היום שלשה עשר יום שהם שבוע אחד ושלשה ימים  
לעמר:

14. היום ארבעה עשר יום שהם שני שבועות לעמר:

15. היום חמשה עשר יום שהם שני שבועות ויום אחד  
לעמר:

16. היום ששה עשר יום שהם שני שבועות ושני ימים  
לעמר:

17. היום שבעה עשר יום שהם שני שבועות ושלשה  
ימים לעמר:

18. היום שמונה עשר יום שהם שני שבועות וארבעה  
ימים לעמר:

19. היום תשעה עשר יום שהם שני שבועות וחמשה  
ימים לעמר:

20. היום עשרים יום שהם שני שבועות ושלשה ימים  
לעמר:

21. This is the twenty-first, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.



21. היום אחד ועשרים יום שהם שלשה שבועות לעומר.

22. היום שנים ועשרים יום שהם שלשה שבועות ויום

אחד לעומר:

23. היום שלשה ועשרים יום שהם שלשה שבועות ושני

ימים לעומר:

24. היום ארבעה ועשרים יום שהם שלשה שבועות

ושלשה ימים לעומר:

25. היום חמשה ועשרים יום שהם שלשה שבועות

וארבעה ימים לעומר:

26. היום שישה ועשרים יום שהם שלשה שבועות

נחמשה ימים לעומר:

27. היום שבעה ועשרים יום שהם שלשה שבועות

וששה ימים לעומר:

28. היום שמונה ועשרים יום שהם ארבעה שבועות לעומר:

29. היום תשעה ועשרים יום שהם ארבעה שבועות

ויום אחד לעומר:

30. היום שלשים יום שהם ארבעה שבועות ושני ימים

לעומר:

31. היום אחד ושלשים יום שהם ארבעה שבועות

ושלשה ימים לעומר:

32. היום שנים ושלשים יום שהם ארבעה שבועות

וארבעה ימים לעומר:

33. היום שלשה ושלשים יום שהם ארבעה שבועות

נחמשה ימים לעומר:

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

34. היום ארבעה ושלשים יום שהם ארבעה שבועות  
וששה ימים לעמר:

35. היום חמשה ושלשים יום שהם חמשה שבועות  
לעמר:

36. היום ששה ושלשים יום שהם חמשה שבועות ויום  
אחד לעמר:

37. היום שבעה ושלשים יום שהם חמשה שבועות  
ושני ימים לעמר:

38. היום שמונה ושלשים יום שהם חמשה שבועות  
ושלשה ימים לעמר:

39. היום תשעה ושלשים יום שהם חמשה שבועות  
וארבעה ימים לעמר:

40. היום ארבעים יום שהם חמשה שבועות וחמשה  
ימים לעמר:

41. היום אחד וארבעים יום שהם חמשה שבועות וששה  
ימים לעמר:

42. היום שנים וארבעים יום שהם ששה שבועות לעמר:

43. היום שלשה וארבעים יום שהם ששה שבועות ויום  
אחד לעמר:

44. היום ארבעה וארבעים יום שהם ששה שבועות  
ושני ימים לעמר:

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

May the All-merciful restore the service of the temple to its place. May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

Psalm lxvii., p. 299.

We beseech thee, release thy captive nation by the mighty strength of thy right hand. Accept the joyful chant of thy people, lift us and purify us, O revered God. O thou mighty One, guard as the apple of thine eye them that meditate upon thy unity. Bless them, purify them, have mercy upon them, ever vouchsafe thy righteousness unto them. O powerful and holy Being, in thine abounding goodness lead thy congregation. Turn, thou who art the only and exalted God, unto thy people, who are mindful of thy holiness. Accept our prayer and hearken unto our cry, thou who knowest all secrets. Blessed be His name, whose glorious kingdom is for ever and ever.

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45. היום חמשה וארבעים יום שהם ששה שבועות  
וששה ימים לעמר:

46. היום ששה וארבעים יום שהם ששה שבועות  
וארבעה ימים לעמר:

47. היום שבעה וארבעים יום שהם ששה שבועות  
וחמשה ימים לעמר:

48. היום שמונה וארבעים יום שהם ששה שבועות  
וששה ימים לעמר:

49. היום תשעה וארבעים יום שהם שבעה שבועות  
לעמר:

הרבמן הוא יחזיר עבודת בית המקדש למקומה: יהי  
רצון לפניך יי אלהינו ואלהי אבותינו שיבנה בית המקדש  
במהרה בימינו וזמן חלקנו בתורתך: ושם נעבדך בירא  
בימי עולם ובשנים קדמוניות:

299. p. תהלים ס"ז

אנא ברכם גדלת ומינה תתיר צרורה. קבל רנת עמך  
שגבנו שחקנו נורא. נא גבור דורשי יחודה ברכת שמרם.  
ברכם שחרם ברכים אדקתך תמיד וכלם. חסין קדוש  
ברב טובך נהל עדתך. יחיד גאה לעמך פנה וזכרי  
קדשך. שועתנו קבל ושמע צעקתנו יודע מעלמות  
ביוך שם בבור מלכותו לעולם ועד:

## SERVICE FOR CHANUKAH

*The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.*

*On Friday the lights are kindled before the beginning of the Sabbath.*

*Before kindling the lights the following Blessings are said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of Chanukah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

*The following Blessing is said on the first evening only:—*

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*After kindling the first light, the following is said:—*

We kindle these lights on account of the miracles, the deliverances and the wonders which thou didst work for our fathers, by means of thy holy priests. During all the eight days of Chanukah these lights are sacred, neither is it permitted us to make any profane use of them; but we are only to look at them, in order that we may give thanks unto thy name for thy miracles, thy deliverances and thy wonders.

*In the Synagogue Psalm xxx., p. 103 is chanted.*

## סדר חנוכה :

*The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.*

*On Friday the lights are kindled before the beginning of the Sabbath.*

*Before kindling the lights the following Blessings are said:—*

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:  
כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה  
נִסִּים לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:

*The following Blessing is said on the first evening only:—*

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחֲמִינִי  
וְקִנְיָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

*After kindling the first light, the following is said:—*

הַגִּדּוֹת הֵלָלוּ אֲנַחְנוּ מְדַלִּיקִין עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת  
וְעַל הַנִּפְלְאוֹת שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ עַל-יְדֵי בְּהִנְיָה הַקְּדוֹשִׁים.  
וְכַל-שְׁמַנְתָּ יָמֵי חֲנֻכָּה הַגִּדּוֹת הֵלָלוּ קֹדֶשׁ וְאִין לָנוּ רִשׁוֹת  
לְהַשְׁתַּמֵּשׁ בָּהֶם אֵלָּא לְרְאוּתָם בְּלִבָּד. כִּדִּי לְהוֹדוֹת לְשִׁמְךָ  
עַל-נִסְיָךְ. עַל-יְשׁוּעָתְךָ וְעַל-נִפְלְאוֹתֶיךָ:

*In the Synagogue מְזֻמָּר שִׁיר חֲנֻכַּת הַבַּיִת p. 103, is chanted*

*In the home the following Hymn is chanted.*

O Fortress, Rock of my salvation, unto thee it is becoming to give praise: let my house of prayer be restored, and I will there offer thee thanksgivings; when thou shalt have prepared a slaughter of the blaspheming foe, I will complete with song and psalm the dedication of the altar.

Full sated was my soul with ills, my strength was spent with sorrow; they embittered my life by hardship during my subjection to the dominion of Egypt,\* but God with his great power brought forth the chosen race, while the host of Pharaoh and all his seed sank like a stone into the deep.

To his holy oracle he brought me, yet there also I found no peace, for the oppressor came and led me captive, because I had served strange gods: I had to quaff the wine of bewilderment; well nigh had I perished, when Babylon's end drew near; through Zerubbabel I was saved after seventy years.

The Agagite (Haman), the son of Hammedatha, sought to cut down the lofty fir tree (Mordecai)†; but his design became a snare to himself, and his pride was brought to an end. The head of the Benjamite thou didst exalt, but the enemy's name thou didst blot out: the many sons he had gotten thou didst hang upon the gallows.

The Grecians were gathered against me in the days of the Hasmoneans; they broke down the walls of my towers, and defiled all the oils; but from one of the last remaining flasks a miracle was wrought for thy beloved‡, and their men of understanding appointed these eight days for song and praises.

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\* "The kingdom of the heifer," see Jeremiah xlv. 20.

† See Talmud Babli, Tr. Megillah, 10 b.

‡ Likened to a lily in Song of Solomon ii. 2.



*In the home the following Hymn is chanted:—*

מֵעוֹז צוֹר יִשְׁעֵתִי. לֵךְ נָאָה לְשִׁבְתְּךָ. תִּכּוֹן בֵּית תְּפִלָּתִי.  
וְשֵׁם תוֹדָה נִזְבֶּכֶת. לְעֵת תִּכּוֹן מִשְׁבֶּכֶת. מִצָּר הַמִּנְבֶּכֶת. אֲזוֹ  
אֶגְמֹר. בְּשִׁיר מִזְמוֹר. חֲנֻכַּת הַמִּנְבֶּכֶת.

רְעוֹת שְׂבָעָה נִפְשֵׁי. בְּיָגוֹן כָּחִי כָּלָה. חֲנִי מִכְּרוֹ בְּקוֹשֵׁי.  
בְּשִׁעְבוֹר מַלְכוּת עֲנָלָה. וּבְיָדוֹ הַגְּדוּלָּה. הוֹצִיא אֶת־הַסְּגוּלָּה.  
חֵיל פִּרְעָה. וְכָל־זֶרְעוֹ. יָרְדוּ כְּאֶבֶן מִצִּיּוֹלָה:

דְּבִיר קִדְשׁוֹ הִבִּיאֲנִי. וְגַם שָׁם לֹא שָׁקַמְתִּי. וּבֹא נֹגֵשׁ  
וְהַגְּלִנִי. בִּיזְרוֹיִם עֲבָדָתִי. וַיִּזְן רַעַל מִסִּבָּתִי. בְּמַעַט שְׁעָבְרָתִי.  
הֵן בָּבֶל. וְרַבְּבָל. לָקֹץ שְׂבָעִים נוֹשְׁעֵתִי:

כָּרַת קוֹמַת בְּרוֹשׁ בִּקְשׁוֹ. אֲנִי בֶן־הַמִּדְבָּא. וְנִהְיִיתָ לִּי  
לְמוֹקֵשׁ. וּגְאֹתוֹ נִשְׁבָּתָה. רֹאשׁ יְמִינִי נִשְׁאָתָה. וְאַוִּיב שִׁמּוֹ  
מִחֵיתָ. רוֹב בָּנָיו. וְקִנְיָנוֹ. עַל הָעֵץ תִּקְלִיתָ:

יָוִיִּם נִקְבְּצוּ עָלֵי. אֲזִי בִימֵי חֲשָׁמַיִם. וּפְרָצוּ חוֹמוֹת  
מִגְדָּלֵי. וְטָמְאוּ כָּל הַשָּׁמַיִם. וּמְנוֹתַר קִנְיָנִים. גִּעְשָׂה גַם  
לְשׁוֹשְׁנִים. בְּנֵי בִינָה. יָמֵי שְׁמֹנֶה. קָבְעוּ שִׁיר וְרִנָּנִים:

## SERVICE FOR PURIM

*Before reading the Book of Esther the following blessings are said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the reading of the Megillah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*After reading the Book of Esther say:—*

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Savior.

*The following paragraph is omitted after the Reading of the Book of Esther in the morning:—*

—Who broughtest the counsel of the heathen to nought, and madest the devices of the crafty of none effect, when a wicked man, an arrogant offshoot of the seed of Amalek, rose up against us. Insolent in his riches, he digged himself a pit, and his own greatness laid him a snare. In his mind he thought to entrap, but was himself entrapped, he sought to destroy, but was speedily destroyed. Haman displayed the hatred of his fathers, and stirred up against the children the ancient enmity of the brothers (Esau and Jacob), remembering not the mercy of Saul, through whose compassion for Agag the enemy was born. The wicked plotted to cut off the just, and the unclean was caught in the hands of the pure. (Mordecai's)

## סדר פורים

*Before reading the Book of Esther the following Blessings are said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְנוּלָּה:  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שִׁיעָשֶׂה  
נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֵחִינּוּ  
וְקִיָּמנוּ וְהוֹדִיעָנוּ לְזֶמֶן הַזֶּה:

*After reading the Book of Esther say:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָרַב אֵת רִיבֵנו  
וְהִדָּן אֵת דִּינֵנוּ וְהַנּוֹקֵם אֵת נִקְמָתֵנוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל  
אוֹיְבֵי נַפְשֵׁנוּ וְהַנִּפְרָע לָנוּ מֵצָרֵינוּ: בְּרוּךְ אַתָּה יְיָ. הַנִּפְרָע  
לְעַמּוֹ יִשְׂרָאֵל מִכָּל-צָרֵיהֶם. הָאֵל הַמּוֹשִׁיעַ:

*The following paragraph is omitted after the Reading of the Book of Esther in the morning:—*

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם וַיִּפְּרַח מַחֲשָׁבוֹת עֲרוֹמִים: בָּקוּם עָלֵינוּ  
אָדָם רָשָׁע נָצָר וְדוֹן מְזֻרַע עֲמָלָק: גָּאָה בְּעֶשְׂרוֹ וְקָרָה לוֹ בּוֹר  
וַיִּדְלָתוּ וְקָשָׁה לוֹ לָכֶד: דָּמָה בְּנַפְשׁוֹ לְלִבְדּוֹ וְנִלְכָּד בִּקְשׁוֹ  
לְהִשְׁמִיד וְנִשְׁמַד מִהֲרָה: הָמָן הוֹדִיעַ אֵיבֹת אֲבוֹתָיו וְעוֹרֵר  
שִׁנְאָת אֲחִים לְבָנִים וְלֹא-יָכַח לְחַמֵּי שְׂאוֹל כִּי-בָחַמְלָתוֹ עַל-  
אֶגֶג נוֹלֵד אוֹיֵב: וְכֵם רָשָׁע לְהַכְרִית צַדִּיק וְנִלְכָּד טָמֵא בְיָדֵי

lovingkindness (to Esther) prevailed over the father's (Saul's) error, but the wicked (Haman) heaped sin upon the sins of his ancestor. In his heart he hid his cunning devices, and sold himself to do wickedness. He stretched forth his hand against God's saints; he gave his silver to cut off the remembrance of them. When Mordecai saw that wrath had gone forth, and that the decrees of Haman were issued in Shushan, he put on sackcloth and wrapped himself in mourning, ordained a fast and sat upon ashes. Who will rise up to atone for error, and obtain pardon for the sin and iniquity of our fathers? A flower blossomed from the palm tree: lo! Hadassah arose to awaken the merit of those that slept in the grave. Her servants hastened to make Haman drink the wine of the poison of snakes. He rose by his riches, but fell in his wickedness; he made him a gallows, and was himself hanged thereon. All the inhabitants of the world opened their mouths, for the lot of Haman was turned to be our lot. When the righteous was delivered out of the hand of the wicked, and the enemy was put in his stead, the Jews ordained for themselves to celebrate Purim, and to rejoice thereon every year. Thou didst regard the prayer of Mordecai and Esther: Haman and his sons thou didst hang upon the gallows.

The lily of Jacob rejoiced and was glad when Mordecai was seen in the purple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accursed be Haman who sought to destroy me; blessed be Mordecai the Jew; accursed be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

*"But thou art holy," etc., p. 300, to "honorable," p. 302. On Saturday evening begin "And let the pleasantness," etc., p. 299. The Reader says Kaddish, p. 302, omitting "May the prayers," etc.. "It is our duty," etc., p. 308. On Saturday evening say the Conclusion Service, p. 303.*

מהור: חסד גבר על-שגגת אב ורשע הוסיף חטא ער  
 חטאיו: טמן בלבבו מחשבות ערומויו ויתמכר לעשות רע  
 ידו שלח בקדושי אל כספו נתן להכרית וכרם: כראו  
 מרדכי כי-יצא קצף ודתי המן נתנו בשושן. לבש שק וקש  
 מספר וגור צום וישב על-האפר: מי זה יעמוד לבשר שגג  
 ולמחול חטאת עון אבותינו גע פרח מלולב הן הדפס  
 עמדה לעורר ישנים: סריסה הבהילו להמן להשקותו  
 חמת תנינים: עמד בעשרו ונפל ברשעו עשה לו עץ ונתל  
 עליו: פיהם פתחו כל-יושבי תבל כי פור המן גהפ  
 לפניהם: צדיק נחלץ מיד רשע אויב גמן תחת גפשו: קימ  
 עליהם לעשות פורים ולשמוח בכל-שנה ושנה: ראית  
 את-תפלת מרדכי ואסתר. המן ובניו על-העץ תלות:  
 שושנת יעקב צהלה ושמחה בראותם יחד תבילת  
 מרדכי: תשועתם הית לנצח ותקנתם בכל-דור ודור:  
 להודיע שכל-קוץ לא יבשו ולא יכלמו לנצח כל-  
 החוסים בך: ארור המן אשר בקש לאבדי. ברוך מרדכי  
 היהודי. ארורה ורש אשת מפחידו. ברוכה אסתר מגנה  
 בעדי. וגם חרבונה זכור לטוב:

On Saturday Evening p. 302, to p. 300, ויאדיר, ואתה קדוש  
 p. 302, קדיש p. 299. The Reader says ויהי נעם  
 p. 308. On Saturday Evening say עלינו, ותקבל  
 p. 303, ויתן לה

## GRACE BEFORE AND AFTER MEALS

*On washing the hands, previous to partaking of a Meal, say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

*The following Blessing is said over the Bread:—*

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

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## GRACE AFTER MEALS

*On Sabbaths and Holy days, and on those days when Tachanun is not said, Psalm cxxvi. is said:—*

Psalm cxxvi.

*A Song of Degrees.*—When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

## סדר סעודה וברכותיה:

*On washing the hands, previous to partaking of a Meal, say:—*

כְּרוֹךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*The following Blessing is said over the Bread:—*

כְּרוֹךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא  
לֶחֶם מִן הָאָרֶץ:

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## GRACE AFTER MEALS.

*On Sabbaths and Holydays, and on those days when Tachanun is not said, Psalm cx.xvi, is said:—*

תהלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלָּמִים:  
אִז וַיִּמָּלֵא שְׂחָק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִז יֹאמְרוּ בְּגוֹיִם הַגִּדִיל  
יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגִּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:  
שׁוּבָה יְיָ אֶת־שְׁבִיתָנוּ כַּאֲפִיקִים בְּנֶגֶב: הִזְרַעִים בְּדִמְעָה  
בְּרִנָּה יִקְצְרוּ: הַלֹּךְ וַלֹּךְ וּבָכָה נִשָּׂא מִשְׁךְ־הַזָּרֵעַ בֶּאֱיִבָּה  
בְּרִנָּה נִשָּׂא אֱלֻמָּתוֹ:

*The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:*

*He who says Grace commences thus:—*

Let us say grace.

*The others respond:—*

Blessed be the name of the Lord from this time forth and for ever.

*He who says Grace proceeds:—*

With the sanction of those present,

*If there be present ten or more Males above the age of thirteen, the words "our God" are added:—*

We will bless (our God) him of whose bounty we have partaken.

*The others respond:—*

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

*Persons present who have not partaken of the Meal, say the following:—*

Blessed be his name, yea, continually to be blessed for ever and ever.

*He who says Grace replies:—*

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Blessed be he, and blessed be his name.

*If less than three Males above the age of thirteen be present, begin here:—*

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness



*The following introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:*

*He who says Grace commences thus:—*

רבוּתִי נְבָרֵךְ:

*The others respond:—*

יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם:

*He who says Grace proceeds:—*

בְּרִשּׁוֹת רַבּוּתִי:

*If there be present ten or more Males above the age of thirteen, the word אֱלֹהֵינוּ is added.*

נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְּׁלֹ:

*The others respond:—*

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְּׁלֹ וּבְטוּבוֹ חַיֵּינוּ:

*Persons present who have not partaken of the Meal, say the following:—*

בְּרוּךְ וּמְבֹרָךְ שְׁמוֹ תָמִיד לְעוֹלָם וָעֶד:

*He who says Grace replies:—*

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְּׁלֹ וּבְטוּבוֹ חַיֵּינוּ:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

*If less than three Males above the age of thirteen be present, begin here:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. הֵזֵן אֶת-  
הָעוֹלָם בָּלוֹ. בְּטוּבוֹ בָּחַן בְּהֶסֶד וּבְרַחֲמִים. הוּא  
נוֹתֵן לָחֶם לְכָל-בָּשָׂר. כִּי לְעוֹלָם חֲסִדוֹ: וּבְטוּבוֹ

endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Law which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

*On Chanukah and Purim add, "We thank thee also for the miracles," etc., pp. 63, 64.*

For all this, O Lord our God, we thank and bless thee, blessed be thy name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאֵל יַחֲסֹר־לָנוּ מְזוֹן  
 לְעוֹלָם וָעֶד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא זֶן  
 וּמַפְרִיג לְכָל וּמַטִּיב לְכָל וּמַכִּין מְזוֹן לְכָל־  
 בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ. הֵזֵן אֶת־הַכֹּל:

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ  
 אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצַאתָנוּ יְיָ  
 אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עֲבָדִים.  
 וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁלָנוּ. וְעַל תּוֹרַתְךָ  
 שֶׁלְּמַדְתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חֵן  
 וְנֶחֱסֵד שֶׁחֻנַּנְתָּנוּ. וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה זֶן  
 וּמַפְרִיג אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־  
 שָׁעָה:

*On Chanukah and Purim add הַנְּסִים, pp. 63, 64.*

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמִבְּרָכִים  
 אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם  
 וָעֶד: בְּכַתוּב. וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּת אֶת־יְיָ  
 אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ. בָּרוּךְ  
 אַתָּה יְיָ. עַל־הָאֶרֶץ וְעַל־הַמְּזוֹן:

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

*On Sabbath say:—*

Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favor, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

*On New Moons and Festivals add:—*

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the

רַחֵם יי אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמֶּךָ. וְעַל יְרוּשָׁלַּיִם  
 עִירֶךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ. וְעַל מַלְכוּת  
 בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל-הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ  
 שֶׁנִּבְנָה שָׁמָּה עָלָיו: אֱלֹהֵינוּ אָבִינוּ. רַעֲנוּ וּנְגִנוּ  
 פְּרָגְמֵנוּ וְכִלְכִּלְנוּ וְהִרְוִיחֵנוּ. וְהִרְוַח-לָנוּ יי אֱלֹהֵינוּ  
 מִהֶרָה מְכֹל-צְרוּתֵינוּ: וְנָא אֶל-תִּצְרִיכֵנוּ יי אֱלֹהֵינוּ  
 לֹא לַיָּדַי מִתֵּנָת בְּשָׁר וָדָם וְלֹא לַיָּדַי הַלְוָאָתָם.  
 כִּי אִם לַיָּדֶךָ הַמְּלָאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהִרְחֲבָה.  
 שְׁלֹא גִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

*On Sabbath say:—*

רָצָה וְהִסְלִיכֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי  
 הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא  
 לְפָנֶיךָ לְשַׁבָּת-בּוֹ וְלָנוּם בּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנָךָ.  
 בְּרְצוֹנָךָ הַנִּים לָנוּ יי אֱלֹהֵינוּ שֶׁלֹּא תְהִי צָרָה וְיָגוֹן וְאַנְחָה  
 בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירֶךָ.  
 וּבְבָגֵן יְרוּשָׁלַּיִם עִיר קִדְשֶׁךָ. כִּי אַתָּה הוּא בּוֹעֵל הַיְשׁוּעוֹת  
 וְבוֹעֵל הַנִּחְמוֹת:

*On New Moons and Festivals add:—*

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה  
 וְיִשְׁמַע וְיַפְקֹד וְיַזְכֵּר וְיַזְכֵּנוּ וְיַקְדִּינֵנוּ. וְזָכוֹן אֲבוֹתֵינוּ.

son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of—

<i>On new Moon say—</i>	<i>On New Year—</i>	<i>On Tabernacles—</i>
The New Moon.	Memorial.	The Feast of Tabernacles.

*On the Eighth Day of Solemn Assembly and on the Re-joicing of the Law—*The Eighth Day Feast of Solemn Assembly.

*On Passover.*—The Feast of Unleavened Bread.

*On Pentecost.*—The Feast of Weeks.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us: thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, vielding us grace, lovingkindness, mercy and relief, deliverance and prosperity, blessing

וּזְכְּרוֹן מַשִּׁיחַ בֶּן דָּוִד עֲבֹדָה. וּזְכְּרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה.  
וּזְכְּרוֹן כָּל עַמּוֹת בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְמִוְכָּת  
וּלְחַן וּלְחֶסֶד וּלְבְּחָמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

on Tabernacles:—

on New Year:—

on New Moon:—

חג הסוכות

הזכרון

ראש החדש

on Pentecost:—

on Passover:—

on the 8th Day of Solemn  
Assembly and on the  
Rejoicing of the Law:—

חג השבועות

חג המצות

השמיני חג העצרת

הַזֶּה. וְזָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמִוְכָּה. וּפְקָדָנוּ בּוֹ לְבִרְכָּה.  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּבְחַמִּים חוּם וְחֶנֶן  
וּבְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנוּן  
וּבְרַחוּם אָתָּה:

וּבִגְּנָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְיָ. בִּגְנָה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל  
אֲבִינוּ מִלְכֵנוּ. אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלֵנוּ יוֹצֵרָנוּ  
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.  
הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכָל. שֶׁבְּכָל־יוֹם וְיוֹם  
הוּא הַמְּטִיב הוּא מְטִיב הוּא יְטִיב לָנוּ: הוּא גִמְּלָנוּ  
הוּא גּוֹמְלָנוּ הוּא יְגַמְּלָנוּ לָעֶד. לְחַן לְחֶסֶד  
וּלְבְּחָמִים וּלְהַנּוּחַ. הַצֵּלָה וְהַצְלָחָה בְּרִכָּה וְיִשׁוּעָה.

and salvation, consolation, sustenance and support, mercy, life, peace and all good: of no manner of good let us be in want.

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honored amongst us for everlasting. May the All-merciful grant us an honorable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation.

*The following has to be varied according to circumstances:—*

May the All-merciful bless my honored father, the master of this house, and my honored mother, the mistress of this house, them, their household, their seed and all that is theirs, us also and all that is ours as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say Amen.



נְחֻמָּה פִּרְנָסָה וּבִלְבָּלָהּ. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם  
וְכָל-טוֹב. וּמִכָּל-טוֹב אֱלֹהֵינוּ:

הֶרְחֵם. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הֶרְחֵם.  
הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ: הֶרְחֵם. הוּא יִשְׁתַּבַּח  
לְדוֹר הַדּוֹרִים. וְיִתְפָּאֵר בָּנוּ לְגִצַּח נִצְחִים. וְיִתְהַדָּר  
בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים: הֶרְחֵם. הוּא יִפְרֹסֵנוּ  
בְּכַבוֹד: הֶרְחֵם. הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ  
וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ: הֶרְחֵם. הוּא  
יִשְׁלַח בְּרָכָה מְרָכָה בְּבֵית הַזֶּה. וְעַל שְׁלֵחַן זֶה  
שְׂאֵבֵלֵנוּ עָלָיו: הֶרְחֵם. הוּא יִשְׁלַח לָנוּ אֶת-  
אֱלֹהֵי הַנְּבִיא וְזִכּוֹר לְטוֹב. וְיִבְשֹׁר-לָנוּ בְּשׂוֹרוֹת  
טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת:

*The following has to be varied according to circumstances:—*

הֶרְחֵם. הוּא יְבָרֵךְ אֶת אָבִי מוֹרֵי בֵּעַל הַבֵּית  
הַזֶּה. וְאֶת אִמִּי מוֹרֵתִי בֵּעַלֵּת הַבֵּית הַזֶּה. אוֹתָם  
וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ  
וְאֶת-כָּל אֲשֶׁר לָנוּ. כִּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ  
אֲבִרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל. כֵּן יְבָרֵךְ  
אוֹתָנוּ כָּלֵנוּ יַחַד בְּבְרָכָה שְׁלֵמָה. וְנֹאמַר אָמֵן:

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

*On Sabbath:—*

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

*On New Moon:—*

May the All-merciful renew unto us this month for good and for blessing.

*On Festivals:—*

May the All-merciful let us inherit the day which is altogether good.

*On New Year:—*

May the All-merciful renew unto us this year for good and for blessing.

*On the Intermediate Days of Tabernacles:—*

May the All-merciful raise up for us the fallen Tabernacle of David.

May the All-merciful make us worthy of the days of the Messiah, and of the life of the world to come.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵנוּ זְכוֹת שְׁתֵּה  
 לְמִשְׁמֶרֶת שָׁלוֹם. וְנִשָּׂא בִּרְכָה מֵאֵת יְיָ וְצִדְקָה  
 מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא-חֵן וְשָׂכָל טוֹב בְּעֵינֵי  
 אֱלֹהִים וְאָדָם:

*On Sabbath:—*

הַרְחֵמֵן. הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי  
 הָעֹלָמִים:

*On New Moon:—*

הַרְחֵמֵן. הוּא יַחְדֹּשׁ עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטָבָה וּלְבִרְכָּה:

*On Festivals:—*

הַרְחֵמֵן. הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ טוֹב:

*On New Year:—*

הַרְחֵמֵן. הוּא יַחְדֹּשׁ עָלֵינוּ אֶת-הַשָּׁנָה הַזֹּאת לְטָבָה וּלְבִרְכָּה:

*On the Intermediate Days of Tabernacles:—*

הַרְחֵמֵן. הוּא יָקִים לָנוּ אֶת-סִבְתַּת דָּוִיד הַנִּפְלֵאת:

הַרְחֵמֵן. הוּא יַזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם  
 הַבָּא:

*On Week-days:—*

Great salvation giveth he to his king.\*

*On Sabbaths, Festivals, and New Moons:—*

He is a tower of salvation to his king;\*

And showeth lovingkindness to his anointed, to David and to his seed, for evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger: but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every living thing with favor. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto his people; the Lord will bless his people with peace.

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\* These changes are based upon the two readings of this verse in Psalm xviii. 51, and 2 Sam. xxii. 51 respectively.

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*On Week-days:—*

## מגדל

*On Sabbaths, Festivals, and New Moons:—*

## מגדול

יְשׁוּעוֹת מִלְכוֹ וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְיִרְעוֹ  
 עַד-עוֹלָם: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה  
 שְׁלוֹם עַלְיָנוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת-יְיָ קֹדֶשׁיוֹ. כִּי אֵין מַחְסוֹר לִירָאָיו: בְּפִירִים רָשׁוּ  
 וְרָעִבוּ. וְדִרְשׁוּ יְיָ לֹא-יִחְסְרוּ כָּל-טוֹב: הוֹדוּ לֵי כִי-טוֹב.  
 כִּי לְעוֹלָם חֶסֶדוֹ: פֹּתַח אֶת-דָּרְךָ. וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן:  
 בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי. וְהָיָה יְיָ מִבְּטָחוֹ: נֶעֱר הַיָּתִי  
 גַּם-זִקְנָתִי. וְלֹא-רָאִיתִי צָרִיק נִעֲזֵב וְיִרְעוּ מִבִּקְשׁ-לֶחֶם: יְיָ  
 עֹז לְעַמּוֹ יִתֵּן. יְיָ וּבָרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

## BLESSINGS ON VARIOUS OCCASIONS

*Before drinking Wine:—*

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

*Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats, and spelt):—*

Blessed art thou, O Lord our God, King of the universe, who createst various kinds of food.

*After any Food, excepting Bread:—*

Blessed art thou, O Lord our God, King of the universe,

*After Wine:—*

—for the vine and the fruit of the vine;

*After partaking of Grapes Figs, Pomegranates, Olives or Dates:—*

—for the tree and the fruit of the tree;

*After Food prepared as above:—*

—for the sustenance and the nourishment;

*After Food prepared as above and Wine:—*

—for the sustenance and the nourishment, the vine and the fruit of the vine;

—for the produce of the field; for the desirable, good and ample land which thou wast pleased to give as an heritage unto our fathers, that they might eat of its fruits and be satisfied with its goodness. Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon thine altar and thy temple. Rebuild Jerusalem, the holy city, speedily in our days: lead us up thither and make us rejoice in its rebuilding.

## סדר הברכות:

*Before drinking Wine:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַנֶּגֶן:

*Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and Spell:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְּנֵי מְזֻנוֹת:

*After any Food, excepting Bread:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל

*After Wine:—*

הַנֶּגֶן וְעַל פְּרֵי הַנֶּגֶן

*After partaking of Grapes, Figs, Pomegranates, Olives or Dates:—*

הָעֵץ וְעַל פְּרֵי הָעֵץ

*After Food prepared as above:—*

הַמִּתְּנָה וְעַל הַבִּלְבָּלָה

*After Food prepared as above and Wine:—*

הַמִּתְּנָה וְעַל הַבִּלְבָּלָה עַל הַנֶּגֶן וְעַל פְּרֵי הַנֶּגֶן

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה שְׂרָאִית  
וְהַנְחָלָתָ לְאַבֹּתֵינוּ לְאֹכֹל מִפְּרִיָּהּ וּלְשִׁבּוֹעַ מִטּוֹבָהּ. רַחֵם  
יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן  
מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבִּיחְךָ וְעַל הַיִּבְלָה. וּבִגְּנֵה יְרוּשָׁלַיִם  
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחָנוּ

May we eat of the fruits of the land, and be satisfied with its goodness, and bless thee for it in holiness and purity.

*On Sabbath say:—*

Be pleased to fortify us on this Sabbath day.

*On New Moon:—*

Be mindful of us on this day of the New Moon.

*On Festivals:—*

Make us rejoice—

*On Passover:—*

On this Feast of Unleavened Bread.

*On Pentecost:—*

On this Feast of Weeks.

*On Tabernacles:—*

On this Feast of Tabernacles.

*On the Eighth Day of Solemn Assembly and on the Re-  
joicing of the Law:—*

On this Eighth-day Feast of Solemn Assembly.

*On New Year:—*

Be mindful of us for good on this Day of Memorial.  
For thou, O Lord, art good and beneficent unto all  
and we will give thee thanks for the land,

*After Wine:—*

and for the fruit of the vine. Blessed art thou, O  
Lord, for the land and for the fruit of the vine.



בְּבִנְיָנָהּ. וְנֹאכַל מִפִּרְיָהּ וְנִשְׁבַּע מִטוֹבָהּ וְנִבְרַךְ עָלֶיהָ  
בְּקִדְשָׁהּ וּבְטַהֲרָהּ:

*On Sabbath say:—*

וְרָצָה וְהִחְלִיצֵנוּ בְּיוֹם הַשָּׁבָת הַזֶּה:

*On New Moon:—*

וְזָכְרֵנוּ בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה:

*On Festivals:—*

וְשִׁמְחֵנוּ בְּיוֹם חַג—

*On Passover:—*

הַמִּצּוֹת הַזֶּה

*On Pentecost:—*

הַשָּׁבָעוֹת הַזֶּה

*On Tabernacles:—*

הַסֻּכּוֹת הַזֶּה

*On the Eighth Day of Solemn Assembly and on the  
Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הַעֲצָרֶת הַזֶּה

*On New Year:—*

וְזָכְרֵנוּ לַטּוֹבָה בְּיוֹם הַזִּכְרוֹן הַזֶּה

כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכָל וְנוֹדֶה לָךְ עַל הָאָרֶץ

*After Wine:—*

יְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן

*After Fruit:—*

—and for the fruits. Blessed art thou, O Lord, for the land and for the fruits.

*After Food prepared from any of "the five species of Grain":—*

—and for the sustenance. Blessed art thou, O Lord for the land and for the sustenance.

*After Food prepared as above and Wine:—*

—for the sustenance and for the fruit of the vine. Blessed art thou, O Lord, for the land, the sustenance and the fruit of the vine.

*If Wine and Fruit are partaken of at the same time, begin the Blessing thus:—*

—for the vine and the fruit of the vine, the tree and the fruit of the tree.

*and conclude:—*

—for the land, the vine and the fruits. Blessed art thou, O Lord, for the land, the vine and the fruits.

*If Food prepared from any of "the five species of Grain," and Fruit are partaken of at the same time, begin:—*

—for the sustenance and the nourishment, the tree and the fruit of the tree.

*and conclude:—*

—for the land, the sustenance and the fruits. Blessed art thou, O Lord, for the land, the sustenance and the fruits.

*If Food prepared from any of "the five species of Grain," Fruit and Wine are partaken of at the same time, begin:—*

—for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

*After Fruit:—*

וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ וְעַל הַפְּרוֹת:

*After Food prepared from any of "the five species of Grain":—*

וְעַל הַמִּתֵּה. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ וְעַל הַמִּתֵּה:

*After Food prepared as above and Wine:—*

וְעַל הַמִּתֵּה וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ  
וְעַל הַמִּתֵּה וְעַל פְּרֵי הַגֶּפֶן:

*If Wine and Fruit are partaken of at the same time,  
begin the Blessing thus:—*

עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ.

*And conclude:—*

עַל הָאָרֶץ וְעַל הַגֶּפֶן וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי' עַל  
הָאָרֶץ וְעַל הַגֶּפֶן וְעַל הַפְּרוֹת:

*If Food prepared from any of "the five species of Grain" and  
Fruit are partaken of at the same time commence:—*

עַל הַמִּתֵּה וְעַל הַכֹּלֶל וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ.

*And conclude:—*

עַל הָאָרֶץ וְעַל הַמִּתֵּה וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי'. עַל  
הָאָרֶץ וְעַל הַמִּתֵּה וְעַל הַפְּרוֹת:

*If Food prepared from any of "the five species of Grain," Fruit  
and Wine are partaken of at the same time, begin:—*

עַל הַמִּתֵּה וְעַל הַכֹּלֶל וְעַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל  
הָעֵץ וְעַל פְּרֵי הָעֵץ.

*And conclude:—*

Blessed art thou, O Lord, for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

*All the following Blessings begin with the words, "Blessed art thou O Lord our God, King of the universe."*

*On eating Fruit which grows on trees:—*

—who createst the fruit of the tree.

*On eating Fruit which grows on the Ground, Herbage, etc.:—*

—who createst the fruit of the earth.

*On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine:—*

—by whose word all things exist.

*After partaking of any of the Aliments referred to in the three preceding Blessings:—*

—who createst many living beings with their wants, for all the means thou hast created wherewith to sustain the life of each of them. Blessed be he who is the life of all worlds.

*On smelling Fragrant Woods or Barks:—*

—who createst fragrant woods.

*On smelling Odorous Plants:—*

—who createst odorous plants.

*On smelling Odorous Fruits:—*

—who givest a goodly scent to fruits.

*On smelling Fragrant Spices:—*

—who createst divers kinds of spices.

*And conclude:—*

בָּרוּךְ אַתָּה יְיָ. עַל to הָעֵץ:

*All the following Blessings begin with the words,*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם.

*On eating Fruit which grows on Trees:—*

בּוֹרָא פְּרִי הָעֵץ:

*On eating Fruit which grows on the Ground, Herbage, etc.:—*

בּוֹרָא פְּרִי הָאֲדָמָה:

*On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor excepti Wine:—*

שֶׁהַכֹּל נִהְיָה בְּדָבָרוֹ:

*After partaking of any of the Aliments referred to in the three preceding Blessings:—*

בּוֹרָא נִפְשׁוֹת רַבּוֹת וְחֶסְרוֹנָן. עַל כָּל-מֵה-שֶׁבָּרָאתָ לְהַחְיֹה בָּהֶם נֶפֶשׁ כָּל-חַי. בָּרוּךְ חַי הָעוֹלָמִים:

*On smelling Fragrant Woods or Barks:—*

בּוֹרָא עֵצִי בְשָׂמִים:

*On smelling Odorous Plants:—*

בּוֹרָא עֲשֻׁבוֹת בְּשָׂמִים:

*On smelling Odorous Fruits:—*

הַנוֹתֵן רִיחַ טוֹב בִּפְרֹת:

*On smelling Fragrant Spices:—*

בּוֹרָא מִיָּנִי בְשָׂמִים:

*On seeing a King and his Court:—*

—who hast given of thy glory to flesh and blood.

*On seeing strangely formed Persons, such as Giants or Dwarfs:—*

—who variest the forms of thy creatures.

*On fixing a Mezuzah:—*

—who hast sanctified us by thy commandments, and commanded us to affix the Mezuzah.

*On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—*

—who hast kept us in life, and hast preserved us, and hast enabled us to reach this season.

*On hearing Good Tidings:—*

—who art good, and dispensest good.

*On hearing Evil Tidings:—*

—the true Judge.

*The following is said on the Appearance of the New Moon:—*

Blessed art thou, O Lord our God, King of the universe, by whose word the heavens were created, and by the breath of whose mouth all their host. Thou didst assign them a statute and a season, that they should not change their appointed charge. They are glad and rejoice to do the will of their Master, the truthful Worker whose work is truth, who bade the moon renew itself, a crown of glory unto those that have been upborne by him from the womb, who in the time to come will themselves be renewed like it, to honor their Creator for his glorious kingdom's sake. Blessed art thou, O Lord, who renewest the months.

*On seeing a King and his Court:—*

שָׁנָתָן מִכְבוֹדוֹ לְבָשָׁר וָדָם:

*On seeing strangely formed Persons, such as Giants or Dwarfs:—*

מִשְׁנֵה הַבְּרִיּוֹת:

*On fixing a Mezuzah:—*

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה:

*On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—*

שֶׁהֵחֵינִי וְקִיַּמְנִי וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

*On hearing Good Tidings:—*

הַטּוֹב וְהַמְּטִיב:

*On hearing Evil Tidings:—*

בֵּין הָאֵמֶת:

*The following is said on the Appearance of the New Moon:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּמֵאֲמָרוֹ  
בָּרָא שְׁחָקִים. וּבְרִית פִּיּוֹ כָּל־צָבָאָם: חֵק וְזֶמֶן נָתַן לָהֶם.  
שֶׁלֹּא יִשְׁנוּ אֶת־תַּפְקִידָם: שְׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן  
קוֹנֵם. פּוֹעֵל אֵמֶת שֶׁפָּעֲלָתוֹ אֵמֶת. וְלִלְבָּנָה אָמַר שֶׁתִּתְחַדֵּשׁ  
עֲמֻרַת תַּפְאָרֶת לַעֲמוּסֵי בָשָׂר. הָעֲתִידִים לְהִתְחַדֵּשׁ בְּמוֹתָה.  
וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מְלָכוּתוֹ. בְּרוּךְ אַתָּה יְיָ.  
מְחַדֵּשׁ חֲדָשִׁים:

## PRAYERS BEFORE RETIRING TO REST AT NIGHT

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes, lest I sleep the sleep of death, for it is thou who givest light to the apple of the eye. Blessed art thou, O Lord, who givest light to the whole world in thy glory.

God, faithful King.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.



## סדר קריאת שמע על המטה :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. הַמְפִּיל  
חֲבָלֵי שָׁנָה עַל-עֵינַי וּתְנוּמָה עַל-עַפְעָפִי : וַיְהִי  
רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁתִּשְׁכַּיְבֵנִי  
לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם. וְאַל יִבְהֲלוּנִי רַעֲיוֹנֵי  
נַחֲלוֹמוֹת רָעִים וְחִרְהוּרִים רָעִים. וְתִהְיֶה מִמָּתִי  
שְׁלָמָה לְפָנֶיךָ. וְהָאֵר עֵינֵי פֶן-אִישׁן הַמָּוֶת. כִּי  
אַתָּה הַמְּאִיר לְאִישׁוֹן בֵּת-עֵינָן. בָּרוּךְ אַתָּה יְיָ.  
הַמְּאִיר לְעוֹלָם כְּלוֹ בְּכָבוֹדוֹ :

אל מֶלֶךְ נֶאֱמָן :

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

וְאַחֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל מַאֲדֶךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִכִּי  
מִצִּוֶּךָ הַיּוֹם עַל-לִבְבְּךָ : וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ  
וּבְקוּמְךָ : וְקִשְׁרַתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטָטְפֹת  
בֵּין עֵינֶיךָ : וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High, abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

Psalm iii.

Lord, how are mine adversaries increased! Many are they that rise up against me. Many there are which

וַיְהִי נָעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ  
כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ:

תהלים צ"א

יֵשֶׁב בְּסִתְרֵי עֲלִיּוֹן בְּצֵל שְׁדֵי יִתְלוּן: אָמַר  
לַיהוָה מַחְסֵי וּמַצוּדֹתַי אֱלֹהֵי אֲבֹטְחֻבוֹ: כִּי הוּא  
יֵצִי לָךְ מִפֶּחַ יָקוֹשׁ מִדְּבַר הוֹוֹת: בְּאַבְרָתוֹ יִסְדֶּךָ  
לָךְ וְתַחַת כְּנָפָיו תִּחְסֶה צָנָה וְסִחְרָה אָמְתוֹ: לֹא-  
תִירָא מִפֶּחַד לִילָה מִחֶזֶק יְעוֹף יוֹמָם: מִדְּבַר בְּאַפִּל  
יִהְיֶה מִקָּטָב יִשׁוּד צְהָרִים: יִפֹּל מִצִּדְךָ אֵלֶיךָ  
וְרִבְבָה מִיָּמִינְךָ אֵלֶיךָ לֹא יִנָּשׁ: רֶק בְּעֵינֶיךָ תִּבְטֹחַ  
וְשִׁלַּמְתָּ רָשָׁעִים תִּרְאֶה: כִּי-אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן  
שֹׁמֵת מְעוֹנֶךָ: לֹא-תֵאָנָה אֵלֶיךָ רָעָה וְנִגַּע לֹא-יִקְרַב  
בְּאַתְלָהּ: כִּי מִלְּאָכָיו יֵצִיחַ לָךְ לְשִׁמְרֶךָ בְּכָל-  
דְּרָכֶיךָ: עַל-כַּפֵּיךָ יִשְׁאִינֶךָ פֶּן תִּגַּף בְּאַבְנֵי רִגְלֶךָ:  
עַל-שַׁחַל וְפִתָּן תִּדְרֹךְ תִּרְמֹם כְּפִיר וְתַנִּינִ: כִּי בִי  
חֶשֶׁק וְאַפְלָטָהוּ אֲשַׁנְּבֶהוּ כִּי-יָדַע שָׁמַי: יִקְרָאֲנִי  
וְאַעֲנֶהוּ עִמּוֹ אֲנָכִי בְּצָרָה אֲחַלְצֶהוּ וְאַכְבֶּדְהוּ: אֲרֹךְ  
יָמִים אֲשַׁבֵּיעֶהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:

Repeat the  
last verse

תהלים ג'

יְיָ מַה-רַּבּוֹ צָרִי רַבִּים קָמִים עָלַי: רַבִּים אוֹמְרִים

say of my soul, There is no salvation for him in God. (Selah.) But thou, O Lord, art a shield about me; my glory and the lifter up of mine head. I cry unto the Lord with my voice, and he answereth me from his holy mountain. (Selah.) I laid me down and slept; I have awaked, for the Lord sustaineth me. I will not be afraid of the ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.)

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is, said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord, God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

לְנַפְשִׁי אֵין יְשׁוּעָתָה לֹא בֵאלֹהִים סָלָה: וְאַתָּה יי  
 מִן בְּעַדִי כְבוֹדִי וּמְרִים רֹאשִׁי: קוֹלִי אֶל־יְי  
 אֶקְרָא וַיַּעֲנֵנִי מִהֵר קִדְשׁוֹ סָלָה: אֲנִי שָׁכַבְתִּי  
 וְאִישָׁנָה הִקִּיצוּתִי כִּי יי יִסְמְכֵנִי: לֹא־אִירָא  
 מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב שְׁתוּ עָלַי: קוֹמָה יי  
 הוֹשִׁיעֵנִי אֱלֹהֵי כִי־הִכִּיתָ אֶת־כָּל־אֹיְבֵי לְחֵי שְׁנֵי  
 רָשָׁעִים שִׁבְרָתָ: לִי הַיְשׁוּעָה עַל־עַמּוֹד בִּרְבֹתְךָ  
 סָלָה:

הַשְׁכִּיבֵנו יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְכָּנוּ  
 לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סִבָּת שְׁלוֹמְךָ. וְתִקְנֵנוּ בְּעֶצֶה  
 טוֹבָה מִלְפָּנֶיךָ. וְהוֹשִׁיעֵנו בְּמַעַן שְׁמֶךָ. וְהִגֵּן  
 בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחֶרֶב וְרָעָב  
 וַיְגוֹן. וְהִסֵּר שָׁטָן מִלְפָּנֵינוּ וּמֵאַחֲרֵנוּ. וּבָצַל כְּנָפֶיךָ  
 תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל  
 מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צְאֲתֵנוּ וּבֹאֲנוּ  
 בְּחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ יי בְּיוֹם. בָּרוּךְ יי בְּלֵילָה. בָּרוּךְ יי בְּשָׁכְבֵנוּ. בָּרוּךְ  
 יי בְּקוּמָנוּ: כִּי בְגִידָה נַפְשׁוֹת חַיִּים וְהַמָּתִים: אֲשֶׁר בְּיָדְךָ  
 נֶפֶשׁ כָּל־חַי וְרוּחַ כָּל־בָּשָׂר אִישׁ: בְּגִידָה אֶפְקִיד רוּחִי  
 פְּקִידָה אוֹתִי יי אֵל אֲמֵת: אֱלֹהֵינוּ שֶׁבְּשָׁמְךָ נִחַד שְׁמֶךָ  
 וְנִבְּרָה מִלְכוּתְךָ תָּמִיד וּמְלֹךְ עָלֵינוּ לְעוֹלָם וָעַד:

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.—And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.—And the Lord said unto the adversary, The Lord rebuke thee, O adversary; yea, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?—Behold the bed of Solomon: threescore mighty men are about it, of the mighty men of Israel: they all handle the sword, expert in war: every man hath his sword upon his thigh, because of fear in the night.—The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*To be said three times:—*

Behold, he that guardeth Israel will neither slumber nor sleep.

*To be said three times:—*

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ וְתִגַּל גִּפְשֵׁנוּ בִּישׁוּעָתְךָ בְּאַמַּת  
בְּאַמֵּר צִיּוֹן מִצֵּד אֱלֹהֶיךָ. יי מִלֵּךְ יי מִלֵּךְ יי וְיִמְלֹךְ לְעֹלָם  
וָעֶד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלָעוֹלָמִי עַד תִּמְדּוּךָ בְּקִבּוּר.  
כִּי אֵין לָנוּ מִלֵּךְ אֶלָּא אַתָּה:

הַמִּלְאָךְ הַגָּאֵל אֶתִּי מִכָּל־רָע וְיִבְרַךְ אֶת־הַנְּעָרִים  
וְיִקְרָא בָּהֶם שְׁמִי וְשֵׁם אָבִתִּי אֲבִרְהֵם וְיִצְחָק  
וְיִדְּנוּ לָרֹב בְּקִרְבֵּי הָאָרֶץ: וַיֹּאמֶר אִם־שָׁמוּעַ תִּשְׁמַע  
לְקוֹל יי אֱלֹהֶיךָ וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה וְהִאֲזִינָה  
לְמִצְוֹתָיו וְשִׁמְרָתָ כָּל־חֻקָּיו כָּל־הַמִּחְלָה אֲשֶׁר  
שָׁמַתִּי בַּמִּצְרִים לֹא־אֲשִׁים עָלֶיךָ כִּי אָנִי יי רַפְּאֵךְ:  
וַיֹּאמֶר יי אֵל הַשָּׁטָן יִנָּעַר יי בֶּךָ הַשָּׁטָן וְיִנָּעַר יי  
בְּךָ הַבַּחֵר בִּירוּשָׁלַם הֲלֹא זֶה אֹדֶר מִצָּר מֵאֲשִׁ:  
הִנֵּה מִפְּתוֹ שֶׁל־שְׁלֹמֹה שְׁשִׁים גְּבָרִים סָבִיב לָהּ  
מִגְּבֻרֵי יִשְׂרָאֵל: בָּרָם אֲחֹנִי חֲרֹב מִלְּמַדִּי מִלְחָמָה  
אִישׁ חֲרָבוֹ עַל־יָרְכוֹ מִפְּתַח בִּלְיִלוֹת: וְיִבְרַכְךָ יי  
וְיִשְׁמְרְךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנּוּךָ: יִשָּׂא יי  
פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם:

*To be said three times.*

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

*To be said three times.*

לִישׁוּעָתְךָ קִנִּיתִי יי. קִנִּיתִי יי לִישׁוּעָתְךָ,  
יי לִישׁוּעָתְךָ קִנִּיתִי:



*To be said three times:—*

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Psalm cxxviii.

*A Song of Degrees.*—Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

*To be said three times:—*

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Selah.)

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He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

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*To be said three times.*

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל מִיְּמִינִי מִיְּכָאֵל. וּמִשְׁמָאלִי גְּבֻרֵי־אֵל.  
וּמִלְּפָנַי אֲוִרֵי־אֵל. וּמֵאַחֲרַי רַפָּאֵל. וְעַל רֹאשֵׁי שְׁכִינַת אֵל:  
שִׁיר הַמַּעֲלוֹת. אֲשֶׁר־י כָּל־יִרְאֵה יְיָ הַהֹלֵךְ בְּדַרְכָּיו: יְגִיעַ  
בַּסֶּיף בִּי תֹאכַל אֲשֶׁר־יךָ וְטוֹב לָךְ: אֲשֶׁתְּךָ בְּגִפְּנֵי פָרְיָהּ  
בְּיַרְכְּתִי בִּיתְךָ. בְּנִיךָ בַּשְּׂתֵלִי וַיְתִים סָבִיב לְשִׁלְחָנְךָ: הִנֵּה  
כִּי־בָנִי יִכְרֹךְ גִּבּוֹר יִרְאֵה יְיָ: יִכְרֹךְ יְיָ מֵצִיּוֹן. וְרֹאה בְּטוֹב  
יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ: וְרֹאה־בָנִים לְבְנִיךָ. שְׁלוֹם עַל־  
יִשְׂרָאֵל:

*To be said three times.*

רְנוּנוֹ וְאַל תִּתְחַמְּאוּ. אֲמַרוּ בְּלִבְבְּכֶם עַל־מַשְׁכְּבְּכֶם  
וְדַמּוּ סֵלָה:

בְּטָרֶם כָּל־יָצִיר גְּבֻרָא :	אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ :
אֲזִי מָלַךְ שְׁמוֹ גָּקְרָא :	לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל :
לְבָדּוֹ יִמְלֹךְ גּוֹרָא :	וְאַחֲרַי בְּכָלוֹת הַכֹּל :
וְהוּא יִהְיֶה בְּתַפְאָרָה :	וְהוּא הָיָה. וְהוּא הָנָה. :
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה :	וְהוּא אַחֵד וְאֵין שְׁנֵי :
וְלוֹ הָעוֹ וְהַמְשָׁרָה :	בְּלִי רֵאשִׁית בְּלִי תַכְלִית. :
וְצוֹר חֲבִלִי בַעֲת אָרָה :	וְהוּא אֵלִי. וְחִי גּוֹאֲלִי. :
מִנֶּם בּוֹסִי בְיוֹם אֶקְרָא :	וְהוּא גָּסִי וּמְנוּס לִי. :
בַּעֲת אִישָׁן וְאַעֲיָרָה :	בְּגִדּוֹ אֶפְקִיד רוּחִי. :
יְיָ לִי וְלֹא אִירָא :	יֵשֶׁם רוּחִי גִּנְיָתִי. :

## MARRIAGE SERVICE

Blessed be he that cometh in the name of the Lord  
we bless you out of the house of the Lord.

O come, let us worship and bow down; let us kneel  
before the Lord our Maker.

Serve the Lord with joy; come before him with  
exulting.

*Psalm c., p. 23.*

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He who is mighty, blessed and great above all  
beings, may he bless the bridegroom and the bride.

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## PRAYER OR ADDRESS

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Blessed art thou, O Lord our God, King of the  
universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the  
universe, who hast sanctified us by thy commandments,  
and hast given us command concerning forbidden  
marriages; who hast disallowed unto us those that are  
betrothed, but hast sanctioned unto us such as are  
wedded to us by the rite of the canopy and the sacred  
covenant of wedlock. Blessed art thou, O Lord, who  
sanctifiest thy people Israel by the rite of the canopy  
and the sacred covenant of wedlock.

*The Bridegroom places the ring upon the forefinger of the  
right hand of the Bride, and says:—*

Behold, thou art consecrated unto me by this ring,  
according to the Law of Moses and of Israel.

## סדר אירוסין ונשואין:

ברוך הָבֵא בָשֶׁם יְיָ בִּרְכוּכֶם מִבֵּית יְיָ:  
בָּאוּ נִשְׁמְחִה וְנִכְרַעַה נִבְרַכָּה לִפְנֵי יְיָ עוֹשֵׁנוּ:  
עֲבְדוּ אֶת יְיָ בְּשִׂמְחָה בָּאוּ לִפְנֵי בְרִנָּה:

*Psalm c., p. 23.*

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מִי אֲדִיר עַל הַכֹּל. מִי בָרוּךְ עַל הַכֹּל. מִי גָדוֹל עַל הַכֹּל.  
הוא יְבָרֵךְ הַחַתָּן וְהַכֻּלָּה:

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## תפלה או דרשה

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## ברכת אירוסין:

ברוך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:  
ברוך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצּוֹתָיו. וְצִוָּנוּ עַל הַעֲרִיזוֹת. וְאָסַר לָנוּ אֶת הָאֲרוֹסוֹת.  
וְהִתִּיר לָנוּ אֶת הַנִּשְׁוֹאוֹת לָנוּ עַל יְדֵי חֲפָה וְקִדּוּשִׁין. בָּרוּךְ  
אַתָּה יְיָ. מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה וְקִדּוּשִׁין:

*The Bridegroom places the ring upon the forefinger of the right hand of the Bride, and says:—*

הֲרִי אֲנִי מְקַדְּשֶׁת לְךָ בְּטַבָּעַת זוֹ כְּדַת מֹשֶׁה וְיִשְׂרָאֵל:

*The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—*

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast created all things to thy glory.

Blessed art thou, O Lord our God, King of the universe, Creator of man.

Blessed art thou, O Lord our God, King of the universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.

May she who was barren (Zion) be exceeding glad and exult, when her children are gathered within her in joy. Blessed art thou, O Lord, who makest Zion joyful through her children.

O make these loved companions greatly to rejoice, even as of old thou didst gladden thy creature in the garden of Eden. Blessed art thou, O Lord, who makest bridegroom and bride to rejoice.

Blessed art thou, O Lord our God, King of the universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride.

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*A glass is broken by the Bridegroom.*

---

*The Celebrant pronounces the Benediction.*

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*The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—*

ברוך אתה יי אלהינו מלך העולם. בורא פרי הגפן:  
 ברוך אתה יי אלהינו מלך העולם. שהכל ברא לכבודו:  
 ברוך אתה יי אלהינו מלך העולם. יוצר האדם:  
 ברוך אתה יי אלהינו מלך העולם. אשר יצר את האדם  
 בצלמו. בצלקם דמות תבניתו. והתקין לו ממנו בנים עדי  
 עד. ברוך אתה יי. יוצר האדם:  
 שוש תשיש ותגיל העקרה. בקבוץ בניה לתוכה בשמחה.  
 ברוך אתה יי. משמח ציון בבניה:  
 שמח תשמח רעים האהובים. בשמחה יצירך בגן עדן  
 מקדם. ברוך אתה יי. משמח חתן וכלה:  
 ברוך אתה יי אלהינו מלך העולם. אשר ברא ששון  
 ושמחה. חתן וכלה. גילה רנה דיצה וחדנה. אהבה ואהבה  
 ושלום ורעות. מהרה יי אלהינו ישמע בערי יהודה  
 ובחוצות ירושלים קול ששון וקול שמחה. קול חתן וקול  
 כלה. קול מצהלות חתנים מחפתם ונערים משמחה  
 נגינתם. ברוך אתה יי. משמח חתן עם הכלה:

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*A glass is broken by the Bridegroom.*

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*The Celebrant pronounces the Benediction.*

## GRACE AFTER THE WEDDING FEAST

*He who says Grace commences thus:—*

Banish, O Lord, both grief and wrath, and then the dumb shall exult in song. Guide us in the paths of righteousness. Regard the blessing of the children of Jeshurun.

With the sanction of those present we will bless our God, in whose abode is joy, and of whose bounty we have partaken.

*The others respond:—*

Blessed be our God in whose abode is joy, and of whose bounty we have partaken, and through whose goodness we live.

*He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425-431. At the conclusion of the Grace the Seven Benedictions, p. 444, are said.*

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## SERVICE AT THE CONSECRATION OF A HOUSE

*Psalm xxx., p. 103.*

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*Psalm xv.*

*A Psalm of David.*—Lord, who shall abide in thy tent? Who shall dwell in thy holy mountain? He that walketh blamelessly and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his fellow, nor bringeth reproach upon his neighbor. In whose eyes a reprobate is despised; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He

## ברכת המזון לנשואין.

*He who says Grace commences thus:—*

יְיָ הָאֵל וְגַם חַרוֹן. וְאִזּוֹ אֵלִים בְּשִׁיר יָרוֹן. נִחְנוּ בְּמַעֲנֵי  
צֶדֶק. שְׁעֵה בְּרַבַּת בְּנֵי יִשְׂרָאֵל:

בְּרִשּׁוֹת מִרְגָּן וּרְבִנָּן וּרְבוֹתֵי. נִבְרַךְ אֱלֹהֵינוּ שֶׁהַשְׂמִיחָה  
בְּמַעֲוָנוֹ. וְשֶׁאֲבָלָנוּ מִשְׁלֹ:

*The others respond:—*

בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְׂמִיחָה בְּמַעֲוָנוּ וְשֶׁאֲבָלָנוּ מִשְׁלֹ וּבְטוֹבוֹ  
חַיֵּינוּ:

*He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425—431. At the conclusion of the Grace the Seven Benedictions, p. 444, are said.*

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## סדר חנוכת הבית:

תהלים *p.* 103.

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תהלים מ"ו

מִזְמוֹר לְדָוִד. יְהוָה מִי־יִגְוֹר בְּאַהֲלָךְ מִי־יִשְׁכֵּן בְּהַר קֹדֶשׁ:  
הוֹלֵךְ תָּמִים וּפָעֵל צֶדֶק וְדַבֵּר אֱמֶת בְּלִבָּבוֹ: לֹא־רָגַל עַל־  
לִשְׁנוֹ לֹא־עָשָׂה לְרַעְיוֹ רָעָה וְחִרְפָּה לֹא־נִשְׂא עַל־קֶרְבּוֹ:

that doeth these things shall never be moved.

Psalm ci. A Psalm of David.

I will sing of lovingkindness and justice: unto thee, O Lord, will I sing praises. I will give heed to the way of integrity: O when wilt thou come unto me? I will walk within my house in the integrity of my heart. I will set no base thing before mine eyes: I hate licentious deeds; they shall not cleave unto me. A froward heart shall depart from me: I will know no evil thing. Whoso secretly slandereth his neighbor, him will I destroy: him that hath an high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in the way of integrity, he shall minister unto me. He that worketh deceit shall not dwell within my house: he that speaketh falsehood shall not abide before mine eyes. Morning by morning will I destroy all the wicked of the land: to cut off all the workers of iniquity from the city of the Lord.

*Psalms cxi. (cxvii., cxviii., if appropriate), see pp. 265-268.*

Psalm cxix.

BETH.

Wherewith shall a young man keep his way pure? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I treasured up within mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate on thy precepts, and look towards thy paths. I will delight myself in thy statutes: I will not forget thy word.

RESH.

Consider mine affliction, and deliver me; for I do not forget thy Law. Plead thou my cause, and redeem me: quicken me according to thy promise. Salvation



נִהְיָה בְּעֵינָיו נִמָּאס וְאֶת־יְרָאִי יִהְיֶה יִכְבֵּד נִשְׁבַּע לְהִרְע  
וְלֹא יָמִיר: בִּסְפוֹ לֹא־נָתַן בְּנִשְׁךְ וְשֹׁחַד עַל־נָקִי לֹא לָקַח  
עָשָׂה אֵלֶּה לֹא יִמוּט לְעוֹלָם:

תהלים ק"א

לְדוֹר מִזְמוֹר. חֶסֶד־וּמִשְׁפָּט אֲשִׁירָה לָךְ יְהוָה אֲזַמְּרָה:  
אֲשַׁכִּילָה בְּדֶרֶךְ תָּמִים מְתִי תִבּוֹא אֵלַי אֶתְהַלֵּךְ בְּתָם־לִבִּי  
בְּקֶרֶב בֵּיתִי: לֹא־אֲשִׁית לִנְגֹד עֵינֵי דְבַר־בְּלִיעַל עֲשֹׂה־  
סִטִּים שְׁנֵאתִי לֹא יִדְבַק בִּי: לֵבָב עֲקָשׁ יָסוּר מִמֶּנִּי רַע לֹא  
אֲדַע: מִלְּשׁוֹנִי בִּסְתֵר רַעְיוֹ אוֹתוֹ אֲצַמִּית גְּבוּה־עֵינָיִם וְרַחֲב  
לֵבָב אוֹתוֹ לֹא אוֹכֵל: עֵינֵי בְּנֵאֲמָנִי־אָרֶץ לְשֹׁבֵת עֲמֹדֵי הַלֵּךְ  
בְּדֶרֶךְ תָּמִים הוּא יִשְׁרְתָנִי: לֹא־יֵשֵׁב בְּקֶרֶב בֵּיתִי עֲשֹׂה  
רַמְיָה דִּבֵּר שְׁקָרִים לֹא־יִכּוֹן לִנְגֹד עֵינֵי: לְבָקָרִים אֲצַמִּית  
כָּל־רֹשְׁעֵי־אָרֶץ לְהַכְרִית מַעִיר־יְהוָה כָּל־פֹּעֲלֵי אָוֶן:

תהלים ק"א *see pp. 265, 268.* if appropriate קב"ז (קכח)

תהלים קי"ט (אותיות ברכה)

ב

בְּמָה יִזְכֶּה־נַּעַר אֶת־אָרְחוֹ לְשֹׁמֵר כְּדָבָרְךָ: בְּכָל־לִבִּי  
רִרְשָׁתִיךָ אֶל־תִּשְׁנָנִי מִמִּצּוֹתֶיךָ: בְּלִבִּי צַפְנֵתִי אִמְרָתְךָ  
לִמְעַן לֹא אֶחְטֵא־לָךְ: בָּרוּךְ אַתָּה יְהוָה לְמַדְּנִי תִּקְיוֹךָ:  
בְּשִׁפְתֵי סִפְרָתִי כָל מִשְׁפְּטֵי־כִיֶּךָ: בְּדֶרֶךְ עֲדוּתֶיךָ שְׂשׂוֹמֵתִי  
כָּעַל כָּל־חַוֹן: בְּכַקִּיֶּךָ אֲשִׁיחָה וְאֶבְיטָה אֶרְחֹתֶיךָ: בְּחִקְתֶּיךָ  
אֵינִי־תַעֲשֶׂה לֹא אֲשַׁבַּח דְּבָרְךָ:

is far from the wicked; for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors and mine adversaries; yet have I not swerved from thy testimonies. I beheld the treacherous dealers, and loathed them; because they observed not thy word. See how I love thy precepts: quicken me, O Lord, according to thy lovingkindness. The sum of thy word is truth: and every one of thy righteous judgments endureth for ever.

CAPH.

My soul pineth for thy salvation: I hope for thy word. Mine eyes pine for thy promise, while I say, When wilt thou comfort me? For I am become like a wineskin in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have digged pits for me, they who are not after thy Law. All thy commandments are faithfulness; they persecute me with falsehood; help thou me. They have almost made an end of me on earth; but I forsake not thy precepts. Quicken me according to thy lovingkindness; so shall I observe the testimony of thy mouth.

HE.

Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I will keep thy Law; yea, I will observe it with my whole heart. Make me to tread the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from looking at vanity, and quicken me in thy way. Confirm thy word unto thy servant, which leadeth unto the fear of thee. Turn away my reproach whereof I am afraid; for thy judgments are good. Behold, I long after thy precepts: quicken me in thy righteousness.

ר'

רֹאֵה-עֵינַי וּחִלָּאֲנִי כִּי-תוֹרַתְךָ לֹא שִׁכַּחְתִּי: רִיבָה רִיב  
וּנְאֻלָּנִי לְאַמְרַתְךָ מִיָּגִי: רְחוּק מִרְשָׁעִים יִשְׁוְעָה כִּי-חֲקִידָה לֹא  
בְרָשׁוּ: בְּחֻמֶּיךָ רַבִּים | יִהְיֶה כְּמִשְׁפָּטֶיךָ מִיָּגִי: רַבִּים רִדְפָה  
וְצָרִי מַעְדוֹתֶיךָ לֹא נִסִּיתִי: רָאִיתִי בְּגָדִים וְאַתְּקוֹשְׁמָה אֲשֶׁר  
אַמְרַתְךָ לֹא שָׁמְרוּ: רֹאֵה כִּי-פִקּוּדֶיךָ אֶהְבֵּתִי יִהְיֶה כְּחֶסֶדְךָ  
מִיָּגִי: רֹא-שֶׁד־בְּרַךְ אֶמֶת וּלְעוֹלָם כָּל-מִשְׁפָּט צִדִּיקָה:

ב'

כָּלְתָה לְתִשׁוּעָתְךָ נַפְשִׁי לְדִבְרֶךָ יִחְלָתִי: כָּלוּ עֵינַי  
לְאַמְרַתְךָ לֵאמֹר מָתִי תִּגְנַחְמֵנִי: כִּי-הֵייוֹתִי כְּנֹאד בְּקִישׁוֹר  
חֲקִידָה לֹא שִׁכַּחְתִּי: כְּמַה-יָּמִי-עֲבָדָה מָתִי תַעֲשֶׂה בְּרִדְפִי  
מִשְׁפָּט: כָּרוּ-לִי יוֹדִים שִׁיחוֹת אֲשֶׁר לֹא כְּתוֹרַתְךָ: כָּל-  
מַצּוֹתֶיךָ אֲמוֹנָה שֶׁקָּרָדְפוּנִי עֲזָבוּנִי: כְּמַעַט כְּלוּנִי בְּאֶרֶץ  
וְאֲנִי לֹא-עֲזָבְתִּי פִקּוּדֶיךָ: כְּחֶסֶדְךָ מִיָּגִי וְאַשְׁמְרָה עֲדוֹת פִּידָה:

ה'

הוֹבִנִי יִהְיֶה דֶרֶךְ חֲקִידָה וְאַצְרָנָה עֶקֶב: הִבִּינִנִי וְאַצְרָה  
תוֹרַתְךָ וְאַשְׁמְרָנָה בְּכָל-לֵב: הִדְרִיכֵנִי בְּנִתִּיב מַצּוֹתֶיךָ כִּי-  
בֹו חֲפָצְתִּי: הִטְ-לִבִּי אֶל-עֲדוֹתֶיךָ וְאֶל אֶל-בְּצָע: הַעֲבֵר  
עֵינִי מִרְאוֹת שָׁוֵא בְּדִרְכֶּךָ מִיָּגִי: הַקֵּם לְעֲבָדָה אֲמִרַתְךָ  
אֲשֶׁר לְיִרְאַתְךָ: הַעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרַמִּי כִּי מִשְׁפָּטֶיךָ  
מוֹדִים: הִנֵּה תַאֲבָתִי לְפִקּוּדֶיךָ בְּצִדִּיקְתְּךָ מִיָּגִי:

Sovereign of the universe! Look down from thy holy habitation, and in mercy and favor accept the prayer and supplication of thy children, who are assembled here to consecrate this dwelling, and to offer their thanksgiving unto thee for all the lovingkindness and truth thou hast shown unto them. We beseech thee, let not thy lovingkindness depart, nor the covenant of thy peace be removed from them. Shield this their abode that no evil befall it. May sickness and sorrow not come nigh unto it, nor the voice of lamentation be heard within its walls. Grant that the members of the household may dwell together in this their habitation in brotherhood and fellowship, that they may love and fear thee, and cleave unto thee, and may meditate in thy Law, and be faithful to its precepts.

Vouchsafe thy blessings unto the master of this house. Bless, O Lord, his substance, and accept the work of his hands. Keep him far from sin and transgression. Let thy grace be upon him, and establish thou the work of his hands. May thy lovingkindness be with her who looketh well to the ways of her household, and may she be mindful that the woman who feareth the Lord, she shall be praised. Bestow upon their sons and daughters the spirit of wisdom and understanding. Lead them in the path of thy commandments, so that all who see them may acknowledge that they are an offspring blessed of the Lord, blessed with a knowledge of thy Law and with the fear of thee. Preserve them from all evil; preserve their lives. May thy gracious promise be realized in them, Blessed shalt thou be when thou comest in, blessed when thou goest out. And even as we have been permitted to consecrate this house, so grant that we may together witness the dedication of thy great and holy temple in Jerusalem, the city of our solemnities, speedily in our days. Amen.

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רבוץ העוֹדִים השְׁקִיפָה מִמֶּעוֹן קִדְשָׁךְ וְקַבֵּל בְּנִחָמִים  
 וּבְרָצוֹן אֶת תְּפִלַּת בְּנֶיךָ וְתַחֲנוּנָם. אֲשֶׁר הִתְאַסְּפוּ פֹה לְחַנּוּךְ  
 אֶת הַבַּיִת הַזֶּה וּלְהַקְרִיב לְפָנֶיךָ אֶת תּוֹדָתָם עַל כָּל הַחֲסֵד  
 וְהָאֱמֶת אֲשֶׁר עָשִׂיתָ אִתָּם; אָנָּה חֲסִדָּךְ מֵאֲתָם אֵל יְמוּשׁ  
 וּבְרִית שְׁלוֹמֶךָ אֵל תְּמוּט; חֲגַן בְּעַד בַּיִת מְגוֹרָם. לֹא תֵאָנֶת  
 אֱלֹהֵי רָעָה. וְנִגַּע וְצָעַר לֹא יִקְרַב אֲלֵינוּ. וְלֹא יִשְׁמַע קוֹל צוֹחָה  
 בְּחוֹמוֹתָיו; וְכֵּן אֶת בְּנֵי הַבַּיִת לְשִׁבְתָּ בְּמִשְׁכָּנָם בְּאַחֲוָה  
 וְרַעוּת. לְאַהֲבָה וּלְיִרְאָה אוֹתָךְ וּלְדַבָּקָה בָּךְ. וּלְהַגִּיט  
 בְּתוֹרָתְךָ וּלְגַמֵּל מִצְוֹתֶיךָ:

הַרְבֵּךְ בְּרִבּוֹתֶיךָ עַל כָּעַל הַבַּיִת. בָּרַךְ יְיָ חֵילוֹ וּפְעָלוֹ  
 יָדָיו תִּרְאֶה: הִרְחִיקֵהוּ מִיָּדֵי עֲבָרָה וְעוֹן. וִיחִי נֹאמָר  
 וְעָלֵינוּ. וּמַעֲשֵׂה יָדָיו כֹּוֹנְנֵהוּ: יְהִי גֹא חֲסִדָּךְ אֶת אִשְׁתּוֹ צוֹפִיָּה  
 הַלִּיכּוֹת בֵּיתָהּ. וְתַדַּע כִּי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל:  
 הוֹפַע עַל בְּנֵיהֶם וּבְנוֹתֵיהֶם רוּחַ חֲכָמָה וּבִינָה. הִדְרִיכֵם  
 בְּנִתִּיב מִצְוֹתֶיךָ. וְכָל רוּאֵיהֶם וּבִירוֹם כִּי הֵם וְרַע בָּרַךְ  
 יְיָ. בְּרוּכִים בְּתוֹרָה וּבִירְאָה; שְׁמֶרֶם מִכָּל רָע. שְׁמֹר אֶת  
 נַפְשֶׁם. וַיִּקְּם בָּהֶם. בָּרוּךְ אַתָּה בְּבוֹאֶךָ. וּבְרוּךְ אַתָּה  
 בְּצֵאתְךָ; וּכְאֲשֶׁר זָכִינוּ לַעֲשׂוֹת חֲנוּךְ הַבַּיִת עִמָּה. כֵּן נִזְכָּה  
 גַּם יַחַד לִירְאוֹת חֲנֻכַּת הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ בִּירוּשָׁלַיִם  
 עִירָךְ קִרְיַת מוֹעֲדֵנוּ בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן.

## SERVICE AT A CIRCUMCISION

*Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:—*

Blessed be he that cometh.

*The Father of the Child says:—*

I am here ready to perform the affirmative precept to circumcise my son, even as the Creator, blessed be he, hath commanded us, as it is written in the Law, And he that is eight days old shall be circumcised among you, every male throughout your generations.

*The Mohel takes the child, and, placing it upon a seat, says:—*

This is the throne of Elijah:—may he be remembered for good!

For thy salvation I have waited, O Lord. I have hoped, O Lord, for thy salvation; and have done thy commandments. I have hoped for thy salvation, O Lord. I rejoice at thy word, as one that findeth great spoil. Great peace have they who love thy Law; and there is no stumbling for them. Happy is he whom thou choosest, and causest to approach that he may dwell in thy courts.

*Those present respond:—*

O let us be satisfied with the goodness of thy house, thy holy temple.

*The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision says the following Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the Circumcision.

*Immediately after the Circumcision the Father says the following Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to make our sons enter into the covenant of Abraham our father.

## סדר ברית מילה:

*Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:-*

ברוך הבא:

*The Father of the Child says:—*

הנני מוכן לקבל מצות עשה שצונו הבורא יתברך למוול את בני. בכתוב בתורה. ובן שמונת ימים ימול לכם כל-זכר לדורותיכם:

*The Mohel takes the Child and placing it upon a seat, says:—*

זה הבסא של אליהו זכור לטוב: לישועתך קויתי יי: שברתי לישועתך יי. ומצותיך עשיתי: שברתי לישועתך יי: שש אנכי על אמרתך במוצא שכל רב: שלום רב לאהבי תורתך ואין למו מכשול: אשרי תבחר ותקרב ישבון חצריך.

*Those present respond:—*

נשבעה בשוב ביתך קדוש היכלך:

*The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision, says the following Blessing:—*

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו וצונו על המילה:

*Immediately after the Circumcision the Father says the following Blessing:—*

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו וצונו להכניסו בביתו של אברהם אבינו:



*Those present respond:—*

Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

*The Mohel continues:—*

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who from the womb didst sanctify Isaac the well-beloved, didst set thy statute in his flesh, and seal his offspring with the sign of the holy covenant. On this account, O living God, our Portion and our Rock, give command to deliver from destruction the dearly beloved of our flesh, for the sake of the covenant thou hast set in our bodies. Blessed art thou, O Lord, who makest the covenant.

Our God and God of our fathers, preserve this child to his father and to his mother, and let his name be called in Israel—the son of—. Let the father rejoice in him that came forth from his loins, and the mother be glad with the fruit of her womb; as it is written, Let thy father and thy mother rejoice, and let her that bare thee be glad: and it is said, And I passed by thee, and I saw thee weltering in thy blood, and I said unto thee, In thy blood live. Yea, I said unto thee, In thy blood live. And it is said, He hath remembered his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever. This little child—, may he become great. Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

*The Godfather drinks of the Wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.*



*Those present respond:—*

כָּשֶׁם שֶׁנִּכְנָס לְבְרִית בֶּן יִכְנָס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים  
טוֹבִים:

*The Mohel continues:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פָרִי הַגֶּפֶן:  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קָדַשׁ יָדָיו  
מִבְּשֵׁן וְחוּק בְּשָׂארוֹ שֵׁם וְצִאָצְאוֹ חֶתֶם בָּאוֹת בְּרִית קָדֶשׁ.  
עַל בֶּן בְּשֹׁכֵר זֹאת. אֵל חַי חֲלָקֵנוּ צוּקֵנוּ. צִוָּה לְהַצִּיל  
יְרִידוֹת שְׂאֲרֵנוּ מִשַּׁחַת. לְמַעַן בְּרִיתוֹ אֲשֶׁר שֵׁם בְּבִשְׂרָנוּ.  
בְּרוּךְ אַתָּה יְיָ. בּוֹרֵת הַבְּרִית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּנִים אֶת־הַיָּלָד הַזֶּה לְאָבִיו וּלְאִמּוֹ  
וַיִּקְרָא שְׁמוֹ בִּישְׂרָאֵל (פְּלוֹנִי בֶן פְּלוֹנִי). וַיִּשְׁמַח הָאָב בְּיוֹצֵא  
חֲלָצָיו. וַתִּגַּל אִמּוֹ בְּפָרִי בְטָנָהּ. וַיִּשְׁמַח אָבִיהָ וְאִמָּהּ  
וַתִּגַּל יוֹלְדָתָהּ. וַנֵּאמֶר. וְאֶעֱבֹר עָלָיָהּ וְאֶרְאֶה מִתְּבוֹסֶסֶת  
בְּדַמָּהּ וְאֶמֶר לָהּ בְּדַמָּהּ חַיִּי: וְאֶמֶר לָהּ בְּדַמָּהּ חַיִּי:  
וַנֵּאמֶר. זָכֹר לְעוֹלָם בְּרִיתוֹ. דְּבָר צִוָּה לְאֵלֶיךָ הוֹרֵ: אֲשֶׁר  
כָּרַת אֶת־אֲבֹתָהֶם וַיִּשְׁבּוּעָתוֹ לִי־צִחָק: וַיַּעֲמִידָהּ לִיעֹקֵב לְחֹסֶן  
לִישְׂרָאֵל בְּרִית עוֹלָם: וַנֵּאמֶר. וַיִּמָּל אֲבֹתָהֶם אֶת־יִצְחָק בְּטֵן  
בֶּן־יִשְׁמָוֶנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים: הוֹדוּ לִי כִי־  
טוֹב כִּי לְעוֹלָם חֲסִידוֹ: זֶה הַקָּטָן (פְּלוֹנִי) גְּדוֹל יְהוָה. כָּשֶׁם  
שֶׁנִּכְנָס לְבְרִית בֶּן יִכְנָס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים:

*The Godfather drinks of the wine; a few drops are given to  
the Infant, and the Cup of Blessing being sent to the Mother,  
she also partakes thereof.*

## GRACE AFTER THE MEAL FOLLOWING A CIRCUMCISION

*He who says Grace begins thus:—*

**Let us say grace.**

*The others respond:—*

Blessed be the name of the Lord from this time forth and for ever.

*He who says Grace repeats the last sentence, and continues:—*

We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

*The last sentence is repeated by the company present:—*

With the sanction of the awful and revered God, who is a refuge in times of trouble, the God girt with strength, the Lord mighty on high, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the holy Law, pure and clear, which Moses the servant of the Lord commanded us to be an heritage, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the priests and Levites I will call upon the God of the Hebrews, I will declare his glory in every region, I will bless the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of those present I will open my lips with song, yea, my bones shall declare, Blessed is he that cometh in the name of the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

*Then proceed as on p. 425, "We will bless," etc.*

*After "in the sight of God and man," p. 430, the following is introduced:—*

May the All-merciful bless the father and mother of the child; may they be worthy to rear him, to initiate him in the precepts of the Law, and to train him in wisdom: from this eighth day and henceforth may his blood be accepted, and may the Lord his God be with him.

## ברכת המזון לברית מילה

*He who says Grace begins thus:—*

רבוּתִי נְבָרֶךְ;

*The others respond:—*

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

*He who says Grace repeats the last sentence, and continues:—*

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אֲמוּנִי. בְּרוּכִים אַתֶּם לַי:

*The last sentence is repeated by the company present, who also make the same response after each of the following stanzas:—*

בְּרִשּׁוֹת אֵל אֵיוִם וְנוֹרָא. מְשֻׁבָּב לְעֵתוֹת בַּצָּרָה. אֵל נֶאֱדָר  
בְּנִבְרָה. אֲדִיר בְּמָרוֹם יְיָ:

בְּרִשּׁוֹת הַתּוֹרָה הַקְדוּשָׁה. מְהוֹרָה הִיא וְגַם פְּרוּשָׁה. צָוֹר  
לָנוּ מוֹרָשָׁה. מֹשֶׁה עֶבֶר יְיָ:

בְּרִשּׁוֹת הַכְּהֻנִּים הַלְוִיִּם. אֶקְרָא לֵאלֹהֵי הָעֶבְרִיִּים. אֲהוֹדְנִי  
בְּכָל אֵיִם. אֲבָרְכָה אֶת־יְיָ:

בְּרִשּׁוֹת מֶרְגֵן וּרְבֵגֵן וּרְבוּתִי. אֶפְתַּח בְּשִׁיר פִּי וּשְׁפָתִי.  
וְתִאמְרֶנָּה עֲצֻמוֹתֵי. בָּרוּךְ הָבָא בְּשֵׁם יְיָ:

*Then proceed נְבָרֶךְ, p. 425.*

*After בְּעֵינֵי אֱלֹהִים וְאַחֲרֵם, p. 430, the following is introduced:—*

הַרְחֵמֵן הוּא יְבָרֶךְ אָבִי הַיָּלֵד וְאֲמֹ. וַיִּזְכֵּנוּ לְגִדְלוֹ וּלְחִנּוּ  
וּלְחֻבּוֹ. מִיּוֹם הַשְּׁמִינִי וְהַלְאָה. יִרְצֶה דָמוֹ. וַיְהִי יְיָ אֱלֹהֵינוּ  
עִמּוֹ:

May the All-merciful bless the godfather who has observed the covenant of Circumcision and rejoiced exceedingly to perform this deed of piety; may he requite him for his act with a double recompense, and ever exalt him more and more.

May the All-merciful bless the tender infant that has been circumcised on his eighth day; may his hands and heart be firm with God, and may he become worthy to appear before the Divine Presence three times in the year.

*If the Mohel says Grace, one of the Company present says the following paragraph:—*

' May the All-merciful bless him who has circumcised the flesh of the foreskin, duly fulfilling each part of the precept. The service would be invalid of one who is timid and faint-hearted, or who failed to perform the three essentials of the ceremony.

May the All-merciful, regardful of the merit of them that are akin by the blood of the circumcision, send us his anointed walking in his integrity, to give good tidings and consolation to the people that is scattered and dispersed among the peoples.

' May the All-merciful send us the righteous priest, who remains withdrawn in concealment until a throne, bright as the sun and radiant as the diamond, shall be prepared for him, the prophet who covered his face with his mantle and wrapped himself therein, with whom is God's covenant of life and of peace.

*Continue, "May the All-merciful make us worthy," etc., p. 430.*

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הַרְחֵמֶן הוּא יִבְרַךְ בְּעַל בְּרִית הַמִּילָה. אֲשֶׁר שָׁשׁ לַעֲשׂוֹת  
צֶדֶק בְּגִילָה. וַיִּשְׁלַם פָּעֻלוֹ וּמִשְׁכָּרְתּוֹ בְּפוּלָה. וַיִּתְּנֵהוּ לְמַעַלָּה  
לְמַעַלָּה:

הַרְחֵמֶן הוּא יִבְרַךְ בְּךָ הַנְּמוּל לְשִׁמוּנָה. וַיְהִיו יָדָיו וְלִבּוֹ  
לֹא לְאִמּוּנָה. וַיִּזְכֶּה לְרֵאוֹת פָּנֵי הַשְּׂכִינָה. שֶׁלֹּשׁ פְּעָמִים  
בַּשָּׁנָה:

*If the Mohel says Grace, one of the Company present says  
the following paragraph:—*

הַרְחֵמֶן הוּא יִבְרַךְ הַמֶּל בְּשֵׁר הָעֶרְלָה. וּפָרַע וּמָצַע דְּמֵי  
הַמִּילָה. אִישׁ הִזְרָא וְכָךְ הִלָּכָב עֲבוּדָתוֹ פְּסוּלָה. אִם-שֶׁלֹּשׁ-  
אַלֶּה לֹא יַעֲשֶׂה לָּהּ:

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִיד. בְּזֻכּוֹת חַתָּנִי  
מוֹלֹת דָּמִים. לְבַשֵּׁר בְּשׂוֹרוֹת טוֹבוֹת וְנְחוּמִים. לְעַם אֶחָד  
מְפֹרָד וּמְפֹרָד בֵּין הָעַמִּים:

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ כַּהֵן צֶדֶק אֲשֶׁר לָקַח לְעֵלּוּם. עַד  
הוֹבֵן בְּסֵאוֹ בַּשָּׁמַשׁ וַיְהִלּוּם. וַיִּקְלֹט פָּנָיו בְּאַבְרָתוֹ וַיִּגְלוּם.  
בְּרִיתִי הִיטָה אֹתוֹ הַחַיִּים וְהַשָּׁלוֹם:

*Continue הרחמן הוא יוכנו, etc., p. 430.*

## SERVICE FOR THE REDEMPTION OF THE FIRST-BORN

*The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.*

*The Father, presenting his Child to the Cohen, makes the following declaration:—*

This my first-born son is the first-born of his mother, and the Holy One, blessed be he, hath given command to redeem him, as it is said, And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, the shekel being twenty gerahs; and it is said, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

*The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—*

Which wouldst thou rather, give me thy first-born son, the first-born of his mother, or redeem him for five selaim, which thou art bound to give according to the Law?

*The Father replies:—*

I desire rather to redeem my son, and here thou hast the value of his redemption, which I am bound to give according to the Law.

## סדר פדיון הבן:

*The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.*

*The Father, presenting his Child to the Cohen, makes the following declaration:—*

זֶה בְּכוֹרִי הוּא פֶּטֶר רַחֵם לְאִמּוֹ. וְהַקְדֹּשׁ בְּרוּךְ הוּא  
צִוָּה לְפָדוֹתוֹ. שֶׁנֶּאֱמַר וּפְדִיווֹ מִבֶּן חֵדֶשׁ תַּפְדֶּה בְּעֶרְכָּךְ  
כֶּסֶף חֲמִשָּׁת שְׁקָלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֶּרָה הוּא.  
וְנֶאֱמַר קֹדֶשׁ-לִי כָל-בְּכוֹר פֶּטֶר כָּל-רַחֵם בְּבִנִי יִשְׂרָאֵל  
בְּאָדָם וּבַבְּהֵמָה לִי הוּא:

*The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—*

מֵאֵי בָעִית טָפִי לִתֵּן לִי בֶנְךָ בְּכוֹרְךָ שֶׁהוּא פֶּטֶר רַחֵם  
לְאִמּוֹ. אוֹ בָעִית לְפָדוֹתוֹ בְּעֵד חֲמֵשׁ סֶלָעִים כְּדִמְחִיבָה  
מִדְּאוֹרֵיתָא:

*The Father replies:—*

חֲפֵץ אֲנִי לְפָדוֹת אֶת-בְּנִי. וְהִילָךְ דִּמִּי פְדִיוֹנוֹ כְּדִמְחִיבָה  
מִדְּאוֹרֵיתָא:

*The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the redemption of the son.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—*

This is instead of that, this in commutation for that, this in remission of that. May this child enter into life, into the Law and the fear of Heaven. May it be God's will that even as he has been admitted to redemption, so may he enter into the Law, the nuptial canopy, and into good deeds. Amen.

*The Cohen places his hand upon the head of the Child, and pronounces the following Benediction—*

God make thee as Ephraim and Manasseh. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

The Lord is thy guardian: the Lord is thy shade upon thy right hand. For length of days, and years of life and peace shall they add to thee. The Lord shall guard thee from all evil; he shall guard thy soul. Amen.

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*The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—*

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו  
וצונו על פדיון הבן:

ברוך אתה יי אלהינו מלך העולם. שהחיינו וקיימנו  
והגיענו לזמן הזה:

*The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—*

זה פחת זה. זה חלוק זה. זה מחול על זה. ויבנם  
זה הבן לחיים לתורה וליראת שמים: יהי רצון שפשם  
שנבנם לפדיון בן יבנם לתורה ולחפזה ולמעשים טובים.  
אמן:

*The Cohen places his hand upon the head of the Child, and pronounces the following Benediction:—*

ישימך אלהים באפרים ובמנשה: יברכך יי וישמךך:  
יאר יי פניו אליך ויחנך: ישא יי פניו אליך וישם לך  
שלום:

יי שומךך יי צלך על-יד ימינך: כי ארך ימים ושנות  
חיים ושלום יוסיפו לך: יי ישמךך מכל-רע ישמור את-  
נפשך. אמן:

# PRAYER TO BE SAID BY A SICK PERSON

## Psalm xxiii.

*A Psalm of David.* The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; thou hast anointed my head with oil; my cup runneth over. Surely happiness and lovingkindness will follow me all the days of my life; and I shall dwell in the house of the Lord for length of days.

## Psalm ciii.

*A Psalm of David.* Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquity; who healeth all thy diseases: who redeemeth thy life from the pit; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in lovingkindness. He will not always contend; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor requited us after our iniquities. For as the heaven is high above the earth, so mighty is his lovingkindness over them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father hath mercy upon his children, so the Lord hath mercy upon them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord

## תפלה לחולה:

מִזְמוֹר לְדָוִד. יְיָ רַעִי לֹא אֶחָסֵד: בְּנֹאוֹת דָּשָׁא יִרְבִּיצָנִי  
עַל־מִי מְנוּחַת יְנֵהֲלָנִי: נַפְשִׁי יִשׁוּבָב יִנְחֲנִי בְּמַעְגְלֵי־צָדֵק  
לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֶךְ בְּגִיָּא צִלְמֹנוֹת לֹא־אֵירָא רָע כִּי־  
אֲתָה עִמָּדִי מִבְּטָד וּמִשְׁעֲנִתְךָ הֵמָּה יִנְחֲמָנִי: תַּעֲרֹךְ לִפְנֵי  
שְׁלֹחַן גִּגְר צִרְרֵי דִשְׁנָתָה בְּשֹׁמֵן רֹאשִׁי בּוֹסִי רְנוּהָ: אֵד שׁוֹב  
וְחֹסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים:  
לְדָוִד. בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבִּי אֶת שֵׁם קְדֹשׁוֹ:  
בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָּל־גְּמוּלָיו: הַפִּלֵּחַ לְכָל־  
עֲוֹנֵי הָרָפָא לְכָל־תַּחֲלוּאֵיכִי: הַגּוֹאֵל מִשִּׁחַת חַיִּיכִי הַמַּעֲשִׂירִי  
חֶסֶד וּרְחָמִים: הַמְשַׁבֵּיעַ בְּטוֹב עֲדִיךָ תַתְּחִיל בְּנֶשֶׁךְ  
נַעֲרִיכִי: עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים: יוֹדִיעַ  
דִּרְכָיו לְמֹשֶׁה לְבָנִי יִשְׂרָאֵל עֲלִילוֹתָיו: רַחוּם וְחַנּוּן יְהוָה  
אָרְךָ אַפִּים וּרְב־חֶסֶד: לֹא לִנְצַח יָרִיב וְלֹא לַעֲוֹלָם יִשׁוֹר:  
לֹא בַחֲטָאֵינוּ עָשָׂה לָנוּ וְלֹא בְעֲזֹנוֹתֵינוּ גָּמַל עָלֵינוּ: כִּי כְגִבְתָּ  
שָׁמַיִם עַל־הָאָרֶץ גָּבַר חֶסֶדְךָ עַל־יִרְאָיו: בָּרַחַק מִזֶּרֶחַ מִמַּעַרְב  
הִרְחִיק מִמֶּנּוּ אֶת פְּשָׁעֵינוּ: בָּרַחַם אָב עַל־בָּנִים רַחֵם יְהוָה  
עַל־יִרְאָיו: כִּי הוּא יָדַע יִצְקֵנוּ זָכוֹר כִּי־עָפָר אֲנַחְנוּ: אָנוּשׁ  
כַּחֲצִיר יָמָיו כָּצִיעַ הַשָּׂדֶה בֶּן יָצִיעַ: כִּי רוּחַ עֲבָרָה־בוּ וְאֵינָנוּ  
וְלֹא־נִבְרָנוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עַל־  
יִרְאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: לְשִׁמְרֵי בְרִיתוֹ וְלִזְכָּרֵי פִקְדָיו

hath established his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels: ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

Psalm cxxxix.

*For the Chief Musician. A Psalm of David.* O Lord, thou hast searched me, and knowest me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou sittest my path and my lying down, and art familiar with all my ways. For while there is not yet a word on my tongue, lo, thou, O Lord, knowest it all. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is too high, I cannot attain unto it. Whither can I go from thy spirit? or whither can I flee from thy presence? If I ascend into heaven, thou art there: or if I make the grave my bed, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Let deep darkness cover me, and the light about me be night; even the darkness darkeneth not from thee, but the night is light as the day—the darkness is as the light. For thou didst form my reins: thou didst weave me together in my mother's womb. I will give thanks unto thee, for that I am fearfully and wonderfully made: wonderful are thy works and that my soul knoweth right well. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the depths of the earth. Thine eyes did see mine unshapen substance; and in thy book the days, even all of them that were to be formed, were written, and for it also, there was one among them. How precious unto me are thy thoughts, O God! How great is the sum of them! If I would count them, they are more in number than the sand: when I awake, I am still with thee. O that thou wouldst slay the wicked, O God: depart from me, ye bloodthirsty men: they who mention thee for treachery, thine adversaries who take thee in vain. Do not I hate them, O Lord, that hate thee? and do not I strive with those that rise up against thee?

לעשותם: יהוה בשמים הכין כסאו ומלכותו בכל משלה:  
 ברכו יהוה מלאכיו ונבירי כח עשי ברכו לשמע בקול דברו:  
 ברכו יהוה כל צבאיו משרתיו עשי רצונו: ברכו יהוה כל-  
 מעשיו בכל מקומות ממשלתו ברכי נפשי את יהוה:  
 למנצחם לדוד מזמור. יהוה חקרתי ונתדע: אתה ידעת  
 שבתי וקומי בנפתה לרעי מרחוק: ארחי ורבעי זרית וכל-  
 דרכי הסבנמה כי אין מלה בלשוני הן יהוה ידעת כלה:  
 אחור וקדם צרתי ותשית עלי בפכה: פליאה בעת ממני  
 נשגבה לא-אוכל לה: אנה אלך מרוחק ואנה מפניך אברח:  
 אם-אסך שמים שם אתה ואציעה שאול הנך: אשא כנפי-  
 שחר אשכנה באחרית ים: גם-שם ידך תנחני ותאחזני  
 ימינה: ואמר אד-חשך ישופני ולילה אור בעיני: גם-חשך  
 לא-יחשיך ממך ולילה כיום יאיר בחשיכה באורה: כי-  
 אתה גזית כליתי תסבני בבשן אמי: אודך על כי נוראות  
 נפיליתי נפלאים מעשיו ונפשי ידעת מאד: לא-נכחד עצמי  
 ממך אשר-עשיתי בסתר רקמתי בתחמיות ארץ: גלמי ראו  
 עיניך ועל-ספרך כלם יכתבו ימים יצרו ולא (ולו ק') אחד  
 בהם: ולי מה-יקרו רעיון אל מה עצמו ראשיהם: אספרם  
 מחול ירבון הקיצתי ועודי עמוך: אם תקטל אלוה רשע  
 ואנשי דמים סורו מני: אשר ימרוך למזמה נשוא לשוא  
 עריו: הלא-משנאיו יהוה | אשנא ובהקוממוך אתקוטט:

I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of sorrow in me, and lead me in the way everlasting

A prayer of the afflicted when he fainteth, and poureth out his complaint before the Lord. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress: incline thy ear unto me; in the day when I call answer me speedily. I beseech thee, O Lord, Healer of all flesh, have mercy upon me, and support me in thy grace upon my bed of sickness, for I am weak. Send me and all who are sick among thy children relief and cure. Assuage my pain, and renew my youth as the eagle's. Vouchsafe wisdom unto the physician that he may cure my wound, and so that my health may spring forth speedily. Hear my prayer, prolong my life, let me complete my years in happiness, that I may be enabled to serve thee and keep thy statutes with a perfect heart. Give me understanding to know that this bitter trial hath come upon me for my welfare, so that I may not despise thy chastening nor weary of thy reproof.

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed, save me, and I shall be saved, for thou art my praise. Amen, and Amen!

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## תפלה לחולה

תְּכַלִּית שְׁנֵאָה שְׁנֵאתִים לְאוֹיְבִים הָיוּ לִי: חֲקֹנֵנִי אֵל וְדַע  
 לִבִּי בְּחִנִּי וְדַע שְׂרַעֲפִי: וְרֹאֵה אִם-דֶּרֶךְ-עֲצָב בִּי וְנִחַנִּי  
 בְּדֶרֶךְ עוֹלָם:

תִּפְלֹךְ לִעֲנִי כִי-יַעֲטֹף וּלְפָנַי יִי יִשְׁפֹּךְ שִׁיחוֹ: יִי שְׁמַעַתָּה  
 תִּפְלָתִי וְשׁוּעָתִי אֱלֹהֶיךָ תְּבוֹא: אֶל-תִּסְתַּר פָּנֶיךָ מִמֶּנִּי בְּיוֹם  
 צָר-לִי הַמָּה-אֵלֵי אֲזִנֶּךָ בְּיוֹם אֶקְרָא מִהֵרָה יִשְׁמָעֵנִי: אָנָּה יִי  
 רוֹפֵא כָּל בָּשָׂר. רַחֵם עָלַי וּסְעִהֲנִי בְּחִסְדְּךָ הַגָּדוֹל עַל  
 עַרְשֵׁי דָוִי. כִּי אֲמַלֵּל אֲנִי: שְׁלַח לִי תְּרוּפָה וּתְעַלָּה בְּתוֹךְ  
 שָׁאֵר חוֹלֵי בְּנֵיךָ: רַפָּא אֶת-מִכָּאֵבִי וְחַדֵּשׁ בְּנִשְׁרָנִי נְעוּרֵי:  
 חֵן בִּינָה לְרוֹפֵא וַיִּנְהָה מִמֶּנִּי מְזוּרֵי. וְאֶרְוֶכְתִּי מִהֵרָה  
 תִּצְמַח: שְׁמַע תִּפְלָתִי וְהוֹסֵף יָמִים עַל יָמַי וְאֶבְלָה שְׁנוֹתַי  
 בְּנְעִימִים. לִמְעַן אוֹכַל לַעֲבֹד עֲבוֹדָתְךָ וּלְשַׁמּוֹר פְּקוּדֶיךָ  
 בְּלֵב שָׁלֵם: הִבִּינֵנִי וְאִדְעָה כִּי לְשָׁלוֹמִי מֵר-לִי מָר. וְאַל-  
 אֲמַאֵם אֶת-מוֹסְרְךָ וּבְתִכְחֹתְךָ אֶל-אֲקוּץ:

אֱלֹהִים סְלִיחוֹת חֲנוּן וְרַחוּם אֶרְךָ אַפִּים וְרַב-חֶסֶד. מוֹדֶה  
 אֲנִי לְפָנֶיךָ בְּלֵב נִשְׁבָּר וְנִדְכָּה כִּי חָטָאתִי וְחָרַע בְּעֵינֶיךָ  
 עֲשִׂיתִי: הִנֵּה נִחַמְתִּי עַל רָעָתִי. וְאֶשׁוּב בְּתַשׁוּבָה שְׁלָמָה  
 לְפָנֶיךָ: עֲזֹרְנִי אֱלֹהֵי יִשְׂרָאֵל. וְלֹא אֶשׁוּב לְכִסְלָה וְאֶתְהַלֵּךְ  
 לְפָנֶיךָ בְּאַמֶּת וּבְתָמִים: שִׁמְחַן נַפְשִׁי עֲבָדְךָ. כִּי-אֱלֹהֶיךָ יִי  
 נַפְשִׁי אֲשָׂא: רַפָּאֵנִי יִי וְאַרְפָּא הוֹשִׁיעֵנִי וְאַנְשִׁיעָה. כִּי תִהְיֶה לִּי  
 אֲמָה. אָמֵן וְאָמֵן:

## CONFESSION ON A DEATH-BED

I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Vouchsafe unto me of the bounding happiness that is treasured up for the righteous. Make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.

Thou who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Amen, and Amen!

*When the end is approaching:—*

The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. (*To be said three times.*)

Blessed be His name, whose glorious kingdom is for ever and ever. (*To be said three times.*)

The Lord he is God. (*To be said seven times.*)

Hear, O Israel: the Lord our God, the Lord is one.



## וידוי שכיב מרע:

מוֹדֶה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׂרָפוּאֹתַי  
וּמִיתַתִּי בְיָדְךָ: יְהִי רָצוֹן מִלְּפָנֶיךָ שְׂתַרְפְּאֵנִי רְפוּאָה שְׁלֵמָה.  
וְאִם הַמּוֹת כָּלָה וְנִחְבֵּרֵן מֵעַמְךָ אֶקְחֵנִי מִיָּדְךָ בְּאַהֲבָה.  
וְתֵהִי מִיתַתִּי בַּכָּרָה עַל כָּל חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים שֶׁחָטָאתִי  
וְשָׁעֵוִיתִי וְשִׁפְשַׁעְתִּי לְפָנֶיךָ. וְתִשְׁפִּיעַ לִי מְרַב טוֹב הַצָּפוֹן  
לְצַדִּיקִים וְתוֹדִיעֵנִי אֶרְחַח חַיִּים שְׁבַע שְׁמֹחוֹת אֶת פָּנֶיךָ  
נְעִימוֹת בְּיַמֶּיךָ נֶצַח:

אֲבִי יְתוֹמִים וְבָנִין אֶלְמָנוֹת. הִגֵּן בְּעַד קְרוֹבֵי הַיְּקָרִים  
אֲשֶׁר נִפְשֵׁי קְשׁוּרָה בְּנִפְשָׁם: בְּיָדְךָ אֶפְקִיד רוּחִי פָרִית  
אוֹתִי יְיָ אֵל אֱמֶת. אָמֵן וְאָמֵן:

בשעת יציאת הנשמה:

יְיָ מַלְאָךְ. יְיָ מַלְאָךְ. יְיָ מַלְאָךְ לְעוֹלָם וָעֶד:

(To be said three times.)

כָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(To be said three times.)

יְיָ הוּא הָאֱלֹהִים:

(To be said seven times.)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

## THE BURIAL SERVICE

*On those days on which Tachanun (p.70) is not said, Psalm xvi. (p. 460) is read instead of the following:—*

The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he. The Rock, perfect in every work, who can say unto him, What workest thou? He ruleth below and above; he killeth and maketh alive: he bringeth down to the grave, and bringeth up again. The Rock, perfect in every deed, who can say unto him, What doest thou? O thou who speakest and doest, of thy grace deal kindly with us, and for the sake of him who was bound like a lamb, O hearken and do. Just in all thy ways art thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for thine, Lord, is forgiveness and compassion. Just art thou, O Lord, in killing and in making alive, in whose hand is the charge of all spirits; far be it from thee to blot out our remembrance: O let thine eyes mercifully regard us for thine, Lord, is compassion and forgiveness. If a man live a year or a thousand years, what profiteth it him? He shall be as though he had not been. Blessed be the true Judge, who killeth and maketh alive. Blessed be he, for his judgment is true, and his eye discerneth all things, and he awardeth unto man his reckoning and his sentence, and all must render acknowledgment unto him. We know, O Lord, that thy judgment is righteous: thou art justified when thou speakest, and pure when thou judgest, and it is not for us to murmur at thy method of judging; just art thou, O Lord, and righteous are thy judgments. O true and righteous judge! Blessed be the true judge, all whose judgments are righteous and true. The soul of every living thing is in thy hand; thy right hand is full of righteousness. Have mercy

## צדוק הרין:

מכתם *On those days on which Tachanun (p. 70) is not said*

לדוד (*p. 460*) is read instead of the following:—

הצור תמים פעלו. כי כל־דרכיו משפט. אל אמונה ואין עול. צדיק וישר הוא: הצור תמים בכל־פעל. מי יאמר לו מה־תפעל. השליט במטה ובמעל. ממת ומתה. מוריד שאול ויעל: הצור תמים בכל־מעשה. מי־יאמר אליו מה־תעשה. האמר ועשה. הסד חנם לנו תעשה. ובזכות הנעקד כשה. הקשיבה ועשה: צדיק בכל־דרכיו. הצור תמים. ארך אפים ומלא רחמים. חמול־נא וחוס־נא על־אבות ובנים. כי לך אדון הסליחות והרחמים: צדיק אפה יי להמית ולהחיות. אשר בידך פקדון כל־רוחות. חלילה לך זכרוננו למחות. ויהיו־נא עיניך ברחמים עלינו פקוחות. כי לך אדון הרחמים והסליחות: אדם אם בן־שנה יהיה. או אלה שנים יהיה. מה־יתרון לו. בלא־היה יהיה. ברוך בין האמת ממת ומתה: ברוך הוא. כי אמת דינו. ומשוטט הכל בעינו. ומשלים לאדם חטובו ודינו. והכל לשמו הודיה יתנו: ידענו יי כי צדק משפטיה. תצדק בדברך. ותופה בשפטך. ואין להרהר אחר מדת שפטך. צדיק אפה יי וישר משפטיה: בין אמת. שופט צדק ואמת. ברוך בין האמת שכל־משפטיו צדק ואמת: נפש כל־מי בידך. צדק מלאה

upon the remnant of the flock of thy hand, and say unto the angel, Stay thy hand. Thou art great in counsel and mighty in deed; thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways, and according to the fruit of his doings. To declare that the Lord is upright; he is my Rock, and there is no unrighteousness in him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath.

Psalm xvi.

*Michtam of David.*—Guard me, O God, for in thee do I take refuge. I say unto the Lord, Thou art my lord: I have no good beyond thee. As for the saints that are in the earth, they are the noble ones in whom is all my delight. Their sorrows will be multiplied that have gotten unto themselves another God: their drink offerings of blood will I not pour out, nor take their names upon my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a delightful heritage. I will bless the Lord, who hath given me counsel: yea, my reins admonish me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart rejoiceth and my glory is glad: my flesh also will dwell in safety. For thou wilt not abandon my soul to the grave: neither wilt thou suffer thy loving one to see the pit. Thou wilt make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures from evermore.

*The coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following:—*

Blessed be the Lord our God, King of the universe, who formed you in judgment, who nourished and sustained you in judgment, who brought death on you in judgment, who knoweth the number of you all in judgment, and will hereafter restore you to life in judgment. Blessed art thou, O Lord, who quickenest the dead.

## צדוק הדין

יְמִינָהּ וַיָּדָהּ. רַחֵם עַל-פְּלִיטַת צֶאֱן יָדָהּ. וְתֹאמַר לַמַּלְאָךְ.  
הִרְרָה יָדָהּ: גָּדוֹל הָעֲצָה. וְרַב הָעֲלִילָה. אֲשֶׁר עֵינֶיהָ פָּקְחוֹת  
עַל-כָּל-בְּרָכִי בְּנֵי אָדָם. לָתֵת לְאִישׁ בְּדַרְכָּיו וּכְפָרִי  
מַעַלְלָיו: לְהַגִּיד כִּי-יֵשֶׁר יְיָ. צוּרִי וְלֹא-עוֹלָתָהּ בּוֹ: יְיָ נָתַן.  
וְיָ לָקַח. יְהִי שֵׁם יְיָ מְבָרָךְ: וְהוּא רַחוּם וְכַפֵּר עוֹן וְלֹא  
יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפּוֹ. וְלֹא יַעִיר כָּל-חַמַּתּוֹ:

מִכַּתֶּם לְדוֹר. שְׁמַרְנִי אֵל כִּי-חֲסוּתִי בָּךְ: אֲמַרְתָּ לִּי אֲדֹנִי  
אֲתָה. מוֹכֶתִי בַל-עָלִיךָ: לְקַדּוֹשִׁים אֲשֶׁר-בְּאָרֶץ הַחַיָּה. וְאֲדִירִי  
כָּל-חֲפָצֵי-כֶם: וְרַבּוֹ עֲצוּבוֹתֶם אַחֵר מִהֶרֶן. בַּל-אֲסִיף נִסְבִּיהֶם  
מִכֶּם. וּבַל-אֲשֵׁא אֶת-שְׁמוֹתֶם עַל-שַׁפְּתַי: יְיָ מִנֵּת-חֶלְקִי וְכוֹסִי.  
אֲתָה תוֹמִיךְ גּוֹרְלִי: חֲבָלִים נָפְלוּ-לִי בְנֻעִימִים. אַף-נִחַלְתָּ  
שַׁפְּרָה עָלַי: אֲבִרְךָ אֶת-יְיָ אֲשֶׁר יַעֲצָנִי. אַף-לִילּוֹת יִסְרוּנִי  
כְּלִיזְתִּי: שׁוֹיֵתִי יְיָ לְנִגְדֵי תְּמִיד. כִּי מִימִינִי בַל-אֲמוּט: לָבֵן  
שָׁמַח לְבִי וַיִּגָּל כְּבוֹדִי. אַף-בְּשָׂרִי יִשְׁכֵּן לְבִטָּח: כִּי לֹא-תַעֲזוֹב  
נַפְשִׁי לְשָׂאוֹל. לֹא-תִתֵּן חֲסִידְךָ לְרֹאוֹת שָׁחַת: תוֹדִיעֵנִי אֲרַח  
חַיִּים. שְׁבַע שְׁמֻחוֹת אֶת-פָּנֶיךָ. נְעִימוֹת בְּיָמֶיךָ נָצַח:

*The Coffin is borne from the Hall to the Burial Ground.  
Those who have not visited the Burial Ground for thirty  
days, say the following:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר-יָצַר אֶתְכֶם  
בְּדִין. וַיִּזֵּן וּכְלָל אֶתְכֶם בְּדִין. וְהֵמִית אֶתְכֶם בְּדִין. וַיּוֹדַע  
מִסְפַּר כָּלְכֶם בְּדִין. וַעֲתִיד לְהַחְיֶיךָ וּלְהַחְיֹתְכֶם בְּדִין:  
בָּרוּךְ אַתָּה יְיָ מַחְיֵה הַמֵּתִים:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save. Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to quicken the dead.

*When the coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—*

May he come to his place in peace.

May she come to her place in peace.

*On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—*

And they of the city shall flourish like the grass of the earth.

He remembereth that we are dust.

*All those who have been present at the Interment wash their hands and say:—*

He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

*They then return to the Hall, and say, "And let the pleasantness of the Lord our God be upon us," to "my salvation,"*  
p. 439.

## צדוק הדין

אתה גבור לעולם אדני. מחיה מתים אתה רב להושיע;  
מכלל חיים בקסד. מחיה מתים ברחמים רבים. סומך  
גופלים. ורופא חולים. ומתיר אסורים. ומקום אמונתו לישגי  
עפר. מי כמך בעל גבורות ומי דומה לך. מלך ממית  
ומחיה ומצקים ישועה. ונאמן אתה להחיות מתים:

*When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—*

על מקומו יבא בשלום:

על מקומה תבא בשלום:

*On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—*

ויציצו מעיר בעשב הארץ:

זכור כי-עפר אנחנו:

*All those who have been present at the Interment wash their hands, and say:—*

בלע המות לנצח. ומחה אדני אלהים דמעה מעל כל-  
פנים. וחרפת עמו יסיר מעל כל-הארץ. כי יי דבר:

*They then return to the Hall, and say ויהי נעם*

## PRAYER IN THE HOUSE OF MOURNING

*After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 70) is not said, Psalm xvi. p. 460, is substituted for Psalm xlix.*

Psalm xlix. For the Chief Musician. A Psalm of the Sons of Korah.

Hear this all ye peoples; give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is costly, and must be let alone for ever:) that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. But man that is in glory abideth not: he is like the beasts that perish. This is the way of them that are foolish, and of those who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave; death shall be their shepherd: but the upright shall have dominion over them in the morning; and their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave: for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased: for at his death he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.



# תפלה בבית האבל:

*After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 70) is not said, Psalm xvi., p. 460, is substituted for Psalm xlix.*

לִמְנַצֵּחַם לִבְנֵי-קָרַח מִזְמוֹר: שְׁמַע-וּזאת כָּל-הָעַמִּים הָאֲזִינוּ  
כָּל-יִשְׂרָאֵל חֲלָד: גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ יִתֵּד עֲשִׂיר וְאַבְיּוֹן:  
פִּי יִדְבֹר חֲכָמוֹת וְהַגִּית לִבִּי תְבוּנוֹת: אֲשֶׁה לְמַשָּׁל אֲזִנִּי  
אֶפְתַּח בְּכִנּוּר חִידָתִי: לָמָּה אֵירָא בִימֵי רָע עֶזְרָא בִי  
יִסְכְּלֵנִי: הַבִּטְחִים עַל-חִילָם וּבָרַב עֲשָׂרָם יִתְהַלָּלוּ: אַח-לֹא-  
פָדָה יִפְדֶּה אִישׁ לֹא-יִתֵּן לֵאלֹהִים כְּפָרוֹ: וְיִקָּר פְּדִיּוֹן נַפְשָׁם  
וְיִגְדַּל לְעוֹלָם: וַיְחִי-עוֹד לְנֶצַח לֹא יִרְאֶה הַשְׁחָת: כִּי יִרְאֶה  
מַלְאָכָיו יָמוּתוּ יִתֵּד כְּסִיל וְבָעַר יֶאֱבְדוּ וְעֲזָבוּ לְאַחֲרִים חִילָם:  
קִנְיָן בְּתִימּוֹ לְעוֹלָם מִשְׁכַּנְתָּם לְדוֹר וָדוֹר קָרָאוּ בְשִׁמּוֹתָם  
זִלְי אֲדָמוֹת: וְאָדָם בִּיקָר בְּלִיָּלִין נִמְשָׁל בְּבִהְמוֹת נִדְמוֹ:  
וְהָיָה כֶּסֶל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סָלָה: פֶּצְאָן  
לְשֹׁאֵל שְׂתוּ מִנֵּת יִרְעִם וַיִּרְדּוּ בָם יִשְׂרָאֵל לְבָקָר וְצוֹרָם  
לְבַלְלֵם שְׂאֹל מִזָּבֵל לוֹ: אֲדָאֱלֹהִים יִפְדֶּה-נַפְשִׁי מִיַּד  
שְׂאֹל זִי יִקְחֵנִי סָלָה: אֶל-תִּירָא כִּי-יַעֲשֶׂר אִישׁ כִּי-יִרְכָּה  
כְּבוֹד בֵּיתוֹ: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִיָּרֵד אַחֲרָיו  
כְּבוֹדוֹ: כִּי-נִפְשׁוֹ בְּתִיּוֹ יִכְרֹךְ וַיִּזְדָּךְ כִּי-תִשְׁיֵב לָךְ: תִּבְאֵ  
עַד-דוֹר אֲבוֹתָיו עַד-נֶצַח לֹא יִרְאוּ-אוֹר: אָדָם בִּיקָר וְלֹא  
יִבְיֹז נִמְשָׁל בְּבִהְמוֹת נִדְמוֹ:

*In addition to the above, other appropriate Psalms, such as Psalms xv., p. 445; xc., p. 26; xci., p. 27; ciii., p. 455; and xxxix., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.*

Psalm xxxix.

*For the Chief Musician, for Jeduthun. A Psalm of David.*— I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb, and kept silence, I held my peace, and had no comfort: and my sorrow was stirred. My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how fleeting I am. Behold, thou hast made my days as handbreadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. (Selah.) Surely as a mere semblance every man walketh to and fro: surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to waste away like a moth: surely every man is a breath. (Selah.) Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive, who bringest down to the grave and bringest up again, receive, we beseech thee, in thy great lovingkindness the soul of — who hath been gathered unto his [her] people. Have mercy upon him

*In addition to the above, other appropriate Psalms, such as Psalms xv. p. 445; xc. p. 26; xci., p. 27; ciii. p. 455; and xlviii., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.*

לְמַנְצָם לִידוּתוֹן מִזְמוֹר לְדָוִד: אָמַרְתִּי אֲשַׁמְּרָה דְרָבִי  
מִחַטּוֹא בְלִשׁוֹנִי אֲשַׁמְּרָה לִפִּי מִחֶסֶם בְּעוֹד רָשָׁע לִנְגְדִי:  
נֶאֱלַמְתִּי דוּמָה הִחֲשִׁיתִי מָשׁוּב וּבְאָבִי נֶעְכָּר: חֶסֶל־לִבִּי  
בְקִרְבִּי בְהִיגִי תִבְעַר־אֵשׁ דְּבִרְתִּי בְלִשׁוֹנִי: הוֹדִיעֵנִי יְיָ  
קִצִּי וּמִבֵּית יָמִי מַה־הִיא אֲדַעָה מַה־חֲדָל אָנִי: הִנֵּה מְפָחוֹת  
נִתְּמָה יָמִי וְחִלְדִּי בְּאֵין נִגְדָה אֵךְ כָּל־הֶקֶל כָּל־אָדָם נֶצַּב  
סֵלָה: אֵךְ־בְּצִלָּם יִתְהַלֵּךְ־אִישׁ אֵךְ־הֶקֶל יִהְיֶיוֹן וַעֲבֹר  
וְלֹא־יִדַּע מִי־אִסְפָּם: וְעַתָּה מַה־קִּנִּיתִי אֲדֹנִי תוֹחֲלִתִי לָךְ  
הִיא: מִכָּל־פֶּשַׁעִי הִצִּילָנִי חֲרַפְתָּ נָבָל אֶל־תִּשְׁמָנִי:  
נֶאֱלַמְתִּי לֹא אֶפְתַּח־פִּי בִּי אִמָּה עֲשִׂיתָ: הִסֵּר מִעָלַי נִגְעָה  
מִתְגַּבֶּרֶת יָדְךָ אָנִי כָלִיתִי: בְּתוֹכָחוֹת עַל־עוֹן יִסְרָתָּ אִישׁ  
נִתָּמָם כָּעֵשׂ חֲמוּדוֹ אֵךְ הֶקֶל כָּל־אָדָם סֵלָה: שְׁמָעָה תִּפְסַלְתִּי  
יְיָ וְשִׁוְעָתִי הִאֲוִינָה אֶל־דְּמָעָתִי אֶל־תִּחַרְשׁ כִּי גֵר אָנֹכִי  
עָמָד תּוֹשָׁב כְּכָל־אֲבוֹתִי: הֲשַׁע מִמֶּנִּי וְאֲבָלִיגָה בְּטָרָם  
אַלְךָ וְאֵינִנִּי:

אָנָּה יְיָ מִלֵּךְ מָלֵא בְּחַיִּים. אֲשֶׁר בְּיָדְךָ נֶפֶשׁ כָּל חַי וְרוּחַ  
כָּל בָּשָׂר אִישׁ. מִמִּית וּמִחַיָּה מוֹרִיד שְׁאוֹל וְיַעֲלֵל. אָנָּה מִגְּבַל  
בְּחֶסֶדְךָ הַגָּדוֹל אֶת נְשָׁמַת פְּלוֹנִי בֶן פְּלוֹנִי (פְּלוֹנִיָּה בַת פְּלוֹנִי)  
אֲשֶׁר נָאֵסָךְ (נָאֵסָפָה) אֶל עַמּוֹ (עַמָּה): חוּם וְחִמּוֹל עָלַי

[her]; pardon all his [her] transgressions, for there is not a righteous man upon earth, who doeth good and sinneth not. Remember unto him [her] the righteousness which he [she] wrought, and let his [her] reward be with him [her], and his [her] recompense before him [her]. O shelter his [her] soul in the shadow of thy wings. Make known to him [her] the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. Vouchsafe unto him [her] of the abounding happiness that is treasured up for the righteous, as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men!

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners: put into their hearts the fear and love of thee, that they may serve thee with a perfect heart, and let their latter end be peace. Amen.

Like one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

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## תפלה בבית האבל

(עֲלֶיהָ). סֵלַח וּמַחֵל לְכָל פְּשָׁעָיו (פְּשָׁעֶיהָ). כִּי אָדָם אֵין  
 צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחַטָּא: זְכוּר לוֹ (לָהּ)  
 צַדִּיקוֹתָיו (צַדִּיקוֹתֶיהָ) אֲשֶׁר עָשָׂה (עָשָׂתָה) וַיְהִי שְׁכָרוֹ (שְׁכָרָהּ)  
 אֹתוֹ (אֹתָהּ) וּפְעֻלָּתוֹ (וּפְעֻלָּתֶיהָ) לְפָנָיו (לְפָנֶיהָ): אֲנִי הַסֵּתֵר  
 אֶת נִשְׁמָתוֹ (נִשְׁמָתָהּ) בְּצֹל בְּנִפְיָהּ. הוֹדִיעָהוּ (הוֹדִיעָהּ)  
 אֶרֶח חַיִּים שִׁבְעַ שְׁמָחוֹת אֶת פָּנֶיהָ גְּעִימוֹת בִּימִינָהּ גִּצְחַת-  
 וּתְשֻׁפִיעַ לוֹ (לָהּ) מִרְב טוֹב הַצָּפוֹן לְצַדִּיקִים. כִּמּוֹ שְׁכָחוֹב  
 מֶה רַב טוֹבָהּ אֲשֶׁר-צִפְנָתָהּ לִירֵאָהּ פִּעֻלָּתָהּ לַחֲוֹסִים בָּהּ  
 נִגְדָה בְּנֵי אָדָם:

אֲנִי יְיָ הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחֲבֵשׁ לַעֲצָבוֹתָם. שְׁלֵם  
 נַחוּמִים לְאַבְלִים. תֵּן בְּלָבָם יִרְאָתָהּ וְאַהֲבָתָהּ לַעֲבָדָהּ  
 בְּלִבָּב שְׁלֵם. וְתִהְיֶה אַחֲרֵיתָם שְׁלוֹם. אָמֵן:

כָּאִישׁ אֲשֶׁר אָמַר תִּנְחַמְנוּ בֵּן אֲנָכִי אֲנַחְמָכֶם וּבִירוּשָׁלַם  
 תִּנְחַמְנוּ: לֹא-יָבֹא עוֹד שְׂמִיךְ וִירַחֵךְ לֹא יֵאָסֶף כִּי יְיָ יִהְיֶה  
 לָךְ לְאֹזֶר עוֹלָם וְשְׁלָמוֹ יָמֶי אֲבִלְךָ: בִּלְעַ הַמָּוֶת לִנְצָחַהּ  
 וּמַחֲהָ יְיָ אֱלֹהִים דְּמַעָּה מַעַל כָּל-פָּנִים וְחִרְפַת עַמּוֹ יִסִּיר  
 מַעַל כָּל-הָאָרֶץ כִּי יְיָ דִּבֶּר:

## SERVICE AT THE SETTING OF A TOMBSTONE

### Psalm i.

Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so; but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.

*Psalm xv., p. 445; xvi. p. 460; xc. p. 26.*

As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Oh that they were wise, that they understood this, that they would consider their latter end. For at his death he shall carry nothing away; his glory shall not descend after him. Mark the innocent man, and behold the upright; for the latter end of that man is peace. The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned. How precious is thy lovingkindness, O God! and the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. He shall enter into peace; they shall rest on their beds—each one that walketh in his uprightness.

*Psalm xci. p. 27; "O Lord and King, who art full of compassion," etc., p. 464; Mourner's Kaddish, p. 94.*

# סדר תפלה בבית חיים בהקים מצבה לקרוביו :

אֲשֶׁר־יֵאָמֵר אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רָשָׁעִים וּבְדַרְךְ  
חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לֵצִים לֹא יָשָׁב: כִּי אִם-בְּתוֹרַת  
יְיָ חָפְצוֹ וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וּלְיָלָה: וְהָיָה כָּעֵץ שָׁתוּל  
עַל-פְּלִי-מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְעָלְהוּ לֹא יִבּוֹל וְכָל  
אֲשֶׁר-יַעֲשֶׂה וְצִלָּיִם: לֹא בֶן הָרָשָׁעִים כִּי אִם-בְּמֶעַץ אֲשֶׁר-  
תִּדְבְּקוּ רֹיחַ: עַל-כֵּן לֹא יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים  
בַּעֲבַת צַדִּיקִים: כִּי-יִוָּדַע יְיָ דָּרֶךְ צַדִּיקִים וְדַרְךְ רָשָׁעִים  
תֵּאֱבָד:

*Psalm xv., p. 445; xvi. p. 460; xc. p. 26.*

אָנוּשׁ כַּחֲצִיר יָמָיו כְּצִיץ הַשָּׁדֶה כֵּן יָצִיץ: כִּי רֹיחַ  
עָבְרָה-בּוֹ וַאֲיָנָנוּ וְלֹא-יִכְרְנוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְיָ מֵעוֹלָם  
וְעַד-עוֹלָם עַל-יִרְאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: לוֹ חֶקְמוֹ יִשְׁכִּילוּ  
זֹאת יִבְיָנוּ לְאַחֲרֵיתָם: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִרְדּוּ  
אֲחֵרָיו כְּבוֹדוֹ: שְׁמֵרָתָם וְרָאָה יִשְׂרָאֵל כִּי אַחֲרֵית לְאִישׁ  
שָׁלוֹם: פּוֹדֶה יְיָ נַפְשׁ עַבְדּוֹ וְלֹא יֶאֱשָׁמוּ כָּל-חַוּסִים בּוֹ:  
מִהֲיָקָר חֲסִדָּה אֱלֹהִים וּבְנֵי אָדָם בְּצֹל כְּנָפֶיךָ יַחֲסִיּוּן:  
יִרְוֶנוּ מִדְּשֵׁן בֵּיתְךָ וְנִחַל עֲדֻנְיָה תִשָּׁקֵם: וְיִבֹּא שָׁלוֹם  
וְנוֹחוֹ עַל-מִשְׁכְּבוֹתֶם הַזֶּה וְנִכְחוּ:

94. p. קנ"ד יש יתום: 464. p. אָנָּה וכו' 27. p. תהלים צ"א

## MEMORIAL SERVICE FOR THE DEAD

*On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—*

Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity; his days are as a shadow that passeth away. In the morning he flourisheth, and sprouteth afresh; in the evening he is cut down, and withereth. So teach us to number our days that we may get us a heart of wisdom. Mark the innocent man, and behold the upright: for the latter end of that man is peace. But God will redeem my soul from the grasp of the grave: for he will receive me. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it. I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

May God remember the soul of my revered father [mother] who has gone to his [her] repose. May his [her] soul be bound up in the bond of life. May his [her] rest be glorious, with fulness of joy in thy presence, and pleasures for evermore at thy right hand.

Father of mercy, in whose hand are the souls of the living and the dead, may thy consolation cheer us as we remember (on this holy day) our beloved and honored kinsfolk who have gone to their rest, our dear parents, the crown of our head and our glory, whose desire it was to train us in the good and righteous way, to teach us thy statutes and command-



## הזכרת נשמות.

*On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—*

יְיָ מֶה-אָדָם וְתַדְעֶהוּ בֶן-אָנוּשׁ וְתַחֲשִׁבֶהוּ: אָדָם לַהֲבֵל  
דָּמָה יָמָיו כְּצֵל עוֹבֵר: בִּבְקָר יָצִיץ וְחֶלֶף לָעָרֶב יִמּוֹלֵל  
וְיָבֵשׁ: לְמִנּוֹת יָמָיו כֵּן הוֹדַע וְנָבִיא לִבּוֹ חֲכָמָה: שְׁמֵר-  
תָּם וְרָאָה יֵשֶׁר כִּי אַחֲרִית לְאִישׁ שָׁלוֹם: אֲדָ-אֱלֹהִים יַפְדֶּה-  
נַפְשִׁי מִיָּד שָׂאוֹל כִּי יִקְחֵנִי סָלָה: כָּלָה שְׁאָרִי וּלְבָבִי צוּר  
לְבָבִי וְחֶלְקִי אֱלֹהִים לְעוֹלָם: וַיֵּשֶׁב הָעֶפְרַיִם עַל-הָאָרֶץ  
כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים אֲשֶׁר נִתְּנָה: אֲנִי בִצְדָק  
אֶחְיֶה פָנֶיךָ אֶשְׁבְּעָה בְּהַקִּיץ תִּמְוִנָתְךָ:

יִזְכּוֹר אֱלֹהִים נַשְׁמַת אָבִי מוֹרִי (פ' בן פ') (אָמִי מוֹרְתִי)  
(פ' בַּת פ') שֶׁהָלַךְ לְעוֹלָמוֹ (שֶׁהָלְכָה לְעוֹלָמָהּ). אָנָּה תִּהְיֶה  
נַפְשׁוֹ (נַפְשָׁהּ) צְרוּרָה בְּצִרוּר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ  
(מְנוּחָתָהּ) בְּבוֹד שְׁבַע שְׁמֻחֹת אֶת פָּנֶיךָ נְעִימוֹת בְּיָמֶיךָ  
נָצַח. אָמֵן:

אֵב הַרְחָמִים אֲשֶׁר בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים.  
תִּנְחַמְנִיךָ יִשְׁעֶשְׁעוּ נַפְשֵׁנוּ בְּזִכְרֵנוּ (בַּיּוֹם הַקָּדוֹשׁ הַזֶּה) אֶת-  
קְרֹאֲבֵנוּ הָאֲהוּבִים וְהַנִּכְבָּדִים אֲשֶׁר הָלְכוּ לְמְנוּחָתָם אֶת-  
הוֹרֵינוּ הַיְקָרִים עֲמֻרֶת רֵאשֵׁנוּ וְתַפְאֲרֵתֵנוּ אֲשֶׁר כָּל-מַגְמָתָם  
לְהַדְרִיבֵנוּ בְּדֶרֶךְ הַטּוֹב וְהַיָּשָׁר לְלַמְּדֵנוּ תְּהִיךָ וּמִצּוֹתֶיךָ

ments, and to instruct us to do justice and to love mercy. We beseech thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding thy glory and delighting in thy goodness.

And now, O good and beneficent God, what shall we say, what shall we speak unto thee? Our needs are many, our knowledge slender. Shame covers us as often as the remembrance of all thy love for us rises within our minds. O turn this day in lovingkindness and tender mercy to the prayers of thy servants who pour out their souls before thee. May thy lovingkindness not depart from us. Give us our needful sustenance, and let us not be in want of the gifts of flesh and blood. Remove from us care and sorrow, distress and fear, shame and contempt. Let thy grace be with us, that we may rear our children to keep thy commandments and to fulfil thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Verily we know that our strength is frail, and that thou hast made our days as handbreadths. Help us, O God of our salvation, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be thou with us, and may our souls be bound up in the bond of life with the souls of our parents and of the righteous who are ever with thee. Amen, and Amen.

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וְלַהוֹרֵנוּ עֲשׂוֹת צְדָקָה וְאַהֲבַת חֶסֶד: אָנָּה יְיָ אֲמַצְנוּ לְשִׁמּוֹר  
 אֶת פְּקוּדָתָם כָּל עוֹד נִשְׁמָתָנוּ בְּקֶרְבָּנוּ. וְנַפְשָׁם תָּנוּחַ בְּאֶרֶץ  
 הַחַיִּים לְחַיּוֹת בְּנוֹעַמָּה וְלְהִתְעַנֵּג מִשׁוּבָה:

וְעַתָּה הָאֵל הַטּוֹב וְהַמְּטִיב מַה-נֹּאמַר וּמַה-נִּדְבָּר. צְרִכָּנוּ  
 מִרְּבִים וְדַעַתָּנוּ קִצְרָה: בְּשֵׁת פָּנִים בְּסִתָּנוּ מִדֵּי עֲלוֹת  
 עַל-לִבָּנוּ. וְזָכַר כָּל-הַשׁוּבָה שְׁגַמְלָתָה עָלֵינוּ: אָנָּה פָּנֵה הַיּוֹם  
 בְּחֶסֶד וּבְרַחֲמִים אֶל תְּפִלַּת עַבְדֶּיךָ הַשּׁוֹפְכִים אֶת-נַפְשָׁם  
 לַפְּנִיָּה: אָנָּה חֶסֶדְךָ מֵאֲתָנוּ אֶל-יְמוּשׁ: הַטְרִיפָנוּ לְחֵם  
 תִּקְנוּ וְאֵל תַּצְרִיכָנוּ לִידֵי כִּתְנַת בְּשָׂר וָדָם: הָסֵר מֵעָלֵינוּ  
 כָּל-דָּאגָה וְתוֹגָה כָּל-צָרָה וּפֶחַד כָּל-חֶרֶפָה וְבוֹז: בִּירְאָתְךָ  
 הַטְהוֹרָה תִּתְּנוּקָנוּ וּבְתוֹרָתְךָ תִּתְּמִימָה תֵּאֲמַצְנוּ: וּבְנוּ לְגִדְל  
 אֶת-בְּנֵינוּ וּבְנוֹתֵינוּ לְשִׁמּוֹר מִצּוֹתֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ כָּל-  
 יְמֵי חַיֵּיהֶם: אֵל נָא אֵל תַּעֲלֵנוּ בְּחֻצֵי יְמִינוּ וּנְמַלֵּא בְּשָׁלוֹם  
 אֶת מִסְפַּר יְמִינוּ: יְדַעְנוּ אֶךְ יְדַעְנוּ כִּי חֲדָל בָּחֲנוּ וּמִסְפָּחוּ.  
 נִתַּת יְמִינוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל לְהִתְנַהֵג בְּאַמֶּת וּבְתִמְנִים  
 יְמֵי שְׁנֵי חַיֵּי מְנוּחָנוּ: וּבְאֲשֶׁר נִגְיַע קִצְנוּ לְהַפְרֵד מִן הָעוֹלָם  
 הַזֶּה אֲמִיחָה עֲמָנוּ וְנִשְׁמָתֵנוּ תִּהְיֶינָה צְרוּרוֹת בְּצִרוֹר הַחַיִּים  
 עִם נִשְׁמוֹת אֲבוֹתֵינוּ וְנִשְׁמוֹת הַצַּדִּיקִים הָעוֹמְדִים לַפְּנִיָּה.  
 אָמֵן וְאָמֵן:

## NIGHT PRAYER FOR YOUNG CHILDREN

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids.

May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace, and to let me rise up again in peace.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

Blessed be the Lord by day; blessed be the Lord by night. Blessed be the Lord when we lie down; blessed be the Lord when we rise up.

Behold, he that guardeth Israel will neither slumber nor sleep.

Into thy hand I commend my spirit: thou hast redeemed me, O Lord God of truth.

For thy salvation I hope, O Lord.

סֹדֶר קְרִיאַת שְׁמַע עַד הַמָּטָה לִילְדִים:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְפִּיל  
תְּכֵלִי שָׁנָה עַל עֵינֵי וְתַנוּמָה עַל עַפְעָפִי:  
וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי,  
שֶׁתְּשַׁכְּבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם:  
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:  
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:  
וְאַחֲבֹת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-  
זַפְשֹׁף וּבְכָל-מְאֵדָה:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מַצְוֶה הַיּוֹם  
עַל-לִבְּךָ: וְשִׁנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכֶכְךָ וּבְקוּמְךָ:  
וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפַּת בֵּין  
עֵינֶיךָ וּבִתְבֹתָם עַל-מְזוּזַת בֵּיתְךָ וּבְשַׁעֲרֶיךָ:  
בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלַּיְלָה. בָּרוּךְ יְיָ  
בְּשֹׁכְבְּנוּ. בָּרוּךְ יְיָ בְּקוּמְנוּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:  
בְּיָדְךָ אֶפְקִיד רִוְחִי פְּדִיתָה אוֹתִי יְיָ אֵל אֲמֶת:  
לִישׁוּעָתְךָ קִוִּיתִי יְיָ:



# THE MOURNER'S KADDISH

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## *Mourner*

Yis-gad-dal v'yis-kad-dash sh'meh rab-bo,  
b'ol-mo di-v'ro kir'-u-seh v'yam-lich mal-chu-  
seh, b'cha-ye-chon u-v'yo-me-chon u-v'cha-yeh  
d'chol bes yis-ro-el, ba-a-go-lo u-viz-man ko-  
riv, v'im-ru O-men:

## *Cong. and Mourner*

Y'heh sh'meh rab-bo m'vo-rach, l'o-lam  
ul'-ol-meh ol-ma-yo:

## *Mourner*

Yis-bo-rach, v'yish-tab-bach, v'yis-po-ar,  
v'yis-ro-mam, v'yis-nas-seh, v'yis-had-dor, v'yis-  
al-leh, v'yis-hal-lol, sh'meh d'kud'-sho, b'rich  
hu. L'e-lo min kol bir-cho-so, v'shi-ro-so,  
tush-b'cho-so, v'ne-ch'-mo-so, di-a-mi-ron b'ol-  
mo, v'im-ru O-men:

Y'heh sh'lo-mo rab-bo min sh'ma-yo v'cha-  
yim, o-le-nu v'al kol yis-ro-el, v'im-ru O-men:

O-seh sho-lom bim'-ro-mov, hu ya-a-seh,  
sho-lom, o-le-nu v'al kol yis-ro-el, v'imru  
O-men:



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